

VAGUE DEFENCE OF MYERS  
(See page 727)

# The Two Worlds

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## “DAILY SKETCH” INQUIRY

### WHAT IT MEANS TO SPIRITUALISM

By ROY BRANDON

EVERWHERE one goes these days one sees evidence of the intense interest created by the *Daily Sketch* inquiry into Spiritualism.

The large Victoria Hall, Bloomsbury Square, where Estelle Roberts holds her Sunday meetings, is uncomfortably packed long before these services commence. The same thing applies to the Confraternity meetings held on Fridays at the Fortune Theatre, while no doubt many newcomers, attracted by the publicity given to this investigation, are attending other Centres “for information.”

On Friday last, at the Propaganda meeting arranged by the Kenton Spiritualist Church, where Red Cloud delivered a trance address, and his medium, Estelle Roberts, gave clairvoyance, there assembled so large a crowd that many people had to be turned away disappointed.

Those who on this night were attending a Spiritualist meeting for the first time must have left the Kenton Hall amazed at what they had witnessed. Red Cloud, in his best form, dealt with the teachings of the Nazarene, and how those teachings had been misconstrued; while at times Mrs. Roberts’ clairvoyant descriptions and messages elicited murmurs of astonishment from an engrossed audience.

One recipient of a message was given twenty Christian names and surnames, all of which were recognised. Among other things this person was reminded of a friend named Mrs. Mason—now in the spirit world—whose dog, Benny, had been killed by a motor-car. Mention was also made of a Rev. Walter Lee, who, for evidence, spoke of his arguments about heaven and hell, and who now stated that since his passing he had “changed his mind about hell !”

Another member of the audience, a lady, was told that she had a boy on the other side. This boy gave the figures “16” in connection with an anniversary, and spoke of the month of September and roses, which appeared to be very evidential. Again a number of names were volunteered, and once more these names were recognised.

“Your boy has met Jack—your mother’s brother—and William,” the medium stated. “Do you remember a lady by the name of Mason?”

“Yes,” was the reply, “she had a son, Ted.”

“Well, Mrs. Mason wants you to know that she has met Bessie. Do you remember ‘Long Tom?’ He no longer wears a high-heeled boot to hold him up one side. Mrs. Mason has also met Edwin Arthur.”

At first the woman could not place this name, but was able to do so when other names were mentioned which linked up this spirit.

At another stage, when reference was made to a Mrs. Curtis, who passed with cancer and who lived at Walham Green, the sitter’s memory was again temporarily at fault.

“But she insists that you do know her,” the medium stated. “Wait a minute, you remember Kitty—a young woman who met with a bicycle accident—Kitty Curtis?”

“Oh, yes, I remember now,” was the reply.

All those who received messages at this meeting admitted publicly that no previous contact had been established with the medium, and that the latter could have had no normal knowledge of the details supplied.

Representatives of the *Daily Sketch* were present. As a matter of fact all Mrs. Roberts’

meetings these days are being closely watched by this newspaper, the staff of which, I am in a position to say, are already considerably impressed with what they have seen and heard to date.

The final decision in connection with the inquiry, however, rests with the committee appointed by the Editor. This committee is composed of people who will not easily be influenced to give a verdict in favour of Spiritualism.

The investigation is to be a thorough one in every sense of the word, and the *Daily Sketch* is to be congratulated for the admirable manner in which the inquiry is being conducted.

Spiritualists should also be grateful to Mrs. Roberts for the courageous way in which she has accepted what is tantamount to a challenge to demonstrate to the general public that survival is a proved fact. Under all the circumstances the task confronting her is by no means a simple one. We who know Mrs. Roberts’ mediumistic powers, however, are confident that she will succeed in her undertaking.

Whatever the result of the inquiry may be, one thing is certain—a large number of newcomers will be attracted to the Movement. I am informed that even at this early stage the *Daily Sketch* is experiencing a difficulty in coping with the shoals of letters which are daily arriving from its readers.

To-day, perhaps more than ever before in the history of Spiritualism, people are earnestly seeking a knowledge of what lies beyond the grave. Thinking men and women are shedding the fetter of orthodox religion in a desire to fathom the mystery of death.

All of which indicates the dawning of a new era for Spiritualism.

# THOSE HOME CIRCLES

Not Conducted In Ignorance: Educating Circles: The Value of "The Link"

By WILLIAM A. CAMP

IT is obviously well worth while arguing with Horace Leaf, for he is wise enough to recognise that often the strength of one's own case lies, singularly enough, in one's readiness to appreciate that the antagonist is never completely wrong. Show me a man who has conceded a point and I will usually show you a man who has gained knowledge.

So I, in turn, refuse to fall into the error of lending colour to Mr. Leaf's belief that (a) I quarrelled with his article in any other respect than so far as his attack on Home Circles was concerned; (b) that I dislike him, personally; (c) that I inferred that he was anything other than pro-“Link”; and (d) that when he states certain psychological facts I shall be tempted to question them.

Now I, too, have re-read my criticism of Mr. Leaf's statements, and also find that I must congratulate myself and *The Two Worlds* for its appearance. For Horace Leaf has been induced to amplify—and thus clarify—certain of his remarks, even though he may not still convince very many Spiritualists that he is right.

### Where Mr. Leaf is Wrong

I maintain that Mr. Leaf is wrong when he affirms that sincerity combined with ignorance is more dangerous than levity or insincerity combined with ignorance. He discounts the power of the cosmic force of attraction. He could have substituted the word “fervency” for “sincerity,” and would have been more correct—yet not wholly so.

He is wrong to identify ignorance so closely with Home Circles. This is a grave charge; an unfair charge. He has no right to make it. His thirty years' experience does not privilege him to attack the intelligence or the good common sense of Home Circle sitters in general. He deftly “turns the tables,” when I point out that Home Circles contain many old Spiritualists, by crediting the latter with more enthusiasm than knowledge in this connection.

I, personally, refuse to admit that such a wholesale condemnation can be justified by him. In any event, Mr. Leaf made no mention of the other class of sitter to which I referred—those men and women who are earnest enough in their inquiry to take the trouble to read about the subject. I contend that in Home Circles to-day such people predominate. Most Spiritualists now gain knowledge “of the elementary phases of one of the most important subjects in the world” by reading, even if they confine their reading to the psychic press. Horace Leaf, I submit, must find it difficult to judge the Home Circles of to-day without being prejudiced by his knowledge of hundreds of Circles which he may have contacted during the past twenty or thirty years.

Mr. Leaf is illogical when he “scares” us by so much talk of the dangers of the Home Circle, and yet (apparently deciding to abandon us to our fate) tells us that “almost any Home Circle is better than no Circle at all.” Well,

well; we shall now just have to go on sitting in our Home Circles, “braving the dangers,” and be content to follow in the footsteps of many a fine worker in this Movement of ours.

Horace Leaf is right to say that if “qualified instructors” are not available others must venture into the breach. Otherwise, he says—and do please note this point—there would be practically no mediums to carry forward the work of Spiritualism. Exactly! What is the use of urging that the development of mediumship take place under the supervision of mediums or experts as he does, and then admit that few people have the opportunity of such tuition?

### What “The Link” is Doing

He is certainly right to support the ideals of the “Link,” for the Association of Home Circles is doing work which would certainly appeal to him. It is educating its Circles, fostering an interchange of knowledge, experiences and ideas, and definitely leaving nothing to chance in its efforts to ensure safe and strong development of mediumship. Of course the “Link” has not as many capable visiting officers as it requires. How could Mr. Leaf have asked such a question seriously when he admits the deplorable lack of competent people willing to give such splendid service? The visiting officers of the “Link” cannot do other than augment the general work of educating and advising “Link” Circles. And it is just such work which is giving, and has given, knowledge which makes possible the competent supervision of development.

No other work can be quoted which can parallel this service to Spiritualism. This is no “publicity” talk. The potentialities of the “Link” make it one of the most significant forces in Spiritualism to-day. It is the answer to all the criticism to which the Home Circle has been subjected up to the past few years; it promises, as no other body has promised before, the source of supply of mediums of the future; it will lessen the gap between paucity and evidence of survival; it will give us propagandists in large numbers; it will enrich the records of Spiritualism.

### Not Danger-Spots

So continue to like us, Mr. Leaf! We want to convince those with such downright views as yours that Home Circles are not “danger-spots,” and that the sitters to-day know enough of what they are sitting for, how to conduct themselves and their Circle, and what to expect as the result of their sittings. Come again to a “Link” function with this in mind and, even though you again elude my stewards and get in without the official ticket, and even if you again leave immediately after being requested to wait until the end of an experiment for physical phenomena, we shall welcome you. Which is yet another bit of tart criticism on my part!

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## THE TENOR BELL

THE bells of Draycott Church, after one despairing appeal to the stragglers, ceased to ring; tardy worshippers hurrying down the village street stopped a moment to listen; the congregation gathered within the little church looked at each other with meaning glances; the vicar, waiting to join the procession towards the altar, hesitated; and in a small cottage just across the village green an old woman sobbed out her sorrow.

For forty years or more, after the bells had done their legitimate duty of calling the small community to worship, the great tenor bell had sounded out three deep notes—*dong—dong—dong*. The three notes had become part of the Draycott ritual of worship. Only the more mature knew their portent, only the oldest could remember how, on the first Sunday after his marriage to bonny Mary Lynch, Sam Mathers, the bell-ringer, had introduced that unorthodox epilogue to his efforts.

At first the good folks were inclined to resent the innovation, but Sam persisted until the three extra notes seemed to become part of the usual routine. So, Sunday after Sunday, year after year, the great bell went on giving out its final message—*dong—dong—dong!* “*All—is—well.*” As so often happens in this queer life of ours, what was received with some annoyance at first came at last to be the natural course of things.

It was said, and Sam never contradicted it, that the final notes were a message to Mrs. Sam that “*All was well.*”

\* \* \*

And now Sam was dead. A stranger in the belfry that bright Sabbath morning knew nothing of tradition—to him those three final notes indicated discord; his duty was to call the people to worship, which he did, heedless of an old man’s whim.

A few days later the mortal remains of Old Sam, as he had come to be known in Draycott, were laid to rest in the village churchyard. One by one the mourners departed to gather up the threads of their various earthly occupations. Some few lingered in the little cottage, recounting anecdotes of Sam’s worth, recalling incidents of past years, in which the dead man had played a part. They told of Sam’s love of the bells, of how he faced flood and storm with a grim determination in order that his charges should sound out their musical message of faith and hope.

Hale and hearty, despite his seventy years, Sam had never thought much of death, chiefly because he never expected it. He had never had a day’s illness throughout his life. He drove away evil thoughts or harsh words with a smile or a joke. If in more serious moments friends spoke with him of the dreaded end and what followed, he would laughingly say, “*If it’s all right, I’ll just give three knocks on the big bell.*”

It was eventide before the last of the mourners departed and left the widow and her two daughters alone with their sorrow and their thoughts.

For some time they wandered listlessly about the house straightening up—a chair here—an ornament there—washing crockery—anything to break the awful loneliness and save them from dreary thoughts.

Night had fallen before any of them sat down. Then, mindful of the vacant chair, they all sat in the dark, hardly daring to light the gas for fear, in the brightly lighted room, too many poignant memories might be revived. A solemn silence settled down on the cottage, three minds were groping into the infinite endeavouring to get contact with a departed spirit. Was he happy? Was he all right? Would they meet again? All these, and many other problems, passed through their minds before the silence was broken.

\* \* \*

It was the old lady who spoke first. “*Three knocks on the big bell,*” she murmured. “*I should be quite content if father could only let us know that all was well.*” One of the younger women made a movement as if to light the gas. “*No, not yet,*” said her mother. “*Let us sit quietly for a time in the dark.*”

“*But, Mother dear,*” said Alice, the youngest daughter, “*you surely don’t imagine that there is the least chance of the church bell ringing?*”

“*I don’t know,*” said her mother. “*I’m frightened when I think of it; if only your father could let us have a message in some way, we might not miss him so terribly; if only we could feel that he was near us; it all seems so awful him going so suddenly!*”

“*Don’t talk like that,*” said Alice quickly. “*We shall all go mad. I’m going to light up.*”

In the brightly lighted room the three women became more normal; they tried to put their trouble into the background and discuss other topics with some success; they spoke of the future and the fresh way of life which would now be a necessity.

\* \* \*

There was much to talk over, and it was midnight before they prepared to retire for the night. The light had been extinguished, and candles lighted, when the older woman suggested that it would be nice to open the door and look across the green at the church before they went to bed—“*Just to say ‘Good-night’ to Dad,*” she said.

The women opened the front door and stepped out into the tiny front garden; the rim of the moon was just showing over the top of the church tower. The people of the village had long since gone to rest. There seemed to be no movement in the stillness of the night. For some moments they stood with bowed heads, as if awed by some majestic power.

“*Dad, are you happy,*” sobbed out the sorrowing widow, and as if in answer to her question, the voice of the great tenor bell broke the stillness of the night—*Dong—dong—dong!*

## A DOCTOR ON PSYCHIC CURES

### Important Revelations

THE proposed Bill to prohibit the practice of healing by anyone other than a qualified doctor is to be introduced into the next Parliament.

One of the peculiarities of the situation is that the doctors themselves have never been consulted on the matter, and we have found quite a number of medical men who are themselves opposed to the Bill.

The British Medical Association is not a democratically elected body, and has little touch with the rank and file of general practitioners. In this country, however, the doctors know the autocratic power of the B.M.A. and hesitate, on lines of medical etiquette, to publicly express their opinions.

At the recent Annual Medical Congress of South Africa, however, Dr. C. L. Leipoldt spoke boldly of the necessity of co-operation between doctors and other healers. He said:—

“There was a feeling among some doctors that the time had come when there should be greater co-operation, perhaps even team work, between doctors and thoughtful laymen.

“When medicine became recognised as a separate art, it emerged from the shadows of the temple, and after a few centuries it again migrated to the church or monastery, and among the greatest exponents of the art of the medical men had been the monks and theologians.

“With the decline of monasticism in the West, medicine once more assumed an independence which it had since maintained.

“Every experienced medical man knew that there were individuals whose very presence in the sick-room was a benefit to the patient, and some of them even went further and claimed they knew men and women who possessed remarkable powers of healing.

“Opportunities to test such individuals were few, and although there were several such healers in South Africa, no scientific investigation of their powers had been attempted.

“The Church, in its catholic and all-embracing sense, always believed in such power. Great religious leaders had all possessed it, and their records abounded with instances where they had beneficially exercised it.

“Medicine did not, and could not, deny the possibility of such latent power, for many of its masters had cured patients by unorthodox means.”

Dr. Leipoldt said his colleagues, with whom he sometimes discussed this subject, objected that spiritual healing fell outside the sphere of their art because it conformed to no standard of scientific measurement.

That objection was unsound, because their art accepted other things—empirical drugging, for example—that could not be scientifically defended.

The medical profession in this country, he felt sure, would welcome such team work, and would do all in its power to make it effective by supplying not merely destructive criticism, but constructive suggestion, clinical experience, and practical indications for the benefit of those who might be helped by spiritual healing.”

# ABOUT SPIRIT GUIDES

## Discussion on "Trance Personalities"

By EVA C. DEAN

ACCORDING to Mr. Whately Carrington, "controls" which represent themselves to be Indian girls or something of the sort are nothing but secondary personalities of the subjects themselves.

Sitting in a home circle with my eyes closed, I became aware of a child's presence, and visualised her as of English parentage—fair hair and blue eyes,—conveying the name of "Peggy." I also sensed a spirit as the father of one of the sitters. I mentally asked "Peggy" if she could give me something to prove the identity of the spirit. I then received a mental picture of a large sunflower with some of the seeds missing, and the impression that the father grew sunflowers in his garden and his daughter picked the seeds. I passed on the information and was told it was quite correct.

Later on, whilst on a visit to Margate, I attended the Spiritualist meeting, and was given a description of "Peggy" by the medium which corresponded to my own vision, and I was told that she would be a messenger.

After this I was sitting with another friend in her flat when "Peggy" again appeared. I felt that she wanted to speak through me. I remained in a conscious state of all that she was conveying. She described a woman with a garden basket, and told my friend that this spirit used to visit her home. The friend recognised the description, and asked "Peggy" what was put into the basket. "Peggy" replied, "Potatoes," and gave the name of "Johnny." Afterwards my friend told me that the old lady called her father "Johnny," and would say before she was leaving, "I must take some potatoes home."

At the beginning of the year I sensed a depressing condition which I thought might be that of a certain friend, and knowing the cheery presence of "Peggy," I sent out a mental message asking her to go and cheer this friend. Since that time I have not contacted with "Peggy," although I have sat in a developing circle when there has been opportunity for her to again impress me. I could adopt imitation, if I wished to be stupid, but I am certain I could not supply evidence.

Personal evidence is the test; is it beyond the medium's subconscious mind? During public work is the medium in telepathic communication with the spirit communicating, or are there three personalities invoked—the spirit wishing to communicate, and the spirit message-bearer transmitting to the medium by means of mental pictures and thought transference? The claim of secondary personality seems only justifiable if the evidence supplied is within the medium's subconscious mind.

It would be interesting to know whether Mr. Carrington is making this a theoretical claim or from personal experience.

By HORACE LEAF

THE "guides" of mediums often give their names, but seldom evidence by which to establish their identity, especially if they have passed away a long time.

During the last twelve months I have been in communication with Dr. K. M., of Zagreb, Yugoslavia, who, during that period, has received convincing proof of an extraordinary character establishing the claims of two spirit guides of his, who have produced many striking supernormal phenomena.

The first of these entities wrote through his hand automatically several times, and on each occasion signed the script with his own signature. The guide claimed to have been an artist when on earth, and Dr. K. M. took the trouble to obtain a copy of his signature when alive and found that it tallied exactly with that in the automatic script. I have seen both of these signatures and can testify to their similarity being so great as to leave no reasonable doubt of their having originated from the same source.

A few months after having received these signatures Dr. K. M. visited a city in Italy, and whilst passing a cathedral was impelled by a mysterious force to enter it. Led by this force he walked unhesitatingly down the main aisle, then turned hither and thither until he was brought up abruptly before a tomb. To his astonishment he saw on it the name of the artist who had been communicating automatically through his hand.

Before receiving his supernormal communications he had never heard of the artist, never seen his signature, and knew nothing of the work he had done when on earth.

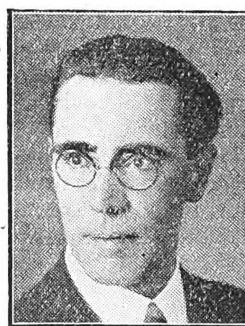
Dr. K. M. sent me an article to psychometrise, and during the effort I contacted a spirit who claimed to be another of his guides. He said he had been an Egyptian when on earth, living many centuries ago. I acquainted the doctor of this fact, the spirit giving the name She-Pou-Ra-Tou. I do not know if this is a real ancient Egyptian name.

After receipt of my communication Dr. K. M. received communications purporting to come from this entity. Let the doctor tell the rest of the story.

He writes me under date, October 10th, 1933:

Dear Sir,—If you remember, you stated, when psychometrising my hair, that one of my guides is an Egyptian. You know also that his name is She-Pou-Ra-Tou. He said, yesterday, that his name is really She-Pou-Ra, and that the Tou has a value only for me, the meaning of this word being "guide."

He was able to say that he had lived in Leptis Magna, in the vicinity of Mariu, among a colony of ancient Greeks who settled in that part of Egypt. I had not the remotest idea of this place, but with great difficulty found it on a big map of Egypt. It is a little lake near Alexandria.



Horace Leaf

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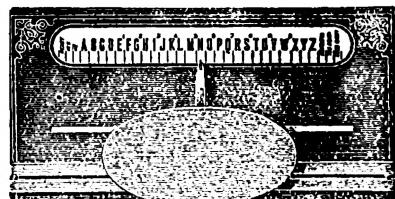
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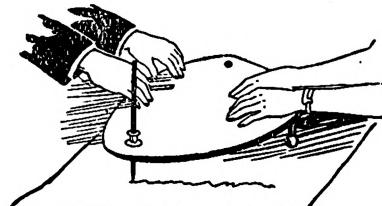
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# GLIMPSES OF SPIRIT-LIFE

## STUDIES IN CONTACT BETWEEN TWO WORLDS

By DR. F. H. WOOD

MANY years ago, honest William Newsome, one of the earlier "Rosemary" guides, said to me :

The more you can tell people about our side, the more it helps and comforts them. Some have never risen above the tarradiddle of places and names, and we want them to realise that spirit-communication is the new expression of their Christian Faith.

That was in 1929. William Newsome—local preacher on earth, and honest guide in heaven—has long since gone his way, and other guides have taken his place. But "Rosemary" and I often speak of him with affection; not less so because he always called a spade a spade. I sometimes compare him with Tom Tyrrell, another honest soul who hated tarradiddle, but who gave "places and names" in plenty, during his wonderful clairvoyance. Since passing, Tom has communicated with me twice through "Rosemary." Like Newsome, he is still very much alive, and has lost nothing of his sense of humour.

That is the point I want to emphasise in these articles. The Church's conception of "the departed" as pious saints, made holy by the mere fact of dying, is all wrong. The next world is not the Heaven the Church imagines. It is merely a stage farther along the journey which may enable the soul to reach, ages hence, a state of being which might more truly be called "Heaven." But I have never contacted any spirits who claimed to have reached this final stage, and I doubt whether those who have done so would ever be able to make a direct contact with earth.

But we know a good deal now of the next world and its conditions. Yusef, one of the "Rosemary" guides, explained that

there is nothing nebulous about it to those of us who live here. We have no rate of exchange: no barter of any kind, chiefly because people here do not need sustenance to live, or to acquire it as you do. The sustenance is free. There is no poverty, and no physical sickness as you know it. But there are poverty and sickness of the mind here, which are even more difficult to combat than yours. You could stamp out hunger on your side, for there is wealth enough to do it. You could also wipe out disease, by living according to natural laws. But here we cannot wipe out diseases of the mind in this way. We can only help, for these can only be cured from within, on the part of those afflicted.

Those good people on your side who imagine heaven as a place of rest—a paradise—will receive a severe jolt when they pass over. If they already have rest in their minds, they will find it here too, and more abundantly. If they have paradise in their hearts, they will find it a thousandfold here. The parades are more glorious here than you could describe, but the hells are darker and more terrible also. Everyone finds his own state, and lives there.

It is a world more real than yours, because here it is harder to get away from yourself. On your side, you can stupefy the clamourings of the spirit by drugging it with passing interests of various kinds; but here the very nature of the life makes that impossible. It is a point you should set before people on your side. To pass over into this life is to find yourself naked, as it were, in a foreign land. None of the things you have acquired on earth can be brought with you, except those qualities contained in your spirit and soul. You have to start in a new environment, and it is sometimes extremely difficult.

According to spirit-testimony, therefore, the next world is as real as ours in the sense of being solid to its inhabitants. We do not perceive it, because the vibrations of its texture are much more rapid than ours. There are within it other spheres or states vibrating at still higher speeds, invisible to its normal inhabitants as the latter are to us. A crude illustration may help us to understand. When an electric fan is motionless, we see the spokes radiating from the central hub: but when revolving at high speed the spokes disappear.

So there, as here, are worlds within worlds. Life exists within life, as our men of science will discover when they have probed a little further into the texture of matter.

But it is easier for spirits there to project their consciousness into worlds beyond, which superimpose on theirs, than it is for us to contact our "next world." At least, that is what the "Rosemary" guides tell me. They are always insisting that nothing material exists: that all is spirit, both here and there. They are tired of hearing us talk about "the material side of life," which they maintain is non-existent.

Statements of this kind always bring us into collision with the advocates of physical science. For example, Professor J. A. Thomson (*Introduction to Science*, p. 81. Home University Library) asserts that "the fundamental postulate of science is the uniformity of Nature." On the other hand, "Nona," "Rosemary's" guide, pointed out that

Where your scientists have gone astray is in failing to see that nothing is static. Nothing is, the next second of your time, what it was a second before. What was a moment ago has already grown past that and has become something else. Growth is expansion, and the law which produced that growth is capable of almost infinite variation.

Who is right, Professor Thomson or the "Lady Nona"? Time will show, but it is significant that even physical science is less dogmatic than formerly. If it does not yet admit the fact of a spirit-world, it does not deny its possibility. Here is another glimpse of it, given by the guide "Yusef":

There are streets, houses and works here, just as on earth. We have magnificent laboratories, but not like yours. Every man may carry on with that in which he is interested. It takes new directions, of course. Those work who wish to work, who love to create, to make: and that is the true joy of labour. Every man can find an outlet for those secret desires he has had to repress on earth.

There are many miserable people here, as well as happy ones. Many are stripped of everything when they come here, by reason of the lives they led on earth. Coming back to you as they do—as earthbound spirits—is a poor way of escaping it. It is only a further shackling of the spirit to do this. Millions of earthbound souls throng round your world, and it is they who cause much of the trouble in your psychic contacts, and in promiscuous circles. With many of them it is a great game—tuning-in to circles. Personal advice given at promiscuous circles is often from lower spirits. We cannot advise you in matters of daily life;

and will not, except in time of stress. You must make your own way, and form your own decisions.

The form and faculties of spirit-people are different from ours, but as thought is creative with them, they can present themselves to us in some recognisable form. Thus, memory helps to make a contact which otherwise might not convince us. My family guides have often presented themselves for "Nona" to describe in evidential details, but this earthly form is not that by which she knows them in their true spiritual environment.

There is much more about spirit-life which could be told, but sufficient has been quoted to show that our higher faculties will be extended there, and our opportunities for advancement less restricted than here. Family ties do not obtain there, and what Jesus said about marriage (St. Mark xii., 25) is endorsed by our guides. Affinity is the only bond which may prolong an earthly union there, and many spirits make new partnerships. Even when there is a reunion after death, the two concerned often part again, "but not as on earth, with sorrow and recrimination," said my brother J. D. W. Again, "mere wishing will not procure things here, any more than it does with you," he told me.

The poorest on our side are those who have spent all their earth lives amassing gold. Here they can hardly breathe.

Thus we see there has to be a readjustment of values. The selfish man takes nothing with him on which to construct happiness, or even spiritual health. No deceit is possible. Many who have lived in deceit here attempt for a time to continue on the same lines there, only to find, sooner or later, how futile it all is.

Our task, therefore, when we have proved survival to the world, is to show that this readjustment of values must be begun here, if people are to make a good start there. A man should learn to renounce the world and its follies completely, before leaving it. If he does not, he may have a difficult time there until he has learned to relinquish things appertaining to earth which have no counterpart there.

Thoughtless critics sometimes assert that spirits never give us any real information about the next world and spirit-life generally. My reply is that while I cannot speak for other sources of information, if I were to publish all the "Rosemary" Records contain, there would be more than enough to occupy the attention of an unprejudiced Church and emancipated Science for many years to come.

[Next and final article: "The New Spiritual Teaching."]



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## S.N.U. NEWS.

Edited By FRANK HARRIS

## Question Your Candidates!

THE Spiritualists' campaign against the inequalities of the law in regard to Spiritualism is now in full swing.

A questionnaire has been submitted to every Parliamentary candidate in the kingdom, and, in addition, copies of the questions have been circulated to every Church in affiliation with the Union.

Lyceums affiliated to the B.S.L.U. have also received the questions, as well as individual Spiritualists connected with the Union.

That the campaign is very representative of the Spiritualist Movement as a whole is evidenced by the fact that the signatures to the manifesto issued to candidates include:

Lady Jean Conan Doyle.

Mr. Hannen Swaffer.

Mr. J. B. M'Indoe (representing the Spiritualist National Union).

Mrs. Barbara McKenzie (British College of Psychic Science).

Mrs. St. Clair Stobart (Confraternity of Clergy and Spiritualists).

Mr. Frank Hawken (London Central Spiritualist Council).

Mr. C. A. Aeschimann was invited to add his signature on behalf of the Greater World Christian Spiritualist League, but up to the time of writing he had not replied, and the manifesto had to go to the printers without the addition of his name.

The questions that are being submitted to the candidates are as follows:

- (1) Would you, if returned, be prepared to grant to Spiritualists the right to teach and practise their religious beliefs without interference?
- (2) Would you be prepared to support a Bill (on the lines of the draft enclosed) which provides for the removal of such interference, and the other legal disabilities outlined, by which Spiritualists are handicapped in their religious observances?
- (3) Would you be prepared to (a) take an active part in introducing such a Bill into Parliament; (b) assist it through the legislature?
- (4) Are you prepared to press the British Broadcasting Corporation to include Spiritualist services in the Sunday religious broadcasts?

The following facts will no doubt prove of service to those who intend to put the questions to their candidates at the various meetings that will be held during the course of the Election.

Prosecutions against Spiritualist mediums are undertaken under the Witchcraft Act, 1735, and the Vagrancy Act of 1824.

The Witchcraft Act virtually claims that there are no spirits. There is only pretence, and therefore anyone claiming to hold communication with spirits is pretending. The Act which is generally brought into operation is the Vagrancy Act of 1824, Section 4, of which reads:

"Every person pretending or professing to tell fortunes or using any subtle craft or device by palmistry or otherwise to deceive and impose on any of His Majesty's subjects . . . shall be deemed a rogue and vagabond within the true intent and meaning of this Act."

In a case at Brighton, a Mrs. Taylor Woodall, a clairvoyant and medium engaged by a Spiritualist Church, was conducting a week's mission. During her spare time she gave clairvoyant readings in the Church hall to persons desiring them. Her consultants dropped half a crown in the plate and handed

it over to the pastor of the Church, Mr. J. J. Goodwin, for the benefit of the Church funds. It was not taken by Mrs. Woodall. Two women, the wife and sister of a Brighton detective, solicited readings; they came, in fact, in widow's weeds and pretended to be in very serious trouble. Subsequently the medium was prosecuted, and these two women gave evidence. After retiring for half an hour the magistrates found both the medium and Mr. Goodwin guilty and fined them each 40s. and costs, with the alternative of nine days' imprisonment. Mrs. Woodall at once paid her fine and costs, but Mr. Goodwin declined to do so on principle, and elected to go to prison for nine days. He expected to be conducted to the cells, but he was told that he could go. The Court had not sufficient faith in its own judgment to carry out its sentence: as an alternative they seized his goods.

Another disability from which Spiritualists suffer is in the denial of their right, unchallenged with other religious bodies, to solemnise marriages through their recognised officials and pastors. A Glasgow registrar, to whom application was made before the performance of an intended marriage, said that if performed by a Spiritualist pastor the marriage could not be registered. In reply to a question in Parliament, we were merely told that we could seek redress by a test action in Court. We submit that to ask a young couple entering upon married life to contract the tie, and then go into Court for a declaration that such marriage was legal, is to risk their whole moral reputation.

Yet again, the result of the legal decision in the case of Hummeltenberg Beattie v. The London Spiritualist Alliance was that a legacy for the purpose of training mediums was not a valid charitable gift because mediumship is illegal. As a result of this case Spiritualists are unable to receive legacies when the object of the legacy is the training of mediums.

Further, the Charity Commissioners refused to recognise as a religious and charitable organisation a Spiritualist body established over thirty-five years because its Trust Deed included provision for the training of mediums.

Many other cases could be quoted, but those given above are a representative selection on which we base our assertion that Spiritualists suffer disabilities because of their beliefs.

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Friday, November 15th, at 3-30,

An Armistice Day Service will be held at  
The Bureau.

Sunday, November 10th, at 10-45.

Those taking part:—

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# A MUSICIAN'S EVIDENCE

## Important Testimony by F. Von Reuter

By W. J. FARMER

I HAVE had the great pleasure of reading F. Von Reuter's deeply interesting book, and so highly do I appreciate it that I cannot refrain from writing a very strong recommendation that any reader of *The Two Worlds* who has not read the book should not fail to do so. There is in it some of the finest proofs of survival that I have ever come across, and no one can doubt the good faith of the author or fail to be in the deepest accord with him. He is clearly a man of deep understanding and probity. He is well known to the world as Florizel Von Reuter, the great musician. I am personally very grateful that he has written this book which cheers and encourages us on the hard road of life.

None of the alleged spirit-photographs that I have examined impress me favourably, but in the first chapter of Von Reuter's book there is printed a photograph which shows in it the spirit face of a lady, and it is the only spirit photograph that I have seen which seems genuine.

It was not taken with the least idea of getting a spirit-photograph. It was just an ordinary "snap" of Von Reuter, taken by a young lady whom he was visiting. When the picture was printed no one noticed anything abnormal in it, but a few weeks later the young lady and her sister visited a direct-voice medium about forty miles distant, and the voice of their Aunt Emma, who died twenty-five years previously, told them that her photograph was on that of Von Reuter's. On going home they looked for and found the face. They showed it to their father, who exclaimed: "Why, that looks like my sister Emma did. You know she died twenty-five years ago!"

Here we have an example of correct information given by the direct voice and a supernormal photograph, and the two together are certainly strong evidence for survival. The face is quite clear on the photograph, and it is totally different in style from the usual alleged spirit-photographs turned out wholesale, and it has no suspicious appearance. The direct-voice medium was an entire stranger and lived two hundred miles away apart from this local visit on that day.

Mr. Von Reuter's mother was the chief agent used in getting messages by means of the Additor, an instrument bearing the letters of the alphabet. She was blindfolded, yet with great speed, and given backwards, most detailed messages were obtained in many languages. The letters were put in reverse order to convince them that it did not come from their own minds, and, in any case, the medium did not see what letters she was using.

Apart from French, English, German, Italian, and Spanish languages shown to them, they got messages in the following languages which they did not know—Norwegian, Russian, Hungarian, Polish, Dutch, Turkish, Persian, the latter in a dialect used in India. Whether all of these were written backwards is not

stated, but it would not be necessary in the case of unknown languages to convince them that it was not from their own minds.

This is distinctly a book which cannot be set aside as imaginative, and the results obtained by the experimenters are inexplicable, unless on the theory of an external intelligent mental agency of the most acute mind. The phenomena called Spiritualistic are legion, and only one explanation will cover them all; though some things do not require that explanation, and may come from the incarnate spirit, yet the above cannot be explained except on the theory of an external intelligence.

It is simply impossible to dispute the actuality of the facts narrated by so many



F. VON REUTER

trustworthy and intelligent observers. These facts mean important issues, and must be considered.

I must say that, in common with most students on this subject, I am perplexed because we do not get any very outstanding revelations about things in general; the usual messages are proofs of identity, evidence that a mind or minds external to ourselves are behind the phenomena; in short, the phenomena are practically confined to giving us evidence that we survive. This is indeed very important and fundamental, and we can see good reasons why we should not be told things that we can or will find out for ourselves in the course of our evolution. Perhaps as our destiny unfolds we may get more in contact with these mysterious intelligences. Some of them are not of a high order, such as the poltergeists, but others are, and there are no doubt beings very high in the scale who might be capable of giving us great help. The question is whether we are purposely placed in a hard environment to develop ourselves by severe tests, and given from time to time enough light to keep us from despair. It must be admitted that without such phenomena as exists we should have no evidence at all of a future life, yet it is not as bright a light as we often wish for, but enough to keep us pressing on.



## The Professor

explains the law behind the miracle of the Loaves and Fishes in the November issue of this periodical. Read also "The Gleaning" by "The Greater One." These, and others, are indeed food for thought, helping us maintain a higher, calmer attitude in these troubled times.

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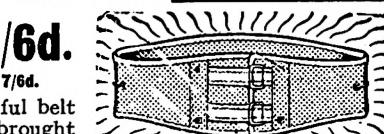
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FRIDAY - - November 8, 1935

## DISTRESSING DEATH SCENES

**A** FRIEND, who recently started investigation into Spiritualism, was very much perturbed by a recent experience which, to him, was most unpleasant. He, of course, had always pictured the spirit world as a place of joy and happiness, and was rather dismayed to find on visiting a seance a scene of discomfort and apparent pain. He thought it was terrible that mediums should be called upon to suffer in this way.

Some months ago he lost his wife, who passed away with a very painful disease. He had attended one or two meetings, where she had been described to him and he had been given messages assuring him of her happiness. Then he visited a seance where she controlled the medium, and he said the scene was most distressing. The medium writhed and moaned and groaned, her body became much contorted, and the whole scene was, in fact, distressing. He thought that such scenes were very harrowing, not only to the medium through whom they occurred but to the sitters who watched them. We knew immediately what had happened. The spirit had contacted flesh for the first time since her decease and there had been a reproduction of the death scene. We suggested to him that the contortions and distress were probably exactly what had occurred in the few hours before her passing—in fact, in the last stages of her consciousness—and a light seemed to break upon him.

Of course, it was so! We had to assure him that the medium felt no distress, and that probably the controlling spirit had not the remotest idea of the effect produced.

The whole question depends upon association of ideas. If a man leaves his childhood village to wander out into the world and twenty years later goes back to his old home he notes many changes. A new bank has been erected on the site of the old thatched cottage. A new roadway has been made across Farmer Baker's field. The stream which ran down the village street has been diverted to widen the

road. Now he can only know of these changes by comparison of the present with the past, and his contact with the scene instantly revives old memories and he sees the village as it was in the past. The process is automatic. It needs no effort to recall, it just recollects.

Exactly the same thing happens when a spirit revisits the scenes of his former activities on earth. His contact with the flesh is, of course, a mental one, but the mind is the storehouse of memory and memory reacts to its past experiences. Close contact with the physical body revives the old associations, and his last conscious memories of earth are resurrected within the chambers of the mind and the old scenes are reproduced. They reproduce themselves upon the body of the medium automatically, not because the spirit *wishes* to reproduce them but because they fill his mind for the time being. That is why we say the medium may feel nothing of this distress, and the spirit may not know he is reproducing such scenes. They are, however, very evidential, for no one by mere acting could produce with such faithfulness exact replicas of the death scenes. However distressing they may be to the observers they do not appear to be lasting, and in subsequent efforts to control they gradually fade away because they are supplanted by new memories.

It is in such cases as these that a spirit who was a Spiritualist has an advantage over one who knew nothing about it because something of the process of control already exists in his mind. He is able, out of his knowledge, to regulate what comes through with greater exactness. He already knows that his illness was but part of death's process, that his pain was a temporary thing which belonged to the body and not to him, and is able to concentrate upon the things that matter. One of the great lessons most persons have to learn on the other side of life is that the body he used to inhabit was merely his vehicle, it was never him. In re-communicating with the earth a Spiritualist has a tremendous advantage over others, not because of any moral excellence, but rather because of the accumulated knowledge which enabled him to know before death something of the processes of communications and the difficulties to be overcome.

The success of the F. W. H. Myers group in the Psychical Research Society's communications is in itself evidence of this. Myers and his colleagues knew before their passing the theories of telepathy, subconsciousness, etc., which were advanced as arguments against survival, and in the ingenious system of cross-correspondences devised a scheme which was intended to deal with the objections of the critics. We have known many cases where deceased persons have communicated with their friends within a few hours, sometimes within a few minutes of their death, and cases are frequent in which communication has been made before burial. But in such cases the individuals have been Spiritualists who had some knowledge of the process of control and the possibilities of communication.

In the case of our old friend, Hanson Hey, communications were received within two days of his death. He had a long illness, and we tried to persuade him not to attend his own funeral but to get away and rest. In broad

Yorkshire his reply was characteristic of the man: "Nay, lad, Ruth (his wife) will be there and she will want my assistance. I am going to that funeral choose what happens!" And even as we stood at the graveside his presence was clear to many of us. In the case of this communication there was no reproduction of the distressing scene of his passing because he knew and took steps to avoid them. In many cases people who communicate for the first time automatically reproduce through a medium the scenes of their own death. Such scenes may be very harrowing but they are very evidential.

The time will come when the majority of persons who pass away will know the truth and such scenes will end.

## TRANSITION

We have to record the transition, which has just occurred at Berwick, of Mr. Richard John Atkinson, J.P., of Horndean, Berwickshire, at the advanced age of 87. For many years he practised as a dentist at Berwick, and in 1932 celebrated his golden wedding. Mr. Atkinson had devoted a great deal of attention to Spiritualism, and had acknowledged his conviction of life beyond the grave and the possibility of communion.

## MYSTERIES of MIND & PERSONALITY

**It is the Mind That Maketh Good or Ill  
That Maketh Wretch or Happy, Rich or Poor**

—Spenser

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# TOPICS OF THE WEEK

**Good Testimony** As a result of the inquiry of the *Daily Sketch* into the mediumship of Mrs. Estelle Roberts quite a number of interesting letters have appeared in that paper. Mary Russell says that while she was training at Guy's Hospital she made friends with a girl who was a Spiritualist, though she herself scoffed at the idea. An agreement was made between the two that whoever went first should make an effort to let the other know whether Spiritualism was true. Her friend died some seven years later, and she forgot all about the incident until she attended a seance at Carlisle, where she received a message from her friend containing the agreed-upon message, word for word.

**A Soldier Testifies** Major Webster, of Folkestone, who has spent thirty-six years as a soldier, writes that he lost his son of twenty-four years. Shortly afterwards the boy was seen by his mother, though the Major saw nothing. That started an investigation into the subject, and he now holds regular communication with his boy through the lips of his mother. He claims that while formerly he believed Spiritualism to be "Fiddlesticks and Fraud," he has now discovered that life has some purpose, that there is no death, and a totally different outlook on life is now presented to his view.

**Film Star's Experience** Miss Dodo Watts, the film actress, bears her testimony. She tells the story of how she and her husband visited a seance with a direct-voice medium, who was a total stranger to them. She was quite unknown to anyone present, and had been introduced under her married name, Philpott. Suddenly she heard a voice say, "This is William D'Arcy, your grandfather." He went on to give them sorely needed advice on intimate family matters. It is just this steady, accumulating testimony which is building-up conviction in the minds of thousands of people as to the fact of spirit communion. Such conviction, once gained, can never be altered by ridicule, Bible texts, or any of the methods beloved by our critics. Conviction based on facts remains when all the clerics and critics have had their say.

**Foolish Argument** The *Listener* is still publishing letters bearing on the fire-walking of Kuda Bux. Perhaps the most amusing of the letters have been those by Sir Leonard Hill, explaining, to his satisfaction at least, the methods by which the fire-walking is accomplished. By means of figures and arguments he makes it appear very simple. Unfortunately, his figures do not agree with those published by the people who conducted the experiment. Since, however, Sir Leonard Hill is convinced that the whole performance is quite simple and very easy, it only remains for him to demonstrate his theories by walking the fire, but that is one of the things we do not expect him to do. It is so very easy to make explanations when you are not required to prove them.

## Spiritualism in Germany

It is interesting to watch the German popular mind dealing with the subject of Spiritualism. Someone has sent us a copy of the Berlin illustrated *Zeitung*. This contains a number of illustrations which purport to show how table levitation takes place at a seance. The illustrations revive old memories. Some twelve years ago a British film was put upon the market entitled "Spiritualism Exposed." As a result of violent protests by *The Two Worlds* we were invited to a trade show at the Marble Arch Pavilion, and a very happy company of us visited the show. Sir Arthur Conan Doyle, Miss Scatcherd, Mr. Dennis Bradley, David Gow, Leslie Curnow, and others went along. The film was really comic, every trick used for levitation, writing, etc., was so plain that the veriest fool could not be deceived. One individual had a steel rod fastened to his arm, with a hook under the palm of his hand, which was slipped under the table-top to lift it up; while in another case, an individual put his hand on the table and his foot underneath, and made raps by kicking. Nothing came of the film. It was photographically bad, and Spiritualistically ridiculous. The illustrations in the Berlin *Zeitung* seem to consist of imitations of this very bad film. If this is a sample of Aryan intelligence brought to bear upon a serious subject, we can only suggest that it is about a dozen years out of date.

**Famous Communicators** The Editor of the *Occult Digest*, America, records two communications from Will Rogers and one from Wiley Post. The purport of these is that the communicators have recovered from the shock of their transitions. It is difficult to say whether any of the messages is truly characteristic, but the *Occult Digest*, in publishing them, expresses the hope that those who knew the senders will endeavour to examine them for evidence of identity.

**An Eloquent Ambassador** Mr. John A. Findlay is becoming more and more active as a popular and eloquent exponent of Spiritualism. For example, on October 20th he addressed two meetings at Aberdeen; on October 22nd a propaganda meeting at Montrose; later he attended the S.N.U. Council Meetings at Bristol; on October 27th he conducted a service at Bath; and on October 28th a propaganda meeting at Ringwood, near Bournemouth. Everywhere Mr. Findlay had large attentive audiences, and his restrained and intellectual presentations proved highly popular.

## FROM OVERSEAS

The Rev. Amy Barton, of Winnipeg, Canada, is paying a visit to the Homeland, and on Sunday last spoke at the Lord Street Spiritualists' Church, Leigh, Lancs. The address dealt with Spiritualism as a religion and was followed by a demonstration of clairvoyance, which was highly evidential. We understand she will be in England for some months.

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*Sunday, November 17th,*

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*Monday, November 11th,*

At 3.0, Psychometry, Miss Lily Thomas.

At 7.30, Clairvoyance, Mrs. Helen Spiers.

*Wednesday, November 13th,*

At 7.30, Clairvoyance, Mrs. Livingstone.

*Thursday, November 14th,*

At 3.30, Clairvoyance, Mrs. Stella Hughes.

At 7.30, Psychometry, Mr. Thomas Wyatt.

*Friday, November 15th,*

At 7.30, Clairvoyance, Mrs. Tyler.

### TRANCE LECTURE.

*Tuesday, November 12th, at 8, Mr. Thomas Wyatt.*

Address by "White Feather," followed by Questions. Subject: "Psychic Unfoldment."

## GROUP SEANCES

(Limited to Eight Sitters.)

Monday, November 11th, at 7.45. Mrs. Stella Hughes

Tuesday, November 12th, at 3. Mrs. Helen Spiers

Tuesday, November 12th, at 7.45. Mrs. Mackenzie

Thursday, November 14th, at 7.45. Mrs. G. Thomas

Friday, November 15th, at 3. Mr. Edmund Spencer

Friday, November 15th, at 7.45. Mrs. Helen Spiers

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

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FRANK HAWKEN.

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*Sunday, November 10th,*

At 11, Mr. HAROLD SHARP.

At 6.30, Mr. HORACE LEAF.

*Wednesday, November 13th, at 7.30,*

Mrs. Maude Bateman, Clairvoyance.

Silver Collection.

## SPIRITUALIST COMMUNITY

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*Sunday, November 10th,*

At 11, Mrs. HEWAT MCKENZIE.

Clairvoyance by Miss Lily Thomas.

At 6.30, MAJOR C. C. COLLEY.

Clairvoyance by Mrs. Helen Spiers

*Sunday, November 17th,*

At 11, REV. C. DRAYTON THOMAS.

Clairvoyance by Mrs. Stella Hughes.

At 6.30, Mr. G. H. LETHAM.

Clairvoyance by Mr. R. E. Cockersell.

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Private Sittings can be arranged.

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## A "DEAD MAN" PROPHESIES!

### Deceased K.C.'s Sermon

DURING a recent week-end Meersbrook (Sheffield) Church was crowded by an audience which listened as if spell-bound to a brilliant trance address by "K.C." the now well-known inspirer of Miss T. Wagstaffe, of Derby.

In the course of the address the evolution of religious systems was traced during the past 4,000 years.

From the idol worship, the audience was led to the race-spirit era which still exists to-day and which causes nations to ask God's help for their particular members in war and peace.

Points from the address are:

"Pride of place must be given to the Jews for sincere worship of the race-spirit."

"Jewish tenacity of purpose might well be emulated. 'You Christians crucified Him (Jesus) as you would crucify Him to-morrow, because the warlike race-spirit still exists.'

"Out of the Slav race (Russia) will arise a new race of beings who are only just cutting their first teeth and learning to stand."

"I prophesy the coming of a race of people who will teach truer Spiritualism than the world has known. I prophesy the coming of a race of people who will teach not Churchianity, but Christianity as taught by Christ Himself."

At the close of the service, "K.C." invoked the blessing and aid of the spirits and forces from other and more advanced planets, whose mission was to guide the destiny of humanity.

### BELFAST SPIRITUALISTS' ALLIANCE

QUIET recently Harvest Thanksgiving Services were held in the above Church, 29, Rosemary Street, when the meetings were crowded out with members and visitors.

The Church president, Mr. Samuel Morrison, prefaced his introduction of the visiting speaker, Mrs. Ruth Darby, by remarking that this was a memorable occasion, as it was many years since this lady was in Belfast, and on behalf of the congregation he extended to her a cordial welcome.

The Church was tastefully decorated by an energetic band of workers, and fruit and flowers were in abundance, which gifts of the congregation were afterwards presented to the Children's Hospital, Templemore Avenue, for distribution.

Mrs. Darby's addresses were acknowledged to be inspiring, uplifting, and practical, and these were followed by most convincing demonstrations of clairvoyance.

## THE CAUSE IN YARMOUTH

### A Splendid Record

GREAT YARMOUTH Spiritualist Church, which was opened in January, 1934, to provide Sunday services for local Spiritualists, continues to thrive, and has won the respect of Press and public alike.

Frequent reports of the Church's activities and addresses given at its services appear in the Yarmouth newspapers, often filling important positions on the news pages. Last year a picture of the President (Mr. Guy P. J. L'Estrange) placing the Organisation's wreath on the War Memorial, after the Armistice Service, was the largest photograph, and occupied the foremost position on the picture page of the *Yarmouth Independent*.

Occasionally the sceptics get busy and send letters to the Press, cavilling at Spiritualism. These people are promptly dealt with by the President, who recently challenged the most persistent critic to a public debate.

The Church has a good library of psychic literature, which is free to members. Non-members, however, are invited to borrow books for the small sum of one penny per volume each week. Full advantage is taken of this offer, with the result that many newcomers have, after careful study, enrolled as members of the Organisation.

Although there are no demonstrations of clairvoyance on Sundays, the services attract good congregations, and numerous strangers, as well as Spiritualists, have expressed highly complimentary opinions aenent the prevailing "conditions." "The most beautiful service I ever attended," is a remark which has been passed on several occasions, often emanating from people who had never previously attended a Spiritualist meeting of any sort.

The officers and members of the Church feel that a useful work is being accomplished in bringing the facts of Spiritualism within the reach and understanding of the local public.

### REALISTIC

### TRANSFIGURATION

ON Wednesday, October 23rd, Mrs. Bullock, the transfiguration medium, paid her first visit to the Weymouth National Spiritualist Church.

Everyone present had an evening of intense pleasure and enlightenment watching the continual flow of spirit people coming through her features. One spirit distinctly showed his line of moustache; another asked his wife and daughter to go to him, and he kissed them, talking of things known only to themselves.

It was a truly wonderful evening, thanks to Mrs. Bullock.

## THE ADVENT OF SPIRITUALISM

### 1844 The Exact Date

PROFESSOR GEORGE BUSH, in his *Mesmer and Swedenborg* (New York, 1847) has a valuable Appendix A on Andrew Jackson Davis. While dated 1847, the book is known to have appeared late in 1846, and the preface is dated in November. At this time *Nature's Divine Revelations* was being delivered as trance lectures, which appeared as a book in July, 1847.

George Bush distinctly states that the impulse to deliver the lectures came from "a direct communication from the spirit of Swedenborg" (p. 170).

This apparition, which may be ranked in importance with that of Jesus to Paul, is described in *The Univercalum* for 1848, *The Teacher*, 1851, and Davis' *Autobiography*, 1857. It is this last which gives the correct date, 1844. The other two give 1843, which was the year of Davis' development of clairvoyance. The apparitions of Galen and Swedenborg took place in the following spring. Another appearance of Swedenborg to Davis occurred in June, 1846, on the mountain beside the Hudson, opposite Poughkeepsie. Professor Bush narrates this, or lets Davis do it, in the Appendix above quoted.

I hope the time will come when Spiritualists will date their movement from the apparition of Swedenborg to Davis on March 7, 1844. The graveyard at Hyde Park, near Poughkeepsie, where the event took place would be a suitable place for a monument of Davis.

ALBERT J. EDMUND.

### BERWICK-ON-TWEED

UNDER the auspices of the Scottish District Council and local friends the first Spiritualist meeting in Berwick-on-Tweed was held on Friday, October 18th, in the Long Room of the Corn Exchange. It was crowded out, and a good number had to be turned away.

Councillor Jobson presided. Mr. J. B. M'Indoe addressed the meeting, and Mrs. Edith Thomson, of Glasgow, gave clairvoyance. She had a stiff task to commence with, but once the audience realised the need to respond verbally, matters changed, and the audience were amazed at the evidential messages, with particulars of death, family relationship, and numerous family names and surnames given.

At the close a small committee was formed to carry on the work, with a view to the formation of an S.N.U. society.

Miss Turnbull, the Green, East Village of Ord, Berwick-on-Tweed, is the secretary.

## POLICEMAN GETS EVIDENCE

### Though Mediumship Illegal

MANY of the most sincere and evidential mediums visit Meersbrook Spiritualist Church during the year.

The visit of Mrs. Susie Hughes, of Liverpool, made last week-end, however, outstanding to many of the crowded audiences present, by virtue of her clear and remarkably evidential messages.

On one occasion she described two policemen in spirit who were with one gentleman, remarking jokingly during the description, that she hoped he was not also a policeman.

The man in question was a policeman and a member of the Church!

In a trance address the audience was taken on an imaginary spirit journey to a developing circle to see how spirit guides and helpers worked in protecting mediums from undesirable influences, and how unconsciously all present helped in the work of healing.

Mrs. S. Hughes, working tremendously hard in the midst of difficult circumstances, is a great asset to the Movement.

### BRITISH MEDICAL FREEDOM LEAGUE

THE hon. secretary of the above, J. F. Wade, 13, Wellington Road, Fallowfield, Manchester 14, writes as follows:

Readers will be interested in the objects of the British Medical Freedom League. Our objects are to defend the free choice of the people to consult practitioners of any school of healing, and to secure equal opportunities for treatment. To support or promote full legal recognition of such schools of healing at present unrecognised.

The League came into existence because of a realisation of the need to combat the unfair opposition exercised by the members of the ordinary medical profession against all schools of healing outside their own.

Many of your readers will have benefited personally from treatment at the hands of practitioners of various schools of healing, and will doubtless resent the legal restrictions placed upon such practitioners.

Surely the only means likely to achieve freedom in this matter is for all those interested to get together and work for this end. I cordially invite all your readers to join us in this very necessary task. The minimum annual subscription is £1., larger sums are welcomed.

The League has been in existence just over a year and is progressing.

"Received divine revelations from the spiritual heavens (spirit communications)." —EPITENIDES (600 B.C.).

# VAGUE DEFENCE OF MYERS

## Mr. M. Barbanell's Insinuations.

By E. W. OATEN.

MR. MAURICE BARBANEll is clearly befogged with the very plain statement which I published a fortnight ago in *The Two Worlds*. Our readers will be in no doubt whatever as to what I meant, when I dealt with Mr. M'Indoe's two experiments. Mr. M'Indoe spoke for himself, over his own signature. *The Two Worlds* printed both his experiments. It was not one-sided enough to publish one case only, and sneer at the other. With signed articles contributed by individuals, I gave them freedom to express themselves, and if I had any animus against Myers, I could have published a score of letters which have been sent to me in the last few years, because (so the writers say) the *Psychic News* has refused to publish them when they contradicted statements made in those columns. It has been our business to present both sides impartially.

Mr. M'Indoe's first experiment was a good one, but, in my personal opinion, inconclusive; and again I repeat I am still awaiting evidence of Mr. Myers' genuineness. I published a statement of alleged tests made at Portsmouth in 1932, by Mr. Joseph Edge, and after that report had been published, I had a long correspondence with Mr. Edge, in which he expressed grave dissatisfaction with the procedure and results. Mr. McFarlane, the Secretary of the Portsmouth Church on whose premises it was conducted, returned a verdict of "Not Proven."

In the Bournemouth case, I was faced with the definite fact that Myers planted the plates, and lied to the committee by saying that was the first time he had been in Bournemouth, when it was shown that he was there some weeks previously, and had made arrangements to have plates available. He had access to those plates alone before the experiment. This case was given a great deal of publicity, purely because we wanted to get at the facts. Later, Lord Donegal played exactly the same trick on Mr. Barbanell, and it took him some days to determine how the trick was worked, although he was definitely challenged that the photographs would be fraudulently produced. In another test at which I believe Mr. Barbanell was present, Mr. Bertram Parkes was the professional photographer. We published a letter from him, expressing his dissatisfaction, when the *Psychic News* (so he affirmed) refused to publish that letter. Many of the reports on Myers' mediumship in *Psychic News* have been supplied by Myers himself. He has sent many to us, assuring us that they were exclusive. When we did not publish them, we received numerous

reports from unknown contributors. On writing them for further particulars, the letters were returned unopened, marked "Not known." They were, in fact, fictitious names. What is one to think in such circumstances?

Mr. Barbanell suggests that I am influenced by anti-Semitism. He knows perfectly well that nothing of that has ever influenced me. It is a silly suggestion introduced to raise prejudice—just the type of thing which would be raised by a man who has a weak case. In the same way he accuses Mr. Leigh of saying things which he never uttered. Why all these red herrings? Is it to distract attention from Mr. Myers?

It seems to me that Mr. Barbanell is conducting his whole case on personalities. Now personalities are sorry props on which to base any impartial investigation. There is a good deal of evidence which points to Myers using methods which amount to fraud. I have also seen a good deal of evidence which gives rise to the impression that he can produce psychic photographs. The question is "When is a test not a test?" We suppose the answer is, when it is conducted by Mr. Barbanell and Mr. Myers.

Some years ago, Mr. Myers was attacked by Lord Donegal. We defended him, and severely criticised Donegal. Subsequently, Mr. Barbanell endeavoured to induce the Council of the S.N.U. to back Mr. Myers. As a member of that Council I argued that the Council should only do so after they had satisfied themselves of his genuineness. The council were informed that the P.N. were setting up a committee to make tests with Myers, and it was decided to await the result of these tests. That committee has never presented any final conclusions. Several experiments were made but no agreement was arrived at.

My position is perfectly clear. I am not making up my mind without evidence, and evidence, too, which is conclusive. Mr. Barbanell (I hope, inadvertently) misquotes a statement I made concerning Hope. I did not say that I had conducted hundreds of experiments with Hope. It would be untrue. What I did say was that I had examined hundreds of cases conducted under varying conditions, conducted, in my opinion, by men very much better qualified than either Mr. Barbanell or myself. Mr. Barbanell may consider both of us experts on psychic photography, but his opinion is not mine, although I was conducting photographic experiments before Mr. Barbanell could walk. As a member of the Society for the Study of Supernormal Pictures, I had

hundreds of Hope's results through my hands, together with the statements of those who conducted them.

My own experiments with Hope were confirmatory to me. My opinion was formed on far more scientific grounds than my own experiments. To mention William Hope, however, in the same article as John Myers, is rather beside the mark.

Myers has been definitely accused of fraud (1) at Bournemouth Church, (2) by Mr. M'Indoe, (3) by Mr. Brandon, in addition to grave suspicions at Portsmouth, etc. No satisfactory reply has ever been made to any of these cases.

The attitude of *The Two Worlds* has been to publish facts concerning Myers, both *pro* and *con*. We attack nobody! The opinion of an editor is of no more value than that of any other student. The business of a newspaper should be to present the whole of the facts to its readers, not to force the pet theories or inconclusive findings of editors so that they bias judgment.

We knew that Mr. Barbanell is coming to Manchester to lecture on the Myers mediumship because *Mr. James Leigh made the arrangements for the lecture*, whilst I offered to cancel my engagement to suit Mr. Barbanell's convenience. It is our business to hear all sides.

In conclusion, I am anti-nothing. But in 40 years' experience of Spiritualistic journals, I never remember reading an article embodying so many misrepresentations, or so much special pleading and *suppressio veri* as the one to which I am replying.

## NEW MANCHESTER SOCIETY

MANCHESTER is to have another Psychical Research venture.

A body, including scientists and professional men, has been formed and will shortly address itself to actual research work.

Public meetings will be held occasionally, but the main work of the Society will rest in the hands of special research committees.

Particulars can be had from the acting chairman, Mr. A. Laserson, 140, Bury Old Road, Manchester.

## MEDIUMSHIP EXPLAINED

"MEDIUMSHIP in Theory and Practice," is the subject of a course of lectures which Mr. James Norbury is to give at Leicester Psychical Research Society on December 29th and January 1st.

This is a new departure on the part of the Leicester Society, and is an example which ought to be followed elsewhere.

## MISCELLANEOUS ADVERTISEMENTS

**Mrs. BEATRICE WILSON**, author of "Is my dear one dead?" Appointments by letter for interviews, 11 a.m. to 1 p.m., or 3 to 5 p.m., Monday to Friday. (See advertisement under Miscellaneous Notices).—79, Lichfield Court, Richmond.

**HORACE LEAF**, interviews daily, 10-30 a.m., at 5-30 p.m., or by appointment. Open Developing Class, Tuesdays, 8 p.m. Psychometry, Wednesdays, 3 p.m. Clairvoyance Seance (Trance), Fridays, 3 p.m. Psycho-therapeutics. Correspondence Training Course.—Apply for particulars. Secretary, Grotian Hall, Studio 3, 115, Wigmore Street, London, W.1. 'Phone: Welbeck 7382.

**Mrs. HAMILTON** holds Circles for Psychometry, Saturday, November 9th, at 8. Mrs. Blackwell, Sunday, at 7. Mr. Phillipps. Wednesdays, at 8, Mrs. B. Hamilton, Psychometry. Open Developing Circle, Tuesday, at 8.—69, Westbourne Grove, Bayswater, W.2. 'Phone: Bayswater 9675 (exactly opposite Post Office).

**Mrs. JOY COLQUHOUN**, Psychometry Teas every Monday, 3 p.m. Private Sittings by Appointment. 'Phone: Pollard 3254.—19, Acacia Road, Norbury, S.W.16.

**Madame ORME**, Circles for Clairvoyance and Psychometry, Tuesday and Thursday, at 8. Private by appointment.—55, Lonsdale Road, Bayswater, W.11.

**PUBLIC AND PRIVATE DIAGNOSIS**.—Healing daily. Sincere and regular sitters required for Developing Circle now forming.—Silver Ray Healing Centre, 76a, Warwick Road, London.

## SPEAKERS' OPEN DATES

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

**MEDIUM** desires bookings for 1936. Psychometrist and Clairvoyant, Speaker.—Mrs. Florence Thompson, 19, Walker House, Phoenix Street N.W.1.

## IN MEMORIAM

**EASTWOOD**.—Sweet and treasured memories of our precious mother, who passed to the higher life, November 10th, 1922; also dear dad, who joined her June 11th, 1933.

"Wonderful memories that will always live." "Still, still with thee." From the family, 73, Heywood Street, Moss Side; also Alice, Will, and Audrey (of Australia).

## NEW SECRETARY

**NATIONAL SPIRITUALIST CHURCH**, Hawkshead Street, Southport. Mrs. L. Leadbetter, 105, Sefton Street, Southport, who has taken over the duties until the end of the year.

## THE PHAINO

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## OUR READERS' VIEWS

### Human Radiations

Sir.—Your correspondent who writes about the achievements of certain doctors no doubt means well, but he evidently does not appreciate the strong objection of members of the profession to their names being mentioned in such a way, even in praise, as it is quite contrary to medical etiquette.

It is permissible to refer to books or articles published by doctors under their own names, but not to their professional work.

I do not know those concerned, but it can safely be said that they would be the last to thank him for his well-intentioned effort to bring to the knowledge of your readers the benefits of methods he believes in, but which are not yet accepted by the majority of practitioners.

STUDENT.

### Mr. Brandon's Exposure

Sir.—Roy Brandon's article on Myers has so prominent a place in your issue of October 11th, that one might at first suppose that it introduces facts of serious moment.

Actually, of course, Mr. Brandon has made no definite discovery, and his experiments are inconclusive.

Secondly, since he has the temerity to suggest that all investigators who have at various times concluded in Myers' favour, have been lacking in competence in some way or another, it is necessary to prick the bubble of Mr. Brandon's own self-assurance.

This can be effected very simply by referring to the key-fact upon which his suspicions are founded, namely, that on several occasions there were periods when the slides were left in darkness. His whole case turns on these periods during which he assumes Myers made some sort of substitution. Now, in the absence of the capture of Myers red-handed in the act of fraud, the chief significance of these intervals lies in their length, because within certain limits the opportunity for trickery depends upon the length of these intervals. Mr. Brandon does not state even approximately the length of time during which the slides were in darkness, but with a lack of precision describes the intervals merely as "brief."

Failure to note a fact of such importance can only be attributed to sheer carelessness, and it is to be hoped that experiments conducted in this manner will not be regarded as authoritative investigation.

Surbiton, E. J. COATES.  
Surrey.

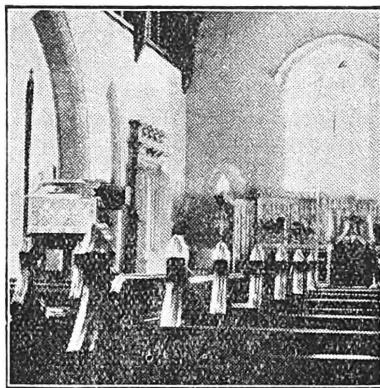
(Mr. Roy Brandon assures us that the interval in time was more than adequate to effect the substitution which took place.)

## IS IT A SPIRIT PHOTOGRAPH?

### A Reader's Query

A CHELTENHAM reader sends us a psychic photograph which we reproduce herewith.

While on his holiday in August last, he visited Kewstoke Church, Weston-Super-Mare, and while there, made a time exposure of the interior using a 1A Kodak camera. A few minutes later, a second



exposure was also made. Both photographs show a face on the left-hand pillar at the top of the nave.

Our correspondent insists that there was no one in the Church. He further tells us that he has many times had unexpected psychic results of this nature, which no amount of investigation has been able to explain away by normal means.

We reproduce the photograph herewith, and wonder if any of our Somersetshire readers can throw any light on the possible identity of the figure. Close examination of the print suggests a clerical collar.

### DUNDEE ACTIVITY

A LARGE and very much interested congregation was attracted to St. David's Rooms, Nethergate, Dundee—the meeting-place of Dundee Spiritual Church—last Sunday morning, the occasion being the dedication of a little child to the service of God.

The tables at each side of the platform, covered with red cloth and beribboned with pink, blue, purple and white bows, laden with flowers of many colours, made a fit setting for a service which, while very simple, was most beautiful and impressive.

The service was conducted by Mrs. Hay, president of the Church; her chief guide doing the dedication ceremony, and giving a most eloquent address.

The earth name given to the baby was Marion, but the guide said that in the spirit world she would be known as "Devotion."

## BRISTOL'S BIG MEETING

### Visit of S.N.U. Council

FOLLOWING a visit of the Council of the S.N.U. to Bristol recently, the United Societies of the ancient city arranged a propaganda meeting in the Co-operative Hall, Castle Street. The three affiliated Societies of the S.N.U., and two unaffiliated Societies worked together in perfect harmony. Despite the fact that a charge was made for admission, the capacity of the hall (650) was taxed to its utmost.

Mr. Maurice Barbanell, in opening the meeting said that Spiritualism had come to the world to reinforce man's belief in a future life by definite evidence of his continuous existence. Spiritualism took nothing from any religion, but it added something to all religions. It converted hope into certainty, and belief into knowledge.

Mr. Ernest Oaten, in an enthusiastic speech said that Spiritualism added dignity to their conception of God and His methods. Psychic phenomena was looked upon as miraculous by the ancients. People conceived God as a personality who interfered in the affairs of men in order to express His favouritism of certain nations and people. In modern Spiritualism, that idea had gone by the board. There was no miracle. The Universe was governed by law, and God's Laws were wide enough to cover every form of revelation—past, present and future.

He had met many professing Christians who, in the hour of bereavement, had confessed that they had no conviction whatever of a future life. Spiritualism banished all doubt. It proved the fact that love lived beyond death, and could bridge the gulf between us and the Spiritual world.

Mr. Frank Blake followed with a demonstration of clairvoyance. A number of descriptions were given, and, with one exception, all were clearly and definitely recognised. In every case, messages of a personal and evidential nature were given which the recipients confessed were exactly appropriate to the circumstances.

Altogether a meeting well worth holding. Bristol Spiritualists are to be congratulated upon the harmonious relationships which exist between them. In such circumstances, the future of the Movement in the West is bright.

### THE GOLDEN KEY

By EMMET FOX

This little book is unique. It is the spiritual way out of any difficulty. It appeals to members of any church whatever, or none.

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(A treatment against fear).  
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## APARTMENTS

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COMFORTABLE Home. Permanents or others. Moderate terms.—Apply, Mrs. J. Rockey, Mount Wise, 73, St. Aubyns, Hove.

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# Church Announcements

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

### Weekly Services at the Deansgate Picture Theatre

Sunday, November 10th, at 7 p.m.

#### Remembrance and Reunion Service

Mr. H. TWIGG (League of Nations Union)

Followed by Clairvoyance by Mr. W. W. ELY.

SUNDAY, November 17th, Service.

SATURDAY, November 9th, at 8, Open Public Circle.

SUNDAY, November 10th, 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, November 13th, No Meeting. (Evening prior to Election.)

Special Notice.—WEDNESDAY, November 20th, at 7-30, Mr. Maurice Barbanell, Lantern Lecture and Debate: "John Myers—Genuine or Fake." Reserved Tickets, 1s. Apply to Secretary.

## NORTHERN

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

Sunday, November 10th, at 10-30, Lyceum.

At 3, Open Circle.

At 6-30, Mr. G. MACK, A.N.S.C. (Runcorn).

At 8, Open Circle.

Monday, at 8.

Mr. G. Poole.

Tuesday, at 8, Whist Drive.

Wednesday, at 8, Mrs. Baker.

Thursday, at 8, Members' Class.

Friday, at 8, Free Healing.

Sunday, November 17th,

Mr. W. W. ELY.

### Moss Side National Spiritualist Church and Lyceum.

Above 644, Gt. Western Street.

Sunday, November 10th, at 2-45, Lyceum.

At 6-30 and 8-15,

Rev. AMY BARTON (of Canada).

Service of Remembrance.

Tuesday, at 8-15, Open Circle.

Miss Meredith.

Wednesday, at 3 and 8,

"At Home and Pound Day."

Thursday, at 8-15, Mrs. Baker.

Saturday, at 8-15, Open Circle.

Mr. Poole.

Sunday, November 17th,

Mr. PILKINGTON.

### Colwyn Bay National Spiritualist Church.

Co-op. Hall, Sea View Road.

Resident Minister, Joseph Bell, D.N.U.

Public Services:

Sundays, 3, 6-30, and 8.

Mondays, 3 and 7-30.

Thursdays, 7-30.

Saturdays, 8.

November 9th, 10th, and 11th,

The Resident Minister.

Every Thursday, 7-30, the Resident Minister leads Public Open Circle.

Public and Private Seances arranged on Application.

### Collyhurst National Spiritualist Church,

Collyhurst Street, Manchester.

Sunday, November 10th, at 10-30, Lyceum.

At 3, 6-30, and 8, Mrs. L. A. ROBERTS

Monday, at 3 and 8, Mrs. Gibson.

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

Wednesday, at 8, Locals.

Thursday, at 8, Private Circle.

Friday, at 8, Healing Circle.

Sunday, November 17th,

ROLL OF HONOUR.

## THE TWO WORLDS

### LONDON

Battersea Spiritualist Church, (Affiliated Spiritualist National Union), Bennerley Hall, Bennerley Road, Northcote Road, Battersea, S.W. 11. Sunday, November 10th, at 11 and 6-30, Mrs. HAYWARD-HENDERSON. Address and Clairvoyance.

At 3-15, Lyceum.

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

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

Wednesday, at 3, Psychometry,

Mrs. J. E. Scott.

Thursday, at 8, Clairvoyance.

Mrs. H. V. Prior.

Sunday, November 17th, at 11 and 6-30, Miss E. CANON.

Bounds Green Christian Spiritualist Church, Canning Hall, Canning Crescent, High Road, Wood Green.

Sunday, November 10th, at 7, Mr. BLAIR, Speaker.

Mrs. Bridges, Clairvoyance.

Sunday, November 17th,

Mr. STEABBEN.

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

Sunday, November 10th,

At 11, Mrs. COLQUHOUN.

At 7, Mrs. FLORENCE LANE.

Wednesday, at 8, Miss Lilian Corri.

Sunday, November 17th,

At 11, Mr. W. GODFREY.

At 7, Mr. EDWARD KEITH.

Brixton Spiritual Brotherhood Church, Stockwell Park Road, Brixton.

Sunday, November 10th, at 11-15, Service.

At 3, Lyceum.

At 7, Mr. E. MORRIS.

Monday, at 7-30, Ladies' Public Circle. (Gentlemen invited.)

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

Admission, 6d.

Wednesday, at 7 to 9, Public Healing.

Thursday, at 8-15, Open Circle.

Sunday, November 17th,

Miss THORNDICK.

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

Sunday, November 10th, at 11, Lyceum.

At 7, Mr. COUZENS.

Monday, at 2-30, Mrs. Hammerton.

Psychometry.

Thursday, at 7-45, Mrs. Cayton.

Christ's Church of the Spirit, 309, Upper Richmond Road, Putney, S.W. 15. Putney 3129. (Buses 30 and 37 pass door.) Sunday, November 10th, At 7, Mrs. J. E. SCOTT. Address and Clairvoyance. Thursday, at 3, Psychometry, Mrs. Search.

At 8, Address and Clairvoyance, Mrs. Andrews.

Friday, at 7-30, Spiritual Healing. Sunday, November 17th, at 7, Mrs. STELLA HUGHES.

### ARMISTICE NIGHT

at

WANDSWORTH TOWN HALL

a  
Special Propaganda Peace Meeting

will be held.

The chair will be taken by Mr. GRAHAM MOFFAT (celebrated Author and Playwright),

and a Trance Address by one of the Leaders in the past War, followed by Clairvoyance, through the well-known deep-trance medium.

Mrs. G. RAY RICHMOND.

Utilise this opportunity to introduce your skeptic friends to the truth of survival. Doors open 7 for 7-30. Silver Collection.

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

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

Friday, November 8th, Mrs. Mary Lilly. Sunday, November 10th, Mr. CLARKSON.

Friday, November 15th, Mr. J. Graham. Sunday, November 17th, Mrs. E. HINES.

Clapham Christian Spiritualist Centre, New Morris Hall, 79, Bedford Road Clapham, S.W. (Near Acre Lane, Clapham N. Underground Station.)

Sunday, November 10th,

At 7, Mrs. HILLIER SMITH. Address and Clairvoyance.

Tuesday, at 3, Psychometry.

Tuesday, at 8, Healing Circle.

Thursday, at 8, Mrs. Hayward-Henderson.

Psychometry.

Saturday, November 16th, at 8, Whist Drive and Social.

Admission 1s. Refreshments Moderate. Good Prizes.

Sunday, November 17th,

Mrs. J. SCOTT. Address and Clairvoyance.

President & Medium Mrs. Donaldson.

### ARMISTICE DAY MEETING

AT THE

CAXTON HALL, Westminster

November 11, at 8 p.m.

Doors open 7-30 p.m.

Chairman : Mrs. ST. CLAIR STOBART.

Speakers : DR. NANDOR FODOR and Mr. HORACE LEAF, F.R.G.S.

Clairaudient : Mr. RONALD E. COCKERELL, who will give one hour of clairaudience followed by Mr. Horace Leaf, who will give Clairvoyance.

Come to this great Demonstration of Survival.

Tickets 1/- (Reserved 2/-), from Sec., Spiritualist Community, Grotian Hall, 115, Wigmore St., W., or at the hall on night.

## The Britten Memorial.

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

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

TUESDAY, November 12th, at 3 and 7-30, Mrs. Susie Hughes, Cert. S.N.U. (Liverpool).

THURSDAY, November 14th, at 3, Mr. Robt. Davies, D.N.U.

THURSDAY, November 14th, at 7-30, Mr. Roy Morgan.

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

'Phone BLA 6840

JOHN JACKSON, Secretary.

Special Engagement of Mr. LESLIE FLINT (Direct Voice Medium), MONDAY, November 25th, to SUNDAY, December 1st. Group Seances and Private Sittings. Early Booking Essential. Full particulars on application.

FRIDAY, November 8th, at 7-30, Mr. Wm. Booth, "There Needs No Pardon."

FRIDAY, November 15th, at 7-30, Mr. Frank Hughes, "The Debatable in Mediumship."

Questions and Discussion. Silver Collection.

JOHN JACKSON, Secretary.

Ealing Spiritualist Church,  
25, Baker's Lane, Broadway, W. 5.  
Sunday, November 10th, at 11-15,  
Mr. A. PETHURST.

At 6-30, Mr. HARRY BODDINGTON.  
Wednesday, at 8, No Service.  
Saturday, at 7-30, Whist Drive.  
Sunday, November 17th,

Mr. FORDER and Mrs. REDGRAVE.

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

Sunday, November 10th, at 6-45,

Mrs. MOTE.

Monday, at 7-30, Mrs. Dyson.  
Wednesday, at 3 and 8, Mrs. V. Croxford.

Lyceum at 3 every Sunday.

Ilford Psychical Research Society,  
Clements Road, Ilford.

Sunday, November 10th, at 7,  
Armistice Sunday,  
Mrs. TUFFNELL.

Musical Items by the Choir.

Wednesday, November 13th, at 8,  
Mrs. Lines,

Address and Clairvoyance.

Thursday, November 14th, at 3,

Ladies' Meeting. Mrs. A. E. Thomas.  
Address and Clairvoyance.

Sunday, November 17th, at 7.

Mr. E. MEADS.

Questions.

## JEWISH EVERLASTING LIGHT.

75 Hanbury Street, Spitalfields  
Clairvoyant B. HOFFMAN.

Tuesday at 8.

Thursday, at 7,

B. Hoffman, President  
Spiritual Healing Free of Charge, on  
Thursday, from 7 to 9. After Circle.

## Kenton Spiritualist Church.

Northwick Park Hall.

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

Sunday, November 10th, at 6-30,

Mrs. COOKE,

Address and Clairvoyance.

Monday, at 7-45, Healing Circle.

Tuesday, at 3, Women's Meeting.

Thursday, at 7-45, Whist Drive.

Sunday, November 17th, at 6-30,

Mrs. CROXFORD.

Address and Clairvoyance.

## Kingston Spiritualist Church

Villiers Road,

Sunday, November 10th,

At 11, Capt. G. GILLON.

At 3, Lyceum.

At 6-30, Miss G. LEONARD.

Tuesday, at 7-45,

Spiritual Healing Centre.

Wednesday, at 7-30,

Mrs. H. Henderson.

Address and Clairvoyance.

Sunday, November 17th,

Mrs. D. C. WILLIAMS.

Monday, November 18th,

Mr. G. Daisley, Clairvoyance.

## Manor Park Spiritualist Church

Strone Road, Shrewsbury Road,

Forest Gate, E. 12.

Sunday, November 10th, at 11,

Healing Service.

At 3, Progressive Lyceum.

At 6-30, Armistice,

Mr. R. BODDINGTON.

Collection for S.N.U., F.O.B.

Address and Clairvoyance.

Thursday, at 3, Ladies' Meeting.

Miss D. Moore.

At 8, Mr. Nelson, Address.

Mr. Quick, Clairvoyance.

Sunday, November 17th,

Mr. H. N. BOLTON.

Wednesday, November 27th, at 8,

Mr. S. J. Harris.

"2,000 Years of Organ Building."

## GOLDERS GREEN SPIRITUALIST SOCIETY

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

SUNDAY, November 10th, at 6-30, Mr. J. HAROLD CARPENTER, Address. Mr. George Daisley, Clairvoyance.  
TUESDAY, November 12th, at 3-15, Mrs. H. Smith, Psychometry. At 8, Mr. Edmund Spencer, Clairvoyance.  
THURSDAY, November 14th, at 8, Miss Lily Thomas, Clairvoyance.  
FRIDAY, November 15th, Healing Free. Apply Church Officers.  
SUNDAY, November 17th, at 6-30, Mr. F. H. WALL, Address. Miss Lily Thomas, Clairvoyance.

## LONDON SPIRITUALIST BROTHERHOOD

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

SUNDAY, November 10th, at 7, Service of Remembrance. Address and Clairvoyance by Mr. G. J. MANNING (of Blackpool).

MONDAY, 6 to 9, Free Healing.

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

WEDNESDAY, at 7-45, Address and Psychometry, Mrs. Grace Newton.

THURSDAY, 3 to 6-30, Free Healing.

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

## THE JEWISH SOCIETY FOR PSYCHICAL RESEARCH

(Founded to Spread the Truth of Survival)

PLEASE NOTE CHANGE OF ADDRESS. 73, HIGH STREET, MARYLEBONE ROAD, W. 1.  
(Three minutes from Madame Tussauds.)

SUNDAY, November 10th, at 7, Mr. N. ZERDIN will speak on "Psychic Research in your Home." Demonstration of Psychic Gifts by Mrs. Frances Wright.

WEDNESDAY, November 13th, at 8, Mr. Bert Camper, short Talk and Psychic Demonstration.

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

## WATFORD PSYCHIC RESEARCH SOCIETY

77a, QUEEN'S ROAD, WATFORD, HERTS.

Announce a SPECIAL

ARMISTICE SERVICE OF REMEMBRANCE AND DIRECT VOICE SEANCE ON MONDAY,  
NOV. 11th, at 8. Medium LESLIE FLINT.

Admission by Ticket only. Obtainable from the Secretary, Mrs. E. Mundin, 46, Doggetts Way, St. Albans, Herts.  
Stamped Addressed Envelope Appreciated. Early application for Tickets advisable.

## OPEN DOOR CIRCULATING LIBRARY AND PSYCHIC CENTRE.

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

MONDAY, November 11th, at 3 and 7, Mrs. K. Elliot.

TUESDAY, November 12th, at 3, Mrs. Woodward.

MONDAY, November 18th, at 3 and 7, Mrs. Tina Tims.

TUESDAY, November 19th, at 3, Miss George.

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

WEDNESDAYS, at 3 and 7, Mrs. Betts.

THURSDAYS, at 3 and 7, Mrs. Woodgate.

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

Hours 1-7, Closed Sundays.

NEW SYLLABUS NOW READY.

ETHEL A. KNOTT.

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

(Entrance Back of House.)

Sunday, November 10th, at 7,

Mrs. G. ELLIOTT.

Monday, at 8, Open Service.

Tuesday, at 8, Healing, Mr. Cumings.

Thursday, at 8, Mr. B. Camper.

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

Sunday, November 17th,

Mrs. GOODE.

## Forest Hill Christian Spiritualist Church,

Beadnell Rd., off Stanstead Rd., S.E. 23.

Sunday, November 10th,

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

At 7, Mr. G. DE BEAUREPAIRE.

Monday, at 8, Study Group.

"Numerology."

Tuesday, at 3, Miss Slack.

At 7-30, Healing Service.

Thursday, at 8, Public Circle.

Friday, at 8, Members' Developing

Circle.

Sunday, November 17th, Mrs. KILLAND.

## Hendon Spiritualist Fellowship.

The Liberal Room, 65, Brent Street,

(opposite "Bell" Bus Stop).

Sunday, November 10th, at 7,

Mrs. G. RAY RICHMOND.

At 8-30, Spiritual Healing.

Sunday, November 17th,

Mrs. M. LINES.

## Croydon National Spiritualist Church

Bedford Park, near West Croydon

Railway Station.

Sunday, November 10th, at 6-30,

Mrs. GRADYN THOMAS.

Wednesday, at 7-45, Mrs. Stock.

Sunday, November 17th,

Mr. GLOVER BOTHAM.

Lyceum every Sunday, at 3.

## Independent Spiritualist Church,

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

(Corner Carpenter's Place.)

Sunday, November 10th, at 7,

Mrs. G. BYCROFT.

Address and Clairvoyance.

Tuesday, at 3, Psychometry.

At 8, Healing Service.

Thursday, at 8, Mrs. Edwards.

Saturday, at 8, Mrs. Morris.

Sunday, November 17th,

Mrs. GARNER.

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## UNIVERSAL SPIRITUALIST CHURCH

319, CITY ROAD, ISLINGTON.

SATURDAY, November 9th, at 8, Psychometry.

SUNDAY, November 10th, at 11-15 and 7, Address and Clairvoyance, Mrs. LILIAN PHILLIPS.

MONDAY, November 11th, at 8, Special Armistice Service. Address and Clairvoyance by Mrs. Lilian Phillips.

TUESDAY, November 12th, at 8, Psychometry, Miss Hetty Lewis.

THURSDAY, November 14th, at 8, Clairvoyance, Mr. R. R. Thornton.

FRIDAY, November 15th, 6-45 to 7-30, Healing. At 8, Psychometry, Mrs. Lilian Phillips.

SATURDAY, November 16th, at 8, Psychometry, Mr. R. R. Thornton.

## CLAPHAM SPIRITUALIST CHURCH.

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

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

SUNDAY, November 10th, at 11, Open Circle. At 3, Lyceum. At 7, Address and Clairvoyance, Mr. E. F. HAMMOND, D.N.U.

MONDAY, November 11th, at 3, Psychometry. At 8, Healing.

TUESDAY, November 12th, at 8, Miss Joan Proud.

WEDNESDAY, November 13th, at 8, Social and Entertainment.

Refreshments Moderate. Doors open 7-30. Tickets, 6d. each.

FRIDAY, November 15th, at 8, Usual Talk and Clairvoyance.

SATURDAY, November 16th, at 7-30, Whist Drive. Tickets, 6d.

SUNDAY, November 17th, at 7, Mr. NORMAN FERGUSON.

SATURDAY, November 23rd, 8 to 11, Social and Dance. All are Welcome. Refreshments Moderate. Tickets, 6d.

## Little Ilford Christian Spiritualists' Church.

Third Avenue, Manor Park, E. 12.

Sunday, November 10th, at 7, Mr. CHARLES NEAL.

Address and Clairvoyance.

Monday, at 3, Mrs. Thomas.

Address and Clairvoyance.

Wednesday, at 8, Mr. Fred Nuthall.

Evening Psychometry.

Sunday, November 17th, at 7, Messrs. ROBERTSON and BEDBROOK.

Address and Clairvoyance.

## London District Council Discussion Group,

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

(Nearest station, Chancery Lane).

Monday, November 11th, at 7-45, Prof. Arthur Davies, M.A. (S.N.U.)

## Occult Research Society.

Stembridge Road Halls, Anerley.

Sunday, November 10th, at 8, At 11, Sunday School.

At 3-30 and 6-30, Mrs. STEPHENS.

Mondays, at 7, Healing (Free).

At 8-15, Lecture and Demonstration.

Sunday, November 17th, at 3-30 and 6-30, Miss J. PROUD.

## Palmerston Christian Spiritualist Temple.

Maryland Road, Stratford, E. 15.

Sunday, November 10th, at 11, Forward Movement.

At 6-30, Mr. E. KEITH.

Wednesday, November 13th, at 2-45, Miss Goldsmith.

Thursday, November 14th, at 8, Mr. F. W. Nuthall.

Sunday, November 17th, at 6-30, Miss L. WHITE.

## 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.

## South Norwood Spiritualist Society.

34, Lancaster Road, South Norwood Park.

Sunday, November 10th, at 6-30, Mr. HAROLD J. KING.

Tuesday, at 3, Clairvoyance.

Thursday, at 8, Psychometry.

Saturday, at 7, Psychometry Supper. 1s. Miss Carbine.

Sunday, November 17th, Mrs. ANN ALLCROFT.

Thursday, November 21st, Transfiguration Seance. 1s.

Mr. Burnett.

Limited to 20. Seats must be Booked.

## Shepherd's Bush Spiritualist Society.

73, Becklow Road, Askew Road, W.

Sunday, November 10th, at 11-15, Open Circle.

At 6-30, Mrs. BETTS.

Address and Clairvoyance.

Thursday, at 8, Mr. Forsyth.

Every Wednesday, at 7-30, Free Healing.

Sunday, November 17th, Mrs. GIBBON.

## Southall Spiritualist Church.

Hortus Road, Southall.

Sunday, November 10th, at 7, Mrs. BARNES and Mr. ELMER.

Tuesday, at 2-30, Ladies' Guild.

Wednesday, 7-30 to 9, Healing Circle.

Thursday, at 8, Short Service and Clairvoyance.

Sunday, November 17th, Miss G. LEONARD.

## Streatham Spiritualist Church.

Tudor Hall, Pinfold Road.

(Back of Public Library.)

Sunday, November 10th, at 11, Circle.

At 6-30, Mr. HOWARTH.

Followed by Circle.

Wednesday, November 13th, at 3, Psychometry.

At 8, Address and Clairvoyance.

Miss Joan Proud.

Sunday, November 17th, SISTER PEARL.

## Wembley Spiritualist Society.

Union Hall, Ealing Road, Wembley.

Sunday, November 10th, at 11-15, Service.

At 3, Lyceum.

At 6-30, Mrs. WOODWARD.

Address and Clairvoyance.

Sunday, November 17th, Mrs. J. COLQUHOUN.

Address and Clairvoyance.

## FULHAM NATIONAL SPIRITUALIST CHURCH.

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

SUNDAY, November 10th, at 11-30, Open Circle. At 3, Lyceum Session. At 7, Service. Address by Dr. W. J. VANSTONE. Clairvoyance by Mrs. Atmore.

TUESDAY, at 8, Open Circle.

WEDNESDAY, at 8, Healing Circle.

THURSDAY, at 8, Service. Address and Clairvoyance by Sister Pearl.

FRIDAY, November 15th, at 8-30 to 11, Social and Dance.

SUNDAY, November 17th, at 11-30, Open Circle. At 3, Lyceum Session. At 7, Service. Address and Clairvoyance by the REV. GEORGE NASH.

## South London Spiritualist Mission

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

Sunday, November 10th, At 11-30, Open Circle.

At 3, Lyceum Session.

At 7, Mr. FERGUSON.

Address and Clairvoyance.

Tuesday, at 7-30, Healing Circle.

Thursday, at 8-15, Mrs. Rayfield.

Address and Clairvoyance.

Sunday, November 17th, at 7, Mrs. EDITH CLEMENTS.

## The Path-Finders Spiritualist Society,

44, Baker Street, W. 1.

Sunday, November 10th, at 6-45, Address and Clairvoyance,

Mr. S. ISTD.

Thursday, November 14th, at 8, Mr. H. J. Steabin.

Psychometry.

Saturday, November 16th, at 8, Miss C. Wilson.

Sunday, November 17th, Mrs. H. V. PRIOR.

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'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, Mr. Darnley Sergeant.

Wednesday, at 3, Mrs. Gertrude Pike.

Thursday, at 8, Short Service. Address.

Healing. Clairvoyance.

Friday, at 8, Open Developing Circle,

Miss A. THOMAS.

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Mondays, at 8, Healers' Class.

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**THE SPIRITUALIST SERVICE  
OF  
REUNION & REMEMBRANCE**  
will be held on  
**Sunday Evening, November 10,**  
at 7 p.m.

*Speakers :*

"White Hawk," through Mrs. Barkel  
Mr. Shaw Desmond Mr. H. Ernest Hunt  
*Clairvoyants :*  
Mrs. Stella Hughes Mr. Thomas Wyatt  
*Chairman :* Mr. George Craze

Hundreds of Seats free. Reserved Seats : 5/-, 2/6, 1/-, from the Queen's Hall Box Office & 42, Russell Square, W.C.1.

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

Sundays, at 7,

Address and Clairvoyance.

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All particulars from the Secretary,  
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Westbourne Park Psychic Centre,  
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(Lower Door Entrance.)

President : Mr. H. Francis.

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Afternoons, at 3, 2s.

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**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.

Crusaders' Progressive Fellowship,  
73, St. Aubyn's, Hove, Sussex  
(Near Town Hall.)

Friday, November 8th, at 3-15,

Flower Psychometry.

Mrs. Rockey and Mrs. Andrews.

Saturday, Nov. 9th, at 7-30, Psychometry.

Sunday, November 10th, at 3-15, Circle.  
At 7, Service. Address and Clairvoyance.

Mr. S. FORSYTHE (London).

**Richmond Spiritualist Church.**

(The Free Church),

Ormond Road, Richmond, Surrey,

Sunday, November 10th, at 7,

Mr. VYVYAN DEACON.

Address and Clairvoyance.

Wednesday, at 7-30,

Mr. Collen Smith.

Address and Clairvoyance.

Sunday, November 17th,

Mrs. STACKPOOL O'DELL.

Healing Service every Wednesday, at 3.

**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.

**Southend Spiritualist Church,**

Hildaville Drive, Westcliff.

Sunday, November 10th, at 11 and 6-30,

Mr. CHAS. WALL.

Thursday, at 8, Mr. David Bedbrook.

Sunday, November 17th,

Mr. HAROLD SHARP.

**Ramsgate National Spiritualist  
Church.**

Chatham Street, Ramsgate.

Saturday, November 9th, Mr. E. Spencer.

Sunday, November 10th, at 3 and 6-30,

Mr. E. SPENCER.

Address and Clairvoyance.

Sunday, November 17th,

Mrs. NUTLAND.

**Sutton Spiritualist Church,**

St. Barnabas Road, Sutton.

Sunday, November 10th, at 6-30,

Armistice Service.

Admiral ARMSTRONG, Address.

Mrs. Holloway, Clairvoyance.

Thursday, November 14th, at 8,

Service.

Sunday, November 17th,

Service.

**Worthing Spiritualist Church,**

Grafton Road.

Sunday, November 10th, at 11 and 6-30,

Mrs. DARBY.

Thursday, at 6-30,

Mrs. Hines.

Sunday, November 17th,

Mr. NUTHALL.

**THE EDINBURGH PSYCHIC  
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**MISCELLANEOUS  
ADVERTISEMENTS**

**Mrs. BEATRICE WILSON,** Clairvoyant, Clairaudient (late worker at Grotian Hall), has returned to London. Will Churches please note new address and give dates for 1936-79, Lichfield Court, Richmond, Surrey.

**Miss JACQUELINE,** 2, Gloucester Terrace, Onslow Gardens, S.W.7. (Phone, Kensington 7785). Available for Private Sittings, Lectures, Demonstrations, Propaganda Meetings, Group Psychometry, Tuesdays, 7-30 p.m. Classes in Psychic Development.

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

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

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

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

**CLAUDIA GUILLOT.**—Lecturer (Elocutionist), Clairvoyante and Psychometrist, has a few vacant dates for 1936-7. Private readings by appointment. Public Psychometry and Clairvoyance, Tuesdays, 3-30 p.m. (Tea). 5, Loraine Mansions, Widdenden Road, Holloway, London, N.7. Phone: North 2507.

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

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

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

**JOHN SHARPE** (The Mystic and well-known Medium) gives Advice by Post on Mediumship, Development of Gifts, Auria and Healing Treatments. Clients visited any distance. Interviews—16, Wordsworth Road, Small Heath, Birmingham. Send for Booklet, *Harmony and Realities*, post free, 1s.

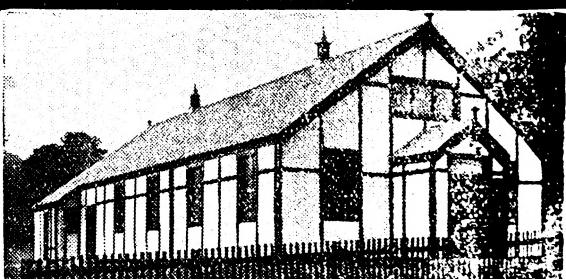
**Mrs. LOUIS FREEMAN,** 316, Camden Road, N.7. Public Circle. Psychometry, Monday, 8 p.m. Thursday afternoon, 3 to 5 p.m. Clairvoyance (Tea).

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

**ADDRESS AND CLAIRVOYANCE.** Wednesday, at 7-30 p.m. Developing Circles, Mondays and Fridays, 7-30 p.m. Seances, Tuesdays and Thursdays, 3 p.m. Healing Treatment.—John Hyde Taylor, 37, Delancey Street, London, N.W.1. (Near Camden Town Underground.)

**ADA AMILEY WEST.**—Clairvoyant and Psychometrist. Public Seances at 51, Hunter Street, S.W.1. Thursday, November 7th, at 2-30 p.m. and 7 p.m.

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