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THE TWO WORLDS, November 22, 1935

PROFESSIONAL MEDIUMSHIP
(See page 753)

The Two Worlds

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EDISON STILL AN INVENTOR

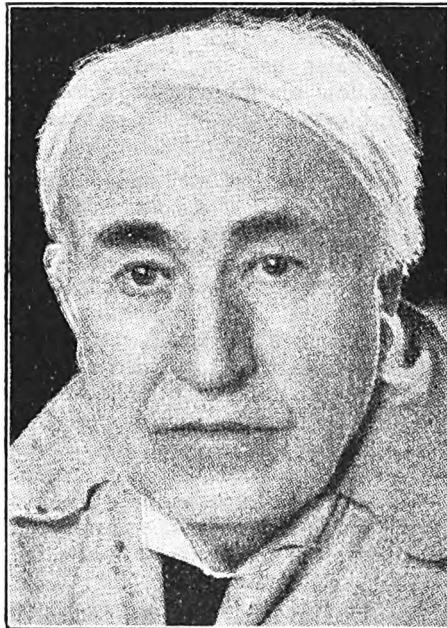
WASHINGTON MEDIUM'S REMARKABLE SEANCE

By ARTHUR J. WILLS, C.E., Ph.D.

Mr. Arthur J. Wills, Ph.D., is the President of the U.S. College of Psychic Science and Research in Chicago, and has devoted many years to the close observation of psychic phenomena.

ON Sunday, October 6th, 1935, I was invited to a private house to take part in a seance with a visiting medium from Seattle, Washington. The room was an ordinary one in the house, with an alcove about 4 ft. by 6 ft., used as a cabinet. As an architect and civil engineer, I naturally examined the place, and in addition, the household cat having located itself under the chair set for the medium, the whole cabinet was turned topsy-turvy to oust her. The curtains were pulled aside, the medium's chair was turned face down, etc., all being rearranged under my observation. Beside the cabinet curtain there was a folding card-table, on which was a zither, a small mouth-organ, and a concertina, the latter tied together with strings and sealed with wax, so that it could not be operated normally. I sat in the cabinet about five minutes, in the medium's chair, with curtains open and also closed, and inspected all possibilities of operating the articles on the card-table. I found that the large armchair placed the medium forward of the table, so that if he wished to touch things on it he must sit up straight and twist himself awkwardly a half turn to the rear. Such a movement would be heard by me 5 feet away, but I heard no such sounds.

The medium was a sturdy man about 5 ft. 7 in. in height, with the healthy complexion and quiet manner characteristic of most of the finer type of men living close to Nature or to God, which you will, and who would rather do things than talk about them, and who



THOMAS ALVA EDISON

sense and feel, where others think about, the "things that count yet cannot be counted."

The medium, dressed in a black suit and shirt (no white clothing), first addressed the small group, stating that he went into complete trance and did not know what happened, if anything, and when told by people afterwards, he wondered whether to believe the strange things they related or not. Also, he could not say if anything would happen, and if nothing happened no fee would be expected. In case of a successful seance, 1 dollar (5s.) was the moderate fee for each person. Conditions

governed, and the sitters made the conditions. He asked me to tie his hands behind him, with a bandage of non-slipping material, and another sitter also took part in the tying. He then sat in a folding chair, temporarily placed within the opening of the cabinet curtains, his head projecting through, and asked a lady, seated opposite to him, to come up and lay both hands on his head. Then he said: "Take firm hold of my coat collar and pull steadily," also requesting the group to count slowly. Before 20 was reached the lady staggered back in the space before the curtain, exclaiming in astonishment, "His coat is off," as she held it for all to see. The medium at once came out of the cabinet, coatless, and turned for everyone to note his hands still firmly tied behind him, and asked me to release him. This I had some trouble in doing, as he was so firmly tied. I noticed that his hands were half closed, rigid and cold as marble. This is not an unusual condition in trance, but I feared that I had drawn the bandage too tight, stopping the circulation. No harm ensued, however. I examined the coat in full light. It was of good serge, well tailored, and there was no evidence of trick sleeves or other stage "properties."

The light used was a green light at the back of the room, directed full on the cabinet and of greater brightness than is usual in materialisation, everyone present being visible. The ordinary light bulb (of which more later) was removed from the central ceiling fixture, to ensure against the accidental turning on of a strong light and harming the entranced medium.

The medium now entered the cabinet and sat in the cabinet chair, the temporary one

(Continued on next page)

Edison's New Electric Light

(Continued from previous page)

having been removed, and during the singing of a hymn went into complete trance, several voices being heard consulting within the cabinet.

The curtain, being bulged at one side admitting some light, the nearest lady reached forward to correct this, but a slender, white woman's hand slid out from the cabinet and adjusted this, almost touching the hand of the lady sitter, who gave a startled cry of surprise.

This slender, white hand was then thrust through the fabric of the curtain, away from the opening, and moved horizontally back and forth several times in front of it, the folds of the curtain, clearly visible, remaining hanging straight down, unmoved, though the hand moved some 16 in. across the folds.

Five times during the seance we were told to observe the medium, and the slender white hand drew back the curtains, revealing the medium sprawled in the chair, apparently in a cataleptic condition, slightly turned away from the room, hands on knees, no change of position or condition being observable at any of these exposures. The slender white hands flitting gracefully about the edges of the curtains at the same time, with gentle touches.

Next, the curtains being closed, the control within requested that the mouth organ be held close to the curtain, aside from the opening, when it vanished apparently through the fabric of the curtain, and an instant later, a tune was heard being whistled within the cabinet, accompanied at the same time by the music of the mouth organ.

After that the zither was played, no hands or other means being visible, and the curtain folds, plainly visible, being unmoved.

On request from the control, the sealed concertina was passed in at the opening of the curtains and voices consulted, one saying: "Put it on the floor till we build up strength." In a moment it was playing vigorously. On examination afterwards, I found the strings and seals unbroken, and the marks noticed on the first inspection also intact.

Next, a well-rendered song was heard in the sweet voice of a young woman. I noted at this point (being seated about 3 ft. in front of the cabinet and clearly seeing and hearing every detail) that the medium was breathing somewhat stertorously, with some apparent difficulty, as if a rather thick, glutinous fluid obstructed his throat, causing slight gurgling and choking sounds. The singer continued right on, however, only the notes being blurred, so to speak, when the momentary paroxysms of choking occurred to the medium.

Many figures also appeared, alternating with the manifestations above noted, and each differing in dress, hair, countenance, height, build, etc. They were solid and natural, some with white shirt fronts, white hair, etc., some speaking Swedish or Norwegian to their friends, some taking roses from a nearby vase and throwing them to their loved ones. All distinct and clear in the green light.

One fine-looking man, about 6 ft. high, came in the blue broadcloth uniform of a

military officer of half a century back, with shoulder straps, leather belt and 3-in. metal buckle, cap with metal insignia, etc. (One would like to see our brethren of the regurgitation persuasion swallow that bulky outfit. "May I be there to see!") He was promptly recognised as a relative by the lady of the house, and as he disappeared a musket shot was heard within the cabinet, apparently in the corner near the medium's feet. Not the sharp crack of modern smokeless explosive, but the more dull heavy bang of a musket of the '60's.

Some figures disappeared into the floor and some, as the head vanished into the floor, held up their hands and waved a farewell as the hands melted into the floor also.

To me the most striking manifestation was the appearance of Edison, his well-known face being instantly recognised by everyone present, his rather long white hair brushed over the right side and one unruly lock hanging over the right temple, as was its wont when he bent over his work. He asked for the electric light bulb which had been removed from the central fixture, and on receiving it retired into the cabinet, coming out next instant with the bulb lighted; not, be it noted, uniformly and fully lighted as is usual via wires, etc., radiating the accustomed yellow tinctured light around, but, as he held it by the base at an angle of 45 degrees, the strange light appeared only in the lower portion of the bulb. It will be objected that this was luminous paint, put on the outside? Not a bit of it. Luminous paint has its own characteristic greenish-yellow phosphorescent colour, with somewhat blurred edges, and is opaque, so to speak, and would be applied outside.

This was a bright, pellucid, blue-white light distinctly inside of the sealed bulb. It is difficult to describe, but imagine light as a liquid and that a tablespoonful of this "liquid" light was poured into the sealed bulb, gravitating to the lowest level and lighting up only that lowest part with which it was in contact. Curiously enough, the light varied in intensity, being much more brilliant at the bottom of the "spoonful" and grading off towards the surface of our imaginary "liquid." Differing from a liquid, however, in that it did not change the position of its surface plane when some movement of the bulb occurred, adhering apparently to the bulb surface where it was originally "materialised."

Business has brought me into contact with nearly all of the current forms of lighting, which, together with many visits to the wonderful electrical section of the recent World's Fair in Chicago, enables me to say that I have yet to see anything like this singular light, apart from this seance. Its cold, star-like radiance seemed to travel only a few inches from the bulb, yet its apparent brightness and intensity would normally illuminate objects several feet distant.

The seance was wholly unexpected, and close observation at the time, and notes made immediately thereafter, are the basis of this article. We look forward to an opportunity to observe this medium during the next year, under actual laboratory conditions.

INTENSIFIED CLAIRVOYANCE

The following extract may help students developing Clairvoyance:—

Dear Sir,—I was interested in your correspondent's experience mentioned in THE TWO WORLDS of September 13th. My own experience may also help users of Kilnascrene. I was horribly disappointed when I first tried them on. I saw nothing at all. Later on I was intrigued with the beautiful colours the trees present in bright sunshine. On taking off the glasses I was surprised to see coloured spots on my hands. Turning to a shaded corner, I watched them curiously. I had given up all expectation of seeing the aura, and could not understand why my hands appeared to be steaming. All at once I understood that I was now seeing the aura which in other lighting I had mistaken for shadows or reflections thrown by the light.

I now find that while using Kilnascrene this appearance is intensified, even though I am sitting under bright electric light.

My husband was unable to make out anything at all until I placed my hands over his. On pointing the fingers in the same direction, the power became visible, to our great delight. Please send another pair, so that we can try to make the colours appear and blend, as recommended in your book.

Sincerely yours,
B. D. V.

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REMEMBRANCE SERVICES

Messages From Dead Soldiers

By ROY BRANDON

A CAKE which arrived in France broken, and which contained in it a note from the sender, was one of the many evidential details supplied by George Daisley in his demonstration of clairvoyance at the Armistice Service at Golders Green Spiritualist Society last Sunday.

This incident was described to a lady, who at first had experienced some difficulty in recognising several names and descriptions of spirit soldiers given by the medium, but who was able to link up these details when reminded of the broken cake and note.

To this same lady Daisley then described two soldiers whom she was able at once to place. One of these soldiers mentioned that the recipient was speaking of him the previous day, and that he had brought with him red-haired Bob Reeves.

"You entertained Bob Reeves at a war-time party," Daisley told her. "You remember, you had an old type of gramophone with a horn, and as you were cramped for room, you placed the gramophone under the table by a bay window. Bob Reeves says he smashed the gramophone with his big feet!"

"Yes, I remember the occasion," was the reply.

The sitter was supplied with other evidence. The medium spoke of two particular photographs in her possession, of an old neighbour who lived in "Peartree Lane," of a piece of blue ribbon which she had put away in a box, and finally of her brother and sister in the spirit world.

"I know that all I have told you is true," Daisley declared, "because your brother and sister vouch for it."

Daisley's first message was to a man in the audience, to whom he gave some amazing evidence. Reference was made to a soldier named Edward Gibbins, and the sitter was also informed that he had a brother in the spirit world.

"Your brother, who passed with war conditions, has Uncle George with him," announced the medium. "Last week, when you were sitting, you spoke of soldiers doing Armistice work. Your brother says he always communicates with you. You have sent out a message to him. He wishes me to say you will get what you desire."

"He now tells me that, because you are not satisfied with asking oral questions, you have written a request on a piece of paper—something for the spirit people to see. Well, I am to tell you that they have seen it, and what you are requiring they will give to you."

To make the matter perfectly clear, Daisley explained that on the previous Tuesday the man addressed had written his request on the advertisement page of a magazine.

The sitter acknowledged all these details to be correct.

"You have an Uncle Ted in the spirit world," was Daisley's parting shot, "also Jim Garner—you knew him when you were in the cadets."

Again the details were accepted as true.

As is usual at Armistice services, the messages that came through on this occasion were almost solely confined to communications from "dead" soldiers.

It is not always easy, on the spur of the moment, to place friends and acquaintances of the war period, a difficulty that was experienced by another member of the audience, a lady, to whom several Christian names and surnames were volunteered.

But the medium was persistent; he gave a description of another man which the recipient was able to recognise.

"This man tells me," said Daisley, "that all the soldiers I have described to you were in a white camp with your husband, just before the war started." Then the sitter understood.

Two further names were volunteered, both of which were accepted, and the sitter was told of a white cloak which she wore during this period.

"Dick Summers and Maurice Grey are with you," the medium informed her. "Dick says he overheard a conversation you had with a gentleman about Spiritualism. This gentleman would not believe what you were saying."

"Quite true."

Daisley went on to volunteer the information that the man in question had a sister in the spirit world, and that he was almost distracted at his loss.

"Did you not say to him that you would try to get a description of his sister at a public meeting, and that if you succeeded it ought to make him believe?"

"I did."

"Well, his sister is here," was the dramatic announcement. "She wants you to tell her brother that he is not to grieve—that she is alive and well. *Her chest is quite all right now!* Tell him also that she knows he carries her picture in his breast-pocket."

George Daisley's success is phenomenal. In two short years this young man has risen to the top flight of mediums. His platform manner is charming, his messages and descriptions concise and clear.

The past few months have shown a noticeable improvement in his work. If this improvement continues, he will, ere long, be hailed as one of Spiritualism's greatest mediums.

ARMISTICE SERVICES AT MANOR PARK

Armistice services were held at Manor Park Church on Sunday, November 10th, in the morning by the President, Mr. A. H. Sarfas, the Silence being observed at 11 a.m., and in the evening the speaker was Mr. Richard Boddington. Both services were well attended and highly inspirational in character, the note of universal peace being particularly stressed. On Monday, November 11th, a short Armistice Day service was also held at 10.45 a.m.

CAMDEN TOWN

The Rochester Square Temple, Camden Town was this year a depot for the poppy sellers. They also had a "Field of Remembrance" in the front garden of the Church, which was flood-lighted. The rostrum was beautifully decorated with poppies and large white lilies. A large Union Jack was draped at the back. Laurence Binyon's well-known poem was recited by Miss Kathleen Street, and she afterwards sang, "There is no Death." There was a very large congregation, which stood for the Two Minutes' Silence. This was ended by the singing of "O God Our Help in Ages Past." A very interesting address was given by Mrs. Dolores Smith, followed by vivid and evidential clairvoyance. One could almost picture the boys stepping forward and saluting as the medium called out their names.

MIRIAM M. TRIPP.

VENTNOR

We regret to record the death on November 2nd of Mrs. Margaret Sawle, the wife of Mr. Harry Sawle, who was the founder and first president of the Spiritualist Church at Ventnor, I.O.W. Mrs. Sawle, who was a native of Lancaster, has been actively connected with the Spiritualist Movement for upwards of 20 years. The funeral took place at Golders Green Crematorium on the 5th inst., and the service was conducted by Mr. T. E. Corkill.

MYSTERIES of MIND & PERSONALITY

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

—Spenser

"In the shaping of man in His own image, the Creator endowed him with the gift of a divinely creative mind. The Mind," states Mr. Shelley Castle, "can also be the doctor as well as the architect and builder of one's Life and greater achievements."

In his thrillingly challenging book, "The Great Discovery," as in his other works, Mr. Shelley Castle helps his readers to understand how to utilise their powers for health, success and happiness in life. Numbers of men and women have already gained remarkable personal profit by reading "The Great Discovery." Some ideas of readers' wholehearted appreciation may be gained from these extracts from typical letters:—

Miss F. H., of Birmingham, writes, "I would like to say in perfect truth that 'The Great Discovery' was of tremendous help to me. I have read it again and again, and feel it is worth its weight in gold."

Mr. R. N. (Antrim) writes, "I have thoroughly digested 'The Great Discovery' you sent me. It is the most amazing piece of work I have ever read."

Write for Free copy of "The Great Discovery"

Encouraged by these appreciations, Mr. Shelley Castle has decided to distribute another edition of 5,000 complimentary copies of "The Great Discovery," thus our readers may write for a copy which will be sent to them post paid by the Author.

This book will prove particularly interesting and useful to all who are desirous of overcoming any such personal handicaps as Depression, Nervousness, Lack of Self-confidence, Brain-fag, Sleeplessness or Restless Sleep, unaccountable spells of apathy, and mental inertia often accompanied by baseless fears of self and others, with their perplexing and energy-paralysing effects. It reveals the proved, practicable ways and means of reordering the mental processes and infusing the mind with new confidence in self and the future. This valuable information awaits all who apply for a complimentary copy of "The Great Discovery," addressing the Author himself, Mr. Shelley Castle, (Suite 104 H), Castle House, Jackson's Lane, London, N. E.



WARNED BY A SPIRIT

A True Experience

By An Investigator

TO give an accurate description of my experience, I must take you back some years, to the home of my childhood.

With my parents, brothers, grandmother, and uncle, we lived in a large old-fashioned house, situated at the top of a very long garden. A path ran through the centre to the front door. It was an old-world garden. Each side of the walk grew large white lilies, and there was a seat placed half-way down the garden, where my grandmother and her son (my uncle) spent many hours. A great bond of affection and understanding linked them both together. There, as a child, I found comfort for all my childish troubles.

Years passed, and all had passed away, to what I know now is not death, but survival. We were Church of England people, and Spiritualism did not in those Victorian days come to the fore. The place was sold, and we parted.

Ten years passed, and one night I had a vivid experience. I thought I was walking up that garden walk. I sat down on the seat, and then suddenly it dawned on me that I was trespassing. Something urged me to go on. I passed up by the lilies to the old porch. There I saw an old lamp we formerly used at night to light the path. I noticed it was out. Timidly, I opened the door, and made a wild dash to my grandmother, who was sitting there, just as she used to do. I felt the tears running down my face. I said, "Oh! I thought you were dead."

"Child," she said, "there is no death. I'm always with you; we all are. Don't cry; it grieves me. There is no separation in love, and prayer. I sent for you to-night to bring your uncle."

I said: "Oh, Grannie, I do not know where he is."

She smiled and said, "I know. Light that lamp over the door, so that there will be light on the path; then take me down the walk past the seat."

I lit the lamp; it burned just like a star. I particularly noticed that. Then it turned a glorious light, and the path was now fully lit up. Together we went arm in arm towards the bottom of the walk.

Suddenly I saw him coming. The look on both their faces was rapturous, and the light was so bright that it hurt my eyes. I said: "Granny, he's come."

She said: "Has it struck ten? I heard a clock strike."

They met, they faded away. I was suddenly alone again.

So agitated did I become that I caught the next train to my old home. On arriving, I saw an old man who seemed to be waiting for someone. He came to me and asked me if my name was Miss C. I said it was once. He said: "Your uncle is dying in hospital. I have been to see him, and he asked you to come."

I said: "How did he know?"

"Well," he said, "his mother came last

night in the garden path. You and her met him. He talked of lilies and the light burning, but he would not go alone. Mother said, 'Cis is coming!' so I thought I had better come."

Then I told him she had come to me too. Poor old fellow, he was quite bewildered. "Can't make it out," he said.

I found him conscious, his one cry being, "Mother said you'd come. I shall be ready at ten."

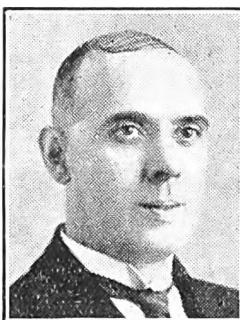
"Yes, Uncle," I said, "we'll go down the walk together."

"How bright the light is," he said. "Did you light it?"

"Yes," I replied, "the light of Love."

The clock struck ten—and they had met.

PROGRESS AT COLWYN BAY



Joseph Bell

Some months ago the Colwyn Bay National Spiritualist Church decided to appoint a resident speaker with a view to knitting together their scattered forces, and Mr. Joseph Bell, of Manchester, was invited to take the post. Mr. Bell has been three months in Colwyn Bay, during which time the membership has trebled, and very useful work is being done in the Developing Class.

The Church has met in public halls for a number of years, but aspires to a home of its own, and since Mr. Bell's residence some £700 has been collected for this purpose. A deposit has now been paid on a large house, which is being altered to suit the needs of the Church. The property is to be vested under a Joint National Trust Deed, and will thus be secured to Spiritualism for all time. In addition, the Church has received the donation of a piano and a large number of psychic books as the nucleus of a library. Good audiences are attending the meetings and enthusiasm runs very high. The Church still has to raise £1,000 to cover its building scheme, and any assistance will be gladly received and readily acknowledged by Mr. J. Bell, Newsted, Rivieres Avenue, Colwyn Bay.

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MANOR PARK

Manor Park Spiritualist Church celebrated its fourth anniversary in the new church on Thursday, November 7th, 1935.

Mr. Ernest Hunt gave the address, dealing first with the work of the pioneers of Spiritualism, reminding us how much we owed to their unfailing courage and steadfastness. How much cause for gratitude we now had, for the fruits which we are reaping of their labours. He then held his listeners spellbound whilst he delivered his lecture, "The Great Law," to a most appreciative congregation.

Mr. Sarfas, the President, followed with a very brief survey of the work that had been accomplished by the Manor Park Society since its inauguration in 1905, speaking of the very humble meeting-places of Spiritualists in those days, and how it had been his ideal, and the ideal of all those working in the Society, to secure for the Movement a Church worthy of the great cause of Spiritualism. This had now been accomplished, though of that little band working in those far-off days very few still remained on this side of life, though their presence and influence was very often felt.

Mr. Hunt concluded a truly memorable service by giving thanks and gratitude to God and to all those pioneers whose work had been such an inspiration to us.

Practical Astral Projection

Translated from the French of "YRAM."
This book gives practical instructions for astral projection.

"Passing through solid matter of earth is, we learn, an experience of which one soon tires, but there is much of permanent value which can be gathered during an astral pilgrimage to the higher worlds. 'Yram' assures us of the certainty of deliverance from evil, the certainty of lasting happiness, the certainty of results following personal efforts, and the unequalled power of love," says James Leigh.

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THE TWO WORLDS BOOKSHOP,
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How to Develop Clairvoyance with the Crystal

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

No side lights or reflections must appear in the Crystal.

Steady gazing in complete silence is absolutely necessary.

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

"The Two Worlds" Crystals, prices—2 in., 5/-; 2½ in., 10/-; 2¾ in., 15/-; 3¼ in., 20/- Post Free—are sold complete with the black velvet necessary, and are handsomely boxed in specially made jewel cases.

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PROFESSIONAL MEDIUMSHIP

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

IN his interesting series, "Beyond the Veil," appearing in the *Sunday Dispatch*, Sir Oliver Lodge says, "Mediums should be paid."

This has always been a controversial subject with all but those who have devoted their lives to the practice of mediumship, excepting mediums who, because they do not make mediumship a whole-time job, feel that taking a fee is not necessary. It is, however, surprising the number of people who still maintain that mediums should not be paid for their services. They are generally people who want to use mediumship but object to the cost.

Sir Oliver Lodge probably knows as much as anyone about the payment mediums receive for their services, and describes them as making a "spare living." This is perfectly true. I have never known a professional medium to make more than would enable him to live above middle-class standard, and for this mediums have usually to devote many hours a day to their work.

Having devoted about thirty years to mediumship, I am not unacquainted with the life of the average public medium who does platform work. I know some whose day's activities commence about 10 a.m. and continue until 10 p.m., with only occasional evenings free. They have no free Sundays, as public services demand their attendance. This has in some cases continued for many years, with a Sunday off for summer holidays or by cancelling an engagement.

The payment for public services is notoriously low. It is doubtful if any other religious movement pays such low fees as Spiritualist Societies. This is, of course, owing to the poverty of the Spiritualist Movement, and is not regarded as a cause for complaint. Nevertheless, articles and letters are occasionally published in the Spiritualist Press from officers of Societies complaining about the high fees charged by mediums for their public services. The last letter of this nature that I saw was from a writer who considered 10s. too much to pay a medium for lecturing and demonstrating from a Church platform.

The idea appears to exist that platform workers ought to be paid like journeymen—only for the time they are on the platform. Public services usually last for about one hour and a half. No thought is given to the unique nature of the service rendered, nor to the fact that the worker often has to travel many miles to and from home to the place of meeting in all kinds of weather. The average London lecturer and medium when taking public services in London has to spend between four and five hours for most meetings conducted, and when working in outlying districts, from which he may return the same day, from six to eight hours. When travelling away for weekend services, from two to three whole days may be occupied. When abroad, from two weeks to perhaps two months. When travelling as far afield as America or Australia, months are invariably involved. There is no doubt that when lecturing and demonstrating for

periods of from two days to several months, the lecturer-medium is expected to do vastly more work than any Christian minister.

It should be remembered that a qualified medium is a very remarkably gifted person, and usually extremely sensitive, as Sir Oliver Lodge points out. Such workers meet extremely trying cases, and their patience as well as their nerves and sympathies are severely tested, not the least trying factor being the expectation of the average sitter or public observer, who expects mediumship not to fail to produce amazing results.

I heard the late Mr. Hewat McKenzie say to a well-known public lecturer-medium, whom he had known from his youth, that if he had devoted the same amount of time, ability and energy to any other line of business, or any other profession, he would doubtless have made a fortune.

It is to the lasting credit of the late Sir Arthur Conan Doyle that he never underrated mediumship, but he was essentially a just-minded and intelligent judge of most things. Speaking a few years ago, at a gathering of professional mediums in London, he thanked God that there were such people. It would, he said, have been a source of reproach for him to have had to consult only amateur mediums. To "go cap in hand" asking for a mediumistic "reading" would, he declared, have been most undignified. By paying a medium a fee he felt that he was placed in a fair position, one in which he could expect service even if he did not get successful results. He personally told me that he considered professional mediumship was gravely underpaid, although he attributed the fact

to mediums rather than to the public. Mediums he maintained, asked too little for their services "They are," he said, "among the most rare and valuable of people, and their services ought to be regarded as professionally very high. I have known him to insist on paying the medium much more than the medium asked.

The chief cause of misunderstanding on this subject is ignorance on the part of critics as to how mediumship is usually developed. They almost invariably say, "God gave the gift, and the medium ought therefore not to charge for his services."

There is really no sense in the argument, for it may be just as truly said that God gave singers and doctors and other people their gifts, but they nevertheless charge for their services and are willingly paid. The reason is that doctors and singers have to study for their qualifications. But so do mediums. I cannot recall one public medium who did not have carefully to cultivate his supernormal powers, and it invariably took years to do it. It takes longer to make the average first-class medium than it takes to make the average doctor or trained singer. If one is to be remunerated for time devoted to development of their powers, then qualified mediums ought to receive high fees.

Until this point of view is widespread there will not be anything like the number of reliable platform mediums and lecturers that Spiritualism requires. Owing to the persistence of the error, nothing has been done to encourage adequate supplies to a Cause that could conquer the world if only it had enough representative workers.

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S.N.U. NEWS.

Edited By FRANK HARRIS

Replies to the Questionnaire

OUT of 380 replies received to the Parliamentary questionnaire circulated to candidates in the recent General Election, 97 have signified their intention to support in a major or minor degree amending legislation to remove from the Statute Book those portions of the Witchcraft and Vagrancy Acts which oppress Spiritualists.

I am frankly disappointed at the lack of support that has been given to the campaign by many of our churches. In the main, the replies have come direct to the Parliamentary Committee from the candidates, and unless those responsible in the churches are still holding the forms, I can only come to the one conclusion, that the Parliamentary circular has been treated in the same way as many other communications from the Union, and has been put on one side to be dealt with at a convenient date.

Again, in many cases only the candidate of the particular persuasion of the church member approaching him has been asked for his replies to the questionnaire, with the result that there are many candidates who have given no reply at all to our questions. Now that the results are all to hand, and we know those who will be in the new House of Commons, a further circular is being addressed to the new members of the House, and we hope that in those cases where no reply has been forthcoming we shall be assisted by the church officers to obtain an answer to what we consider to be a vital matter.

Only two definite rejections have been received, and among those who have been returned, and have promised their full support, are our old friends Mr. W. T. Kelly, Mr. Ernest Marklew, and Mr. E. A. Radford. The full list of those who have promised their support up to date is as follows :

Rev. G. S. Woods, F. C. Watkins, D. N. Pritt, K.C., Rt. Hon. C. R. Atlee, F. B. Simpson, R. Cartland, J. R. Robinson, Arthur Harbord, Sir George Hamilton, Sir Frederick Mills, Rev. R. W. Sorensen, J. Compton, Rt. Hon. J. R. Clynes, E. A. Radford, R. J. Taylor, S. S. Silverman, Alfred Denville, W. T. Kelly, William Dobbie, W. A. Robinson, J. F. Emery, P. C. Hoffman, A. R. Wise, J. Chuter Ede, Ellis Smith, F. Messer, V. L. McEntee, Rt. Hon. F. O. Roberts, Will Thorne, T. E. Groves, J. A. Parkinson, S. P. Viant, Ian Hannah, J. R. Remer, Philip Dunne, George Benson, Frank Lee, T. M. Sexton, John Lawson, Miss Ellen Wilkinson, J. R. Leslie, Lt.-Col. Sir Arnold Wilson, Dr. Sidney Peters, Sir William Wayland, Gordon McDonald, Sir Robert Young, Harold Sutcliffe, A. C. Crossley, Rhys John Davies, J. F. Eastwood, Mrs. H. B. Tate, W. M. Adamson, W. Bromfield, Ernest Marklew, T. Williams, G. A. Griffiths, Adam Hills, W. Lunn, G. W. Rickards, M. McCorquodale, G. H. Hall, S. O. Davies, William John, Dr. J. H. Williams, D. R. Grenfell, George Daggar, Sir Charles Edwards, Arthur Jenkins, Rt. Hon. Thomas Kennedy, J. Westwood, D. Graham, G. Mathers, Andrew McLaren, C. Brown, Lawrence Kimball, W. Paling, C. U. Peat, Patrick Munro, Ralph Beaumont, W. H. Green, W. S. Liddall, E. Shinwell, Sir George Penny, W. Brooke, Sir Stafford Cripps, Ronald Cross, Tom Smith, E. J. Williams, J. Ritson, Capt. A. O. J. Hope, George Latham, Arthur Evans, Capt. W. F. Strickland, Temple Morris, Sir E. N. Bennett, Graham White, W. Stewart.

During the campaign there have been a number of Press comments on the position

of Spiritualist mediums in regard to the law, and several candidates have expressed to me their surprise that an amending Bill has not been presented before now. They were greatly surprised to learn that it had already been before the House. If those particular individuals were in the House at the time the Bill was presented, we are rather surprised that their political memories are so short.

Again, many of the candidates seem to have left the answers to the consciences of their agents, but knowing political candidates as I do, I am not surprised, and the agent—as the individual who will have to keep the member up to his promises—is really the best person to give the answer.

The next step in the campaign will be to call a meeting, at a suitable opportunity, of all the members who have signified their intention to support us, and to consider ways and means of getting our Bill before the House again.

National Fund of Benevolence

The following is a list of personal donations received during October :—

	£	s.	d.
H. Allen George	0	10	6
Members of Mrs. Hare's Home Circle	0	7	6
Nesta Lewis	0	10	6
Psychic News Reader	0	1	0
Mrs. Hare	0	5	0
Mr. and Miss Fayle	0	10	0
M. F.	0	10	0
Florence Lindley	1	1	0
A Friend, Swansea	0	7	6
Mrs. Sykes	0	2	6
Mrs. C. J. Pullan	0	10	0
A. Watts	0	5	0
M. J. S.	0	5	0
Mrs. S. A. Clark	1	0	0
Mrs. A. Garlick	0	10	0
Mrs. Gilfillan	1	0	0
Ida Cremer	1	0	0
Mr. S. Morgan	0	10	0
Mrs. M. Walker	0	4	0
Mrs. M. Marshall Hancock	0	10	0
Mrs. G. Hartley	0	5	0
Mrs. A. M. Severn	0	5	0
J. W. Snedker	0	5	0
G. McDougal	0	2	0
Mrs. McLauchlan	0	10	0
D. Taylor	0	2	6
Mrs. A. Lilley	0	5	0
A Little Help	10	0	0
A Little Help	5	5	0
A Further Help	5	5	0
Mrs. Lonsdale	0	5	0
Retired Teacher	20	0	0
A Little Help from Douglas	1	0	0
Miss Marie E. Scott	1	1	0
Miss G. Owen Williams	3	0	0
Mr. and Mrs. George, Wolverhampton	0	10	6
Robt. G. White	2	2	0
Mrs. L. C. Collard	0	5	0
A. Back	0	10	0
Meals	0	10	0
John G. Findlay	3	0	0
Mr. Frank Light (Home Circle)	0	2	6
Mrs. Bell (Free Service, Walthamstow Ch.)	0	2	6
Psychic News Office Collecting Box	1	0	0
Retired Teacher (in memory of a dear sister)	20	0	0

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The list of Church and Lyceum donations is held over until next week.

The Committee express their hearty thanks to all donors for their kindly sacrifices on behalf of the old workers.

M. L. STAIR, Hon. Secretary.

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MEDIUM ROPE IN HIS CHAIR

Excellent Phenomena

A STRIKING demonstration of physical mediumship was given in the West Vale N.S. Church on October 24th, the medium being Mr. Trevor Davies, of Hebden Bridge.

After a thorough search of the medium by Mr. Danetry, president of the Halifax and District Committee, and Mr. Gledhill, the medium was securely roped in an arm-chair, wearing an ordinary boiler-suit, which, by the way, had been very carefully inspected by the investigators. Mr. Davies was seated outside the cabinet, which consisted of a curtain hung across one corner of the room. It contained an ordinary card-table, aluminium trumpet, tambourine, bells, and luminous plaques, etc. The light having been extinguished, the spirit-friends quickly made their presence felt by the distribution of flowers with such force that it made one wonder what would follow next.

This was followed by the sprinkling of water, a feeling as of a great rushing wind, the rattling of the tambourine, the plaques being carried round in view of each sitter. Definite proof of the solidity of the plaques was given to various sitters, whose hands were rapped with them. The table was eventually thrown out into the circle and the trumpet floated in the air. After various voices had been heard through the trumpet a beautiful soprano voice sang a solo, which was followed by some very evidential messages, the spirits giving both their surnames and Christian names.

One spirit-child carried the plaque round in such a manner as to throw the light full upon her face. It would be impossible to relate all that occurred. Sufficient to say that each sitter was fully satisfied that outside forces had been at work.

When the lights were put on the medium was found in his original position. The rope was still intact, along with the piece of cotton that had been tied to the medium's thumbs. It was noted that no water was put into the cabinet, yet each sitter will vouch for some being distributed.

The close came all too soon, and it is to be hoped that from this seance will be created such an inquiry that it will bring many more into our Movement.

Signed: Mr. E. Danetry, Miss Creamer, Mrs. J. Mitchell, Hubert Gledhill, Mrs. Drinkwater, Henry Lucas, Amnis Ellis, Ellen Eastwood, L. Mitchell (hon. secretary).

(Continued from next col.)

would draw the waste from the body through the soles of the feet.

Tomaso finally disappeared to the cries of "God bless you" from the audience, and the medium was restored to normal, looking a little tired, but happy in the knowledge that he had been the means of happy reunion for a few brief moments with their loved ones of those who had passed beyond the grave, and had given a convincing and wonderful display of survival to everyone present.

PARADE OF THE "DEAD"

"Moon Trail" Appears at Transfiguration Seance

AT the Wortley Hall, Finsbury Park, London, under the auspices of the Great Metropolitan Spiritualist Association, George Daisley held his first and last public demonstration of transfiguration last Saturday night before a large audience.

The fact that this is to be the last demonstration was not in any way due to the measure of success; that was overwhelming. It was explained at the commencement that transfiguration is only regarded by the guides as the half-way house to materialisation, which gift Daisley is developing.

Among the many spirit guides, friends and relatives who controlled the medium and showed their faces was "Moon Trail," the well-known control of Horace Hambling, now in America. "Moon Trail" speaks only through Hambling, and consequently refused, with a shake of the head, the many cries of "Speak to us, 'Moon Trail,'" which came from all parts of the hall as the guide's face became visible.

After Daisley's guide-in-charge, Tomaso, had spoken we had nearly an hour and a half of guides, relatives and friends in quick succession, all anxious to prove that they were alive and happy to convince their loved ones in the audience by showing their faces.

The hall was in pitch blackness except for a red electric light on the table lighting up the dark, handsome features of the young medium, whose breathing announced he was in deep trance; then the face changed, "Blue Shadow," another guide of Daisley's appeared, followed by another Indian, named Redwing, recognised by a member of the audience; a negro guide; two Chinese, with features very different; a clergyman, and about a dozen other friends and relatives of members of the audience, all of whom were claimed.

Between each appearance Tomaso appeared, often adding another scrap of evidence that the previous spirit had not had the power to give; then he pointed to the next person he wished to address, giving minute details as to their dress and appearance, and asking for the hand to be raised—all this despite the inky darkness.

"Would you recognise Geoffrey?" asked the guide once.

"I would," said the woman addressed. "He's my son."

"He's very anxious to get through," said Tomaso.

The face of a young man, vastly different in features from the medium, slowly appeared.

"My boy, oh, how wonderful!" cried the woman, a catch in her voice.

Many other evidential messages, obviously unknown to the medium, were given, and Tomaso finished by giving a recipe to cure rheumatism to a woman whom he diagnosed, correctly, as suffering from it.

"Obtain a piece of brass and a piece of zinc," he said, "about the size of a halfpenny and place one in each shoe, then get a raw potato, cut in half, and rub the affected parts." The metal

(Continued in previous col.)

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FRIDAY - - November 22, 1935

YOUR MAGIC STAFF

"Under all circumstances, keep an even mind. This is thy magic staff."

SUCH was the advice given from the spirit world to Andrew Jackson Davis, when he first started his career as a trance medium. In his early days trance control was effected in his case by mesmeric influence. At a later stage, direct spirit control supervened, and finally he learned how to throw himself into what he called the "superior state," and thereby acted directly and in co-operation with his guides while retaining full consciousness.

The path of the pioneer is ever beset with opposition, and opposition tends towards bad feeling, which in its turn distracts the mind from a direct assessment of spiritual values and frequently befores the issue. The man who in times of stress and difficulty can keep an even mind and preserve his poise and balance is the individual who is best able to exercise sound judgment. Truth cares nothing for personalities—they are merely the pawns through which it expresses itself, sometimes badly, but inevitably, and Spiritualists often have need of Davis's magic staff.

It is very amusing to watch the interplay of public opinion. It may be that some parson or preacher makes an ungenerous attack on Spiritualism, and instantly Spiritualists leap to their feet to retaliate out of mere annoyance and irritation. The attacker has been ungenerous and unfair, and the man who is attacked is anxious to give as good as he gets, and often runs to similar extremes in another direction. Neither party gets anywhere. Or it may be that some newspaper makes a veiled attack upon the Movement one loves, and the extremist is apt to retaliate in exaggerated form; to use the ungenerous weapon of the boycott or to pester the editor with letters written in violent terms which contain within themselves the elements of their own condemnation since they are prompted by wounded pride. The conjurer or the moralist each in his turn makes his attack on our cause,

and the enthusiast, girding up his loins, retaliates with intemperate statements which are their own condemnation since they portray exactly the same uncritical spirit or prejudiced point of view which prompted the attack.

One cannot complain, perhaps, for human nature is human nature the whole world over, but it is very questionable whether one betters his case by impatience and ill-feeling.

We get exactly the same spirit manifest in other camps. A man like A. J. Findlay who, as the result of years of deep study, criticises the historical records upon which conventional religion is based, is viewed as an enemy of religion, whilst actually he is merely the enemy of credulity and unreliability. Any Spiritualist who attempts to read a modern psychic application into certain texts of the Bible is viewed as the enemy of the Bible by the fundamentalist, simply because his attitude differs from that of others who have adopted a conventional attitude without ever taking the trouble to do a little original thinking.

These illustrations serve to show that men are influenced far more by their training and their prejudices than by a desire for truth. Now truth is its own vindication. The laws of the universe need no apology. It does not matter who criticises them or who calls them names, they simply go on acting with complete indifference whether they are favoured or denounced. Many people get very wild when an agnostic or free-thinker passes remarks concerning God, and imagine that they are specially called to come to the defence of Deity. The fact is Deity will vindicate itself, and the spiritual laws of the universe are quite sufficient for their own purposes. It's a poor case which cannot smile at shallow criticism.

Now there is no subject under the sun which needs the open mind more than the examination of the claims of Spiritualism. All men have their prejudices, born of heredity, environment, and training. Such prejudices are modified, even where they are not made, by personal experiences.

There is a tendency to-day to make Spiritualism teach whatever is in the mind of the investigator. If he is a churchman, every effort is made to twist it into a theological channel. If he is an agnostic, he endeavours to twist it into animism. But all the time there is behind it the even pressure of those who would say "A plague on both your houses. The only thing that matters is truth." 2,000 years ago, the revelation of the spirit world was given to men. Those who received it were of many schools, and each tried to twist it into his own channel, so that presently it resolved itself into a mixture of Jewish ritual, Egyptian mysticism, Mithraic practices, and Greek mythology, until the real kernel of the spiritual revelation was covered by the husks which surrounded it. But the kernel is still there. It is still alive. It is bound to express itself somewhere, sometime, and we believe that modern Spiritualism is one of its forms of expression. Men may twist the new revelation into any channel which suits their moods and preconceptions, or their prejudices, but as surely as they pollute the main stream there will come another flood of revelation which will sweep away the debris, and this will continue until the stream flows clear.

(Continued at foot of next column)

HELEN HUGHES IN BELFAST

A most successful propaganda meeting was held in the Carlton Hall. The meeting was organised by, and held under the auspices of, the Belfast Spiritualists' Alliance Church, and the hall was filled to capacity (500 seats).

The meeting was conducted by that famous clairvoyante and clairaudient, Mrs. Helen Hughes, Colonel R. G. Berry, J.P., being in the chair, and these were supported by the President of the Alliance, Mr. Saml. Morrison, and the Secretary, Mr. O. D. Mahood, who had charge of the arrangements for the meeting.

Mrs. Hughes chose as her subject "The Aim of Spiritualism," and her discourse was thoroughly enjoyed by a very appreciative audience. After the singing of a hymn, Mrs. Hughes gave a wonderful display of her spiritual gifts, which have been brought to an amazing state of perfection. Every one of her descriptions and messages were placed, and great enthusiasm prevailed throughout the meeting. Speech was amplified, which ensured that Mrs. Hughes was heard in every part of the hall, a fact that was very favourably commented upon by many. A good piece of propaganda work was carried out by the distribution of the Alliance monthly syllabus to everyone as they came in, thereby ensuring that the activities of this Church would be brought before the individual in a prominent manner.

UNUSUAL NAMING CEREMONY.

On Sunday afternoon, October 27th, the Nottingham Lyceum District Council held a Mass Session in the Mechanics' Minor Hall.

A very interesting session ensued, separate items being given by very young Lyceumists. The most appealing event was the naming of the infant daughter of Mr. and Mrs. Leonard Johnson by Miss Taylor-Wagstaffe, of Derby, well known as a medium of outstanding quality.

Mr. Johnson is the secretary, and Mrs. Johnson is Associate members' representative, to the Council.

The actual ceremony took place under a bower of flowers and greenery, the arch supports being held by two girl Lyceumists. The naming flowers were Madonna lilies, and the name of Leonora, together with the spirit-name of Hope, was bestowed by Sister Mary Frances, one of the controls of Miss Taylor-Wagstaffe.

A charming effect was produced when all the small children filed to the platform and presented white flowers to the baby still held in the arms of the medium.

As the chairman, a non-Spiritualist, fittingly remarked: "It was the most beautiful naming ceremony I have ever witnessed in any denomination."

(Continued from previous column)

Do not let us be stamped by violent attacks, insolent criticism, or vulgar abuse. Under all circumstances, let us keep an even mind. Whatever the external distractions, let us keep peace within and remember that the reins are in the hands of the vast hosts of invisibles, and they will guide us aright.

TOPICS OF

THE WEEK

Another Spiritualist Mayor
 The Spiritualists of Leigh, Lancs., are highly pleased at the election of Councillor W. Blackshaw to the position of Mayor for the ensuing year. In proposing his election, Alderman Ashworth recalled the fact that 44 years ago they were both local preachers, and during all the time they had worked together he had found the new Mayor a man of irreproachable character, who had assisted every phase of benevolent work in the township. Councillor Leadbetter said that his presence in this council was solely due to the spiritual training of Councillor Blackshaw. Councillor Blackshaw has been for many years the President of the Leigh Spiritualist Church. He took a leading part in securing for them the building they now occupy, and is one of its trustees. The new Mayor has been ably supported in all his work by his wife. They will shortly celebrate their golden wedding, and their home has for many years afforded hospitality to the speakers who have visited the Leigh Church. Councillor Blackshaw has been a reader of *The Two Worlds* for more years than he cares to remember, and we extend to him our hearty wishes for a successful year of office.

The General Election
 The General Election is over, and the country can once more settle down to work. A stronger set of debaters now occupy the Opposition benches, and this is in the interest of good government. At election meetings throughout the country, hundreds of voters have questioned candidates concerning the legal disabilities under which Spiritualists suffer. Such disabilities are a denial of the religious freedom of which this country hypocritically boasts. Hundreds of candidates and scores of new M.P.s pledged themselves to take active measures to redress our wrongs. The new Parliament will contain many friends of the Movement. All Spiritualists will rejoice that Mr. W. T. Kelly again finds a seat in the House. He it was who introduced our Bill in a previous Parliament, and he has again promised to befriend our Cause. Mr. Ernest Marklew, who for many years was one of the leading speakers on our platforms, has been successful in Colne Valley, and will bring to bear an inside knowledge of the Movement. Mr. E. A. Radford, who has on many occasions used his influence on our behalf, is again elected. Mr. J. R. Clynes, who, as Home Secretary in a former Government, received a deputation of Spiritualists and promised a sympathetic attitude to our Bill, again returns to Westminster, and will have an opportunity to express his sympathy in practical form.

New Parliament : Few Sympathisers
 There are others in the House who are known to have sympathy with Spiritualism and Psychic Research, and among these are Messrs. Ernest Bennet, Rev. G. S. Woods, E. Shinwell (who overthrew Ramsay Macdonald at Seaham), Joe Compton, George Lansbury, and many others. Our

chances of success are certainly improved by this election. Spiritualists who have questioned candidates at their meetings have done excellent work, for when our Bill is introduced Members will surely remember that some of their own actual constituents are interested in its passing.

Useful Points
 The *Daily Sketch* inquiry still continues, and a very fine letter appeared from

Mr. J. Arthur Findlay. Mr. Findlay rightly points out that to get together a company of investigators, and ask them to give a verdict on a single seance is futile. He points out that members of the Investigation Committee may have no one in the other world specially interested in them. Again, as earth memories fade in the other world, the committee of investigators may have had no one who remembered them sufficiently to come back, and lastly, they may have had no one on the other side who knows that it is possible to come back. These are points which should be remembered. We have often found when assisting searchers that many young people have lost no close friend or relative, and there is no one behind the veil especially interested in them. Their search is often a long one.

The Parsons Differ
 The Rev. John Bevan seems to have fallen into trouble in the columns of the *Christian World*. In reply to questions, he expressed the view that "communication with the beyond has nothing whatever to do with the Christian religion." He says, "Spiritual faith, not spiritualistic sight, is the way of God." He then goes on to say that if a Spiritualist has something to give to the world which will comfort the bereaved, he should by all means give it. The Rev. J. S. McKay, of Galashiels, points out that this is equivalent to bestowing a benediction on a method which, according to Mr. Bevan, is not God's method. He says he much prefers the crude logic of the man who says that all such comfort is of the Devil. Mr. Bevan claimed that the scene at the transfiguration was a vision. Mr. McKay points out that the vision was seen by three people—Peter, James and John. A vision is necessarily a subjective experience of one person, and cannot well be the objective experience of three independent observers, and he adds, "If we rob the Bible of its psychic background, we rob it of reality, and this is exactly what our modern theologians are doing by rationalising it." Mr. McKay writes an excellent letter, and is to be thanked for his broad-mindedness.

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At 7-30, Clairvoyance, Mr. Thomas Wyatt.

Tuesday, November 26th,

At 7-30, Clairvoyance, Mr. Cockersell.

Wednesday, November 27th,

At 7-30, Clairvoyance, Mrs. Hirst.

Thursday, November 28th,

At 3-30, Clairvoyance, Mrs. Livingstone.

At 7-30, Flower Psy., Mrs. Helen Spiers.

Friday, November 29th,

At 7-30, Clairvoyance, Mr. Edmund Spencer.

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Tuesday, November 26th, at 3 Mrs. Stella Hughes

Tuesday, November 26th, at 7-45

Mrs. Graden Thomas

Thursday, November 28th, at 7-45

Miss Lily Thomas

Friday, November 29th, at 3 Mrs. Helen Spiers

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BARBANELL TWISTS AGAIN

By ERNEST W. OATEN

M R. BARBANELL'S article in the *Psychic News* last week reveals him as a smart young debater, who does not hesitate to twist statements to suit his own ends, to suppress the truth and ignore facts in an endeavour to make a good case. Mr. Barbanell says I have turned down M'Indoe. I would turn down anyone who put expediency before truth, but that does not apply to M'Indoe. He is an honest man, who conducted two honest experiments and published faithful reports of them. In the last case, he was satisfied that Myers' results were genuine. In the second he was sure that Myers deliberately faked.

My only conclusion, after seeing hundreds of reports of Myers' experiments, is that I have not seen an account of any one which satisfied me. Many of them, however, have satisfied those making them. Re the Portsmouth test, I distinctly said that *subsequent* to publication I wrote to the man who supervised the test and got a full report. That man reported to me that he was not satisfied as to the validity of the test, and Mr. McFarlane also reported that he considered the test inconclusive. This is an extract from the letter of the former :

I took Myers into the dark-room, and while I was mixing the developer which Myers handed me in a powder form, with cold water, Myers asked me if I had the plates. I said, "Yes, here they are, signed on the back. Look at them." I handed the packet to him to examine the signatures. As he held them up to the light, I turned my back on him and went on mixing the hypo. When I looked round a few seconds later, I was dumbfounded to see, placed on the bench, an *unwrapped* packet of plates. My thought was, "Hello, he did that damn quickly. I could not have opened that stiff paper so quickly and quietly. Where is the outside wrapper?" I could not find it, although we were standing in white light. Several other things equally suspicious happened during the evening.

Mr. Barbanell says that I am wrong in stating that Myers "planted the plates at Bournemouth." I have before me the full report of the committee, with all the points in Myers' favour and against Myers carefully tabulated, as a faithful report should have. Myers told the committee that he had never been in Bournemouth before the evening prior to the test. He was there three weeks before, when he ordered *three* packets of plates at Boots'. On the morning of the test, he went to Boots' shop alone, and asked for his three packets of plates. They were put on the counter before him. He then produced a small camera, and said there was something wrong with the shutter. This distracted the attention of the assistant, who held the camera up to the light and made an adjustment. In point of fact, there was nothing wrong with the camera. It was a subterfuge. During that interval Myers was alone with three packets of plates. There was nothing to prevent substitution. Myers then said he would take one packet of plates, and call for the other two again. Later in the day, he went with his committee to Boots' shop and asked for the two packets of plates. No mention was made of the fact that he had ordered *three* and secured one earlier in the morning. No one can swear that Myers exchanged those plates, but if he had tried to devise some means of doing so, this was the type of thing that would have

been done. We have no doubt that it was the exposure of this method which showed Lord Donegal how easy it is to plant plates. I again assert then that Myers *did* have access to the plates alone when the assistant's attention was distracted.

Mr. Barbanell twists another of my statements. I specifically said that many of the reports on Myers' mediumship in *Psychic News* have been *supplied* by Mr. Myers himself. Mr. Barbanell says there has never been published in *Psychic News* one report *written* by John Myers. I suggested that they were *supplied*. Of course, they couldn't be written by John Myers, for a reason which Mr. Barbanell tells us in a previous paragraph. The reports must be *interesting*. Evidently Mr. Myers has supplied the reports and the *Psychic News* has made them interesting.

We are told that Myers has given public tests at a number of towns. It might well be that in such cases genuine results have been produced. I certainly have never suggested that Myers cannot produce genuine psychic photographs. I have said, however, that the reports which come in have satisfied me that there are others. And why is Manchester mentioned? And why is Loughborough omitted? Believe me, there are reasons.

Barbanell says I did not defend Myers against Donegal. This is one of the things I said :

One thing is sure, and that is that somebody is lying: lying wilfully and deliberately. It may be that some of the contradictory statements are the result of slipshod methods and mal-observation, but that there is a direct conflict of evidence there can be no doubt. The articles in the *Weekly Dispatch* are themselves contradictory, and show a lack of exact observation and unfamiliarity with the phenomena of psychic photography. Candidly, we are not prepared to take the allegations of the *Weekly Dispatch* seriously.

Again, we said :

To make such accusations of fraud against any man on such evidence is futile. The conflict of evidence between the chief parties concerned is disconcerting. At any rate, it makes one point clear, that Lord Donegal has not the remotest idea of how to conduct an evidential experiment.

That should be sufficient on the point.

In our opinion, the evidence for fraud must be equally as strong as the evidence for genuineness. As an editor, I am still prepared to publish both sides. The head-lines to which Mr. Barbanell refers are evidence of the fact. After the alleged Donegal exposure, a committee was set up. The full report of that committee was *never* published in the *Psychic News*, but it was published in *The Two Worlds*. It is true that the report ended with the words, "The result was four extras on one plate." (A sentence torn from its context.) But the report commences with another statement: "It was agreed that the test sitting should be considered inconclusive, owing to the fact that there was some difficulty in loading the slides." In a word, the experiment, like many of Myers' experiments, was bungled by the "jamming" of a plate in the slide, necessitating the removal of the camera into the dark-room, and a good deal of confusion. A former experiment was bungled by the "misunderstanding of signals." In a word,

there was no test. It is very difficult to understand such happenings while three professional photographers were present. With regard to Mr. Bertram Parks' letter, which he told us the *Psychic News* refused to publish. In it he says: "I was not able to be present myself, but I have an exact record of the whole proceedings! I would emphasise that the report in the 'Psychic News' is totally misleading. As it was agreed not to be a test sitting, no particular attention was given to taking care of the box of plates. They were left in the dark-room downstairs for over half an hour without any of the committee having charge of them. The last two plates were privately marked in the dark-room by Mr. Wormald. When developed, the plate without an extra showed Mr. Wormald's mark. The plate with an extra did not have Mr. Wormald's mark."

Mr. Barbanell assures us that he has conducted experiments with Myers in which he has secured positive spirit extras. But he also conducted an experiment with Donegal, and though he knew beforehand that fraud was to be practised upon him, it took him several days to discover how the fraud was practised, despite the fact that he had the Bournemouth case before him.

It is my considered opinion that Mr. Barbanell knows the facts quite as well as I do, but having committed himself is too weak to confess his error. I am not concerned with making points. The only thing that matters is truth.

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SEANCE WITH MRS. LILLEY

[We have not hesitated to publish criticisms of Mrs. Lilley's mediumship when they appeared to us to be well founded. We, therefore, have no hesitation in presenting the point of view of another observer.—EDITOR.]

Sir,—I see in the issue of *The Two Worlds* dated November 3 there is a statement making accusations against the genuineness of the mediumship of Mrs. Lilley. I would be pleased if you would publish the following statement:

Mrs. Curtis of Bournemouth, Lady Ashdown of Bournemouth, and myself, President for 12 years of the Chesterfield No. 1 Church, attended on August 29 of this year, and we can vouch for the genuineness of her mediumship. I searched the room before Mrs. Lilley entered and when her secretary had left it. There was a thick carpet all over the floor, a bureau with flowers on and a basket chair in one corner, with curtains at the side ready to draw. Two illuminated plaques were brought into the room. There was a gramophone in the room, and after Mrs. Lilley had given the invocation, her secretary put on a record. Whilst it was being played we heard whistling all over the room. I was watching for the plaques, and presently I saw one travel to a lady from France, and I saw the spirit form of a lady when a moment after the French lady, full of joy, cried out in broken English, "Oh mousare, my mousare you come to me like zese after all zese years." The mother answered in English, then they conversed for a few minutes in French. She had seen her mother after 13 years of so-called death. The spirit then turned round so that each sitter could clearly see her face, holding the plaque underneath the chin. She was a beautiful woman and certainly a larger type than Mrs. Lilley.

Another record was put on by Sandy, one of the guides of Mrs. Lilley, who sang to it in a wonderful voice, a Scotch song, after which a plaque came to me and my boy stood before me looking and smiling at me. I cried out in ecstasy, "Jim, Oh, Jim!" "Yes, mother," he said, "I do love you." Still scarcely believing my own eyes I said, "Oh, it is Jim!" and with one hand he pushed the robe back and carried the plaque right round so that I saw the full shape of that dear head. Does not a mother know every detail of feature and everything concerning her firstborn? I still find it hard to believe that that body is lying in the cemetery at Sharrelben. He talked to me about his brothers and their wives, giving me the names of them all and the other boys were too young for courtship when he joined up, yet he mentioned each wife separately.

There was much more that I could tell. I must say an aged

(Continued at foot of next col.)

CLERGY AND SPIRITUALISM

Sir,—May I remind Ronald McCordale, the author of the article against the clergy, on page 686, that I am a Clergyman, and that I have spent nearly 30 years of my life in preaching, writing and lecturing for Spiritualism; that I have written "Man's Survival After Death," now in its IV. edition, with Italian, Dutch and Scandinavian editions, and which is the acknowledged standard work, and has been so described by *The Two Worlds*. I have issued 41 editions of my illustrated book, "Present Day Spirit Phenomena and The Churches," of which 100,000 copies have gone all over the world, and of which *The Two Worlds* and the Spiritualist Societies have sold a goodly portion; that I have lectured all over the country in defence of Spiritualism, and written thousands of letters on its behalf and in its defence; that I have battled with all and sundry who decried our faith, and have done more than any man now living to set forth the essential truths and facts of Spiritualism, and yet I am one of those parsons of whom young Ronald McCordale cannot say anything good. I protest against this utter lack of discernment and discrimination.

CHARLES L. TWEEDALE.
Weston Vicarage, Nr. Otley.

A DISCLAIMER

It has come to my notice that someone has been moving through Cornwall, posing as Mr. Oaten and claiming to speak in my name. As I have not been in the district for many years, readers who may have heard of this man are asked to forward any particulars to *The Two Worlds* office when strong action will be taken.

W. OATEN.

(Continued from previous col.)

Egyptian materialised, showed himself to us all as the others did, then went to the medium, drew aside the curtains and asked us to look at the medium while he stood there. He held one plaque beneath his own chin and played the other one right down from Mrs. Lilley's head to her feet and back again slowly so that we all had a good view of her, after which there were three materialisations at the same time, and then different voices through the trumpet.

There had been something said at the time concerning another seance, and an accusation was made about some papers that Mrs. Lilley had had access to; four persons present declared that at that particular seance they were there and that Mrs. Lilley never touched any of the papers before or after that seance. I personally shall ever thank God for that seance on August 29.

Mrs. M. LIDDELOW.

DEBATE ON SPIRITUALISM

A N interesting new departure by the Sheffield Society for Psychical Research was the staging of a public debate between their own members and another well-known local Association—the Hallamshire Debating Society.

The motion, moved by Mr. G. H. Fletcher, of the latter Society, claimed "That the Spiritualistic interpretation of alleged psychic phenomena is not the true one," was replied to by Prof. W. G. Hibbins, B.Sc. The proposition was also supported by Mr. F. H. Whitehouse, and the opposition by Mr. F. B. Elrod.

After the meeting had been thrown open for brief speeches the two chief opponents replied, and the chairman, Mr. F. W. Hayward, a vice-president of the S.S.P.R., summed up.

The crowded audience was very appreciative of the high level of good temper and fair argument that was maintained. Though nothing particularly new emerged from the discussion, covering as it did most of the well-known points that are invariably brought forward by critics of Psychical Research and Spiritualism, it was generally admitted that the debate served a very useful purpose in that each side learned that it was necessary to extend respect to the point of view of the other.

The necessity for clarifying one's thoughts and crystallising nebulous ideas into something definite was of benefit to both the opposing groups.

One query that was raised asked why Turner, Rembrandt, Mozart, Handel, Mendelssohn, and the great poets and artists did not get something through that was worthy of their arts and status after they had passed over. Another asked the reasons for women predominating so much more in the Movement than men, with its underlying inference.

Then again, that indefinable thing labelled the subconscious also came in for a large measure of attention and as usual, deception, unconscious as well as deliberate. Hypnotism, telepathy, also came under review, and though the religious aspect was supposed to be barred, it was not found possible to keep it entirely out of the discussion.

The opposers of the motion had not much difficulty in replying to most of the points raised, but had to confess inability to put the intangible things of the spirit under the microscope, to give a full scientific analysis of love, or a complete explanation of all the problems and phenomena involved. That was the very reason for the existence of a Society for Psychical Research.

It was hoped that further debates would follow.

Q. J. W.

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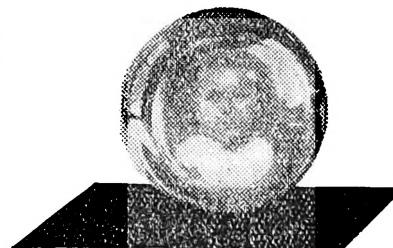
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ARMISTICE DAY— CAXTON HALL

AN excellent meeting at the Caxton Hall on Armistice Night marked a milestone of progress in a new form of psychic presentation.

In the chair was Spiritualism's well-known speaker, Mrs. St. Clair Stobart, and the first speaker was Dr. Nandor Fodor, of the International Institute for Psychical Research, who spoke of evidences of survival he had received, which was warmly appreciated.

Mr. Horace Leaf spoke of the effect Modern Spiritualism will have in this day and age, and gave some very interesting reminiscences of his younger days when Spiritualists were not so well received as they are to-day.

The "Last Post" was then sounded, following which the large audience stood silently for two minutes with their thoughts centred on those glorious "dead," who have proved time and again that they are more alive than we on earth appreciate. After the "Reveille" had sounded the audience joined in singing "O God, our Help in Ages Past."

Mrs. St. Clair Stobart then introduced Mr. Ronald E. Cockersell, who, after explaining that he was merely a human "wireless set," gave the audience a remarkable demonstration of evidential clairaudience. Names, and even addresses seemed to roll from his mouth as though he was literally a wireless set. To one lady, who admitted she had visited a person, named by a spirit, in hospital that day, he said, "They thank you for the flowers and magazines, and show me a round dish, indicative of some little delicacy. (Yes). Did you take a rice pudding? (Yes). They want to thank you for that."

To another he said, "There is the name of Wally, or Walter, and Harry, also Perkins or Parkins. (Yes). Do you know Tubby? (Yes). Do you live near St. Mary's Church? (Yes). You used to play hide and seek among the tomb-stones? (Yes). Do you remember the candles behind the tombstone to look like a light coming up from the graves? (Yes, that's right). They also bring here the sexton, the man who tolled the bell and taught you 'Cock Robin.' (Oh, yes, that's right). He died of dropsy. Named Miller or Mills? (Yes). He has accompanying him the Rev. Archer (That's right). They say they have not had a chance to have a good talk to you since you lived near the Arch, but you have weathered it very well, and the experience you have gained since you were a little girl has not done you any harm. There is a Martha or Mary, Elizabeth, Jane, and three Johns, a Mrs. Johnson, Uncle, and Grandpa Jack. They say you are going on as well as the doctor expects. They speak of a Doctor who lives at the corner of Gillespie Square or Road (Yes, quite right)."

NEW CHURCH AT TREHERBERT

A FEW years ago the Spiritualist Church at Treherbert was destroyed by fire and the members were left without a home. They carried on as best they could, keeping the members together with a view to reopening when times improved. On Sunday last a large gathering assembled to witness the reopening and dedication of a new temple, all the Churches in the valley being represented. Mr. Phelps, the contractor, handed to Mr. A. H. Jones, President of the South Wales District, the key of the new premises. Mr. Jones declared his pleasure at being entrusted with the honour of opening the new building for the worship of God and the promulgation of the truths of Spiritualism.

A meeting in the Church followed. Mr. Jones was supported on the platform by Councillor R. M. Rees, Messrs. Morgan, Phelps, and T. H. Thomas, President of the Church. Mr. Jones congratulated the members upon the success of their efforts. Spiritualism had taught them the joy of service, and that teaching was as necessary to-day as ever. They had a great gospel to proclaim. Councillor R. M. Rees was glad of the opportunity of saying a few words. There had always been good relations between the Spiritualists and other religious bodies in the district, and he trusted good results would follow the efforts of the members. Mr. Thomas, President, gave an account of the negotiations leading to the acquisition of the land, and thanked all who had assisted in the enterprise. Mr. C. N. Foreman, Mr. Morgan, and Mrs. Jewel supported the chairman at an evening meeting, when Mr. Jones gave an address on the "Philosophy of Spiritualism," and descriptions of spirit people were given by Mrs. Jewel.

The celebrations were carried on during the subsequent week, when meetings were taken by Miss Edna Davies, Mrs. Mansfield (Swansea), and Mr. J. Conelly (Blaengwynfi).

OUR HYMNS AND HYMN BOOK

WHY is it that in the course of one's travels to Churches of the Spiritualist Movement one finds the S.N.U. hymn book is not used as it should be? And where it is used, why will so many Churches confine themselves to about a dozen of the six hundred hymns which the book contains? Whatever may be its faults, the S.N.U. hymn book provides a wonderful variety of very beautiful hymns. It is worth one's deeper study.

In going about I have repeatedly been asked, "How is it that when you come to take our services the singing is always better than it is with most other speakers?" My contention is that a speaker ought

KUDA BUX'S TRICKS

MR. NORBURY, in his recent sensational article on Kuda Bux (man with X-ray eyes) made no mention of any off-stage test, so we must conclude that none was made. He says, "After such a complete stoppage of the eyes I challenge any person to tell me how the man could see with his normal sight." I would take up his challenge, but I am convinced Kuda Bux's eyes were completely stopped—for perhaps two minutes. His eyes were obviously closed while the paste was being plastered on the eyelids, but a displacement of the paste by the forcing of the eyelids was easily possible after the bandaging. A displacement just sufficient to allow of sight downwards. I attended two exhibitions. At the first I performed most of the paste, cotton wool, and bandage operations. Though quite satisfied with my efforts, it was obviously impossible to stop Kuda Bux making an attempt to force the dough apart with his eyelids after the bandaging; not an impossible feat when it is remembered that cotton wool (heaps of it) was placed immediately over the paste. Note also the following: Each clairvoyant demonstration commenced from far below eye-level. For instance, all reading matter was handed upwards. One of our stage committed was quick to note this point, so during the coloured handkerchief trick he took a towel from behind Kuda Bux and, carrying it over his (Kuda Bux's) head, asked him to state the colour. He refused.

For my second visit I was obliged to stand at the side of the hall. While Kuda Bux walked up the centre aisle reading cards, etc., I quietly walked across, carried a business card over his head and held it at eye-level, about five inches away, and held it there during several of his "clairvoyant" readings, walking in step with him. The result—well, he simply did not see the card. JOHN H. JONES. Llandudno.

to pick his own hymns and, if he knows enough about it, his own tunes as well.

Some Churches seem afraid to trust their congregations to sing a *fresh* hymn or tune, but where a congregation is trusted it more often than not justifies the action. Certain hymns are sung so often that familiarity has bred contempt.

There is room for improvement if speakers will but take the interest in their own work, as they should, without having to hear it so often said, "Oh! I always leave it to the spirit-friends."

I wonder some do not leave their spirit-friends to eat their meals for them.

JOHN HYDE TAYLOR.

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Church Announcements

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

Weekly Services at the Deansgate Picture Theatre

Sunday, November 24th, at 7 p.m.

Dr. E. VIPONT BROWN

SATURDAY, November 23rd, at 8, Open Public Circle.

SUNDAY, November 24th, at 11 and 3, Open Circle. At 7, Deansgate Picture Theatre. See above.

SUNDAY, December 1st, Mr. GEORGE F. BERRY.

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 27th, at 8, speaker to be announced.

NORTHERN

Manchester Society of Spiritualists. 38, Maskell Street.

Sunday, November 24th, at 10-30, Lyceum.

At 3, Open Circle, Mr. POOLE.

At 6-30, Lyceum Open Session.

At 8, Open Circle.

Monday, at 8, Mrs. H. Jackson.

Tuesday, at 8, Whist Drive.

Wednesday, at 8, Mrs. Wilby.

Thursday, at 8, Members' Class.

Friday, at 8, Free Healing.

Sunday, December 1st,

Services as usual.

DIRECT VOICE SEANCES

Mr. FRED EDOUIN (London Voice Medium) will hold a number of Voice Seances on Saturday, November 30th, and Sunday, December 1st, at 13, Wilmslow Road, Cheadle.

Groups Limited to 10 Sitters.

Application for Tickets to above address.

Collyhurst National Spiritualist Church.

Collyhurst Street, Manchester.

Sunday, November 24th, at 10-30, Lyceum.

At 3, 6-30, and 8,

Forty-ninth Church Anniversary Services,

Mr. J. ANNABLE (of Belper).

Monday, at 3 and 8, Mrs. Gledhill.

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

Wednesday, at 8, Mrs. Baker.

Thursday, at 8, Private Circle.

Friday, at 8, Healing Circle.

Sunday, December 1st,

Mrs. GARDNER.

Stockport Progressive National Spiritualist Church.

(Over 37, Mottram Street.)

Saturday, November 23rd, at 8,

Mrs. Walker.

Sunday, November 24th, at 3, 6-30, and 8,

Mrs. DAVIES.

Monday, November 25th, at 3 and 8,

Mrs. Shelmerdine.

Tuesday, November 26th, at 8,

Open Healing and Developing Circle.

Wednesday, November 27th, at 8,

Mrs. Williams.

Thursday, November 28th, at 7-30,

Transfiguration Seance.

By Miss Nutter. Tickets, 1s.

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 23rd, 24th, and 25th,
The Resident Minister.

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

Public and Private Seances arranged on Application.

Longsight National Spiritualist Society,

Shepley Street, Longsight.

Sunday, November 24th, at 2-30, Lyceum.

At 6-30 and 8,

Mrs. SWEENEY (of Warrington).

Monday, at 8, Open Circle.

Mr. H. Greenall.

Tuesday, at 8, Miss A. Bates.

Thursday, at 8, Mrs. Marcroft.

Saturday, at 8, Open Circle,

Mrs. Worthington.

Sunday, December 1st,

Mr. A. G. PHILLIPS (of Northwich).

Miles Platting Spiritualist Church. S.N.U.

Coglan Street, Lodge Street, Queen's Road.

Sunday, November 24th,

At 3, Public Circle.

At 6-30 and 8,

Mr. V. MYCOCK.

Monday, at 3 and 8, Mrs. Greaves.

Wednesday and Saturday, at 8,

Public Open Circles.

Thursday, at 3 and 8, Mrs. Downs.

Sunday, December 1st,

Mrs. DONALDSON.

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

THANK YOU!

Moss Side National Spiritualist Church and Lyceum.

Above 64a, Gt. Western Street.

Sunday, November 24th, at 2-45, Lyceum.

At 6-30 and 8, Mrs. SPENCER.

Tuesday, at 8-15, Open Circle.

Mrs. Cooke.

Thursday, at 8-15, Mrs. Shelmerdine.

Saturday, at 8-15, Open Circle.

Mrs. Gibson.

Sunday, December 1st,

Mrs. WORTHINGTON.

Liverpool Spiritualists' National Church,

14, Daulby Street.

Sunday, November 24th, at 3 and 6-30,

Mr. A. WHYMAN.

Monday, at 8, Study Group.

Tuesday, at 7-30, Healing Brotherhood.

Wednesday at 3 and 8, Clairvoyance.

Every Sunday, at 8-15, Clairvoyance.

Sunday, December 1st, at 3, Open Circle

At 6-30, Mr. E. A. KEELING

(Cert. S.N.U., Liverpool).

Group and Private Seances arranged on application.

LONDON

Acton Spiritualist Mission, "The Cottage," Woodhurst Road, Acton,

London, W. 3.

Sunday, November 24th, at 7.

Mrs. SCOTT.

Wednesday, at 8.

A Hearty Welcome to All.

Battersea Spiritualist Church, (Affiliated Spiritualist National Union),

Bennerley Hall, Bennerley Road,

Northcote Road, Battersea, S.W. 11.

Sunday, November 24th, at 11,

Mrs. M. MAUNDER.

At 6-30, Mrs. K. FILLMORE.

Address and Clairvoyance.

Lyceum, At 3-15.

Monday, at 3-15, Medicine Man's Healing Band attends to give Treatment and Advice.

At 8, Church Healing and Diagnosis.

Wednesday, at 3, Psychometry,

Miss E. Canon.

Thursday, at 8, Clairvoyance.

Mr. E. Spencer.

Sunday, December 1st, at 11 and 6-30,

Mrs. H. V. PRIOR.

Bounds Green Christian Spiritualist Church,

Canning Hall, Canning Crescent,

High Road, Wood Green.

Sunday, November 24th, at 7,

Mrs. REDFERN.

Sunday, December 1st,

Mr. DAVID BEDBROOK.

Bowes Park and Palmer's Green Spiritualist Church,

Shaftesbury Hall, Bowes Park.

Sunday, November 24th, at 11,

Mr. E. H. STOKES.

At 7, Mrs. TINA TIMS.

Wednesday, at 8, Psychometry,

Mrs. Violet Redfern.

Sunday, December 1st, at 11, Study Group.

At 7, Mr. ELMER and Mrs. BARNES.

Chiswick Christian Spiritualist Church

Harvard Towers, 56, Harvard Road,

(off Wellesley Road, in rear of

Gunnersbury Station.)

Sunday, November 24th, at 11, Lyceum.

At 7, Mr. ERNEST MEADS.

Monday, at 2-30, Mrs. Hammerton.

Psychometry.

Thursday, at 7-45, Mr. C. Burtenshaw.

Caterham Spiritualist Society,

Forge Hall, Godstone Rd., Caterham.

OPENING SERVICE.

Sunday, November 24th, at 6-30,

Mrs. E. DONALDSON.

Address and Clairvoyance.

A Hearty Welcome to All.

Brixton Spiritual Brotherhood Church

Stockwell Park Road, Brixton.

Saturday, November 23rd, at 7-30,

Mr. F. Nuthall, Psychometry.

Sunday, November 24th, at 11-15, Service.

At 3, Lyceum.

At 7, Lyceum District Council.

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, December 1st,

Mr. F. NUTHALL.

Christ's Church of the Spirit.

309, Upper Richmond Road, Putney,

S.W. 15. Putney 3129.

(Buses 30 and 37 pass door.)

Sunday, November 24th,

At 7, Captain BLAND.

Address and Clairvoyance.

Thursday, at 3, Psychometry.

At 8, Address and Clairvoyance,

Mrs. H. Smith.

Friday, at 7-30, Spiritual Healing.

Sunday, December 1st, at 11,

Communion Service.

Mrs. G. RAY RICHMOND.

At 7, Mr. EDMUND SPENCER.

For Seats : Developing Circles, apply

Hon. Secretary.

Monday, at 7-30, Healers.

Tuesday, at 3, Ladies Only.

At 7-30, General Developing Class.

Wednesday, at 7-30, Direct Voice.

Central London Spiritualist Church,

33, Hatton Garden, E.C. 1.

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

Friday, November 22nd, Mrs. Hodges.

Sunday, November 24th,

Mr. W. REDMOND.

Friday, November 29th,

Mrs. Woodgate.

Sunday, December 1st,

Mrs. REDFERN.

Clapham Christian Spiritualist Centre,

New Morris Hall, 79, Bedford Road,

Clapham, S.W.

(Near Acre Lane, Clapham N. Underground Station.)

Sunday, November 24th,

At 7, Mr. CHAS. WALL.

Address and Clairvoyance.

Tuesday, at 3, Psychometry.

Tuesday, at 8, Healing Circle.

Thursday, at 8,

Mrs. E. Donaldson.

Sunday, December 1st,

Mrs. ATMORE.

Address and Clairvoyance.

Saturday, November 30th,

Market Day,

Commencing at 3. Various Items, Teas, etc. Mediums in Attendance for Short Private Readings. In the evening, Singing, Dancing, Games, etc. Admission Free.

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TUESDAY, November 26th, at 3, Clairvoyance, Mr. Leslie Flint (Watford).

FRIDAY, November 29th, at 3, Clairvoyance, Mr. Leslie Flint (Watford).

MONDAY, December 2nd, at 7-30, Mr. Roy Morgan. All seats booked for Mr. Leslie Flint's Direct Voice Seances should be claimed at once.

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

JOHN JACKSON, Secretary.

Return Visit of Mrs. McAllister (Gateshead-on-Tyne). TUESDAY, December 3rd to SATURDAY, December 7th. Group Seances and Private Appointments. Please book early.

FRIDAY, November 22nd, at 7-45, Mr. Geo. F. Berry (Organising Secretary, S.N.U.).

Questions and Discussion. Silver Collection.

FRIDAY, November 29th, at 7-45, Mr. Leslie Flint, Trance Address and Clairvoyance.

GOLDERS GREEN SPIRITUALIST SOCIETY

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

SUNDAY, November 24th, at 6-30, Dr. W. J. VANSTONE, Address. Mrs. Challis, Clairvoyance, At 8, Mr. S. Wright, Clairvoyance. TUESDAY, November 26th, at 3-15, Mrs. Evelyn Thomas, Psychometry. THURSDAY, November 28th, at 8, Mrs. Francis Wright, Clairvoyance. FRIDAY, November 29th, Healing Free. Apply Church Officers. SUNDAY, December 1st, at 6-30, Service.

LONDON SPIRITUALIST BROTHERHOOD

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

SUNDAY, November 24th, at 7, Address and Clairvoyance by Mrs. EDEY.

MONDAY 6 to 9 and THURSDAY, 3 to 6-30, Free Healing.

WEDNESDAYS, at 7-45, Mid-Week Service, Mr. Keith.

Private Interviews Daily, 2 to 6, Mr. Keith. Circles, TUESDAY, at 7; FRIDAY, at 3. Open to all.

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

SUNDAY, November 24th, at 7, Rabbi Dr. A. E. SILVERSTONE will address the Society on "The Transmigration of Souls." Mrs. A. E. Thomas, Demonstration of Psychic Faculty.

WEDNESDAY, November 27th at 8, Mrs. Dolores Smith, Demonstration of Clairvoyance.

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

OPEN DOOR CIRCULATING LIBRARY AND PSYCHIC CENTRE.

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

MONDAY, November 25th, at 3 and 7, Mrs. Prince.

MONDAY, December 2nd, at 3 and 7, Miss Proud.

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

THURSDAYS, at 3 and 7, Mrs. Mote.

Hours 1-7. Closed Sundays.

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TUESDAY, November 26th, at 3, Mrs. Mote.

TUESDAY, December 3rd, at 3, Mrs. Preston.

WEDNESDAYS, at 3 and 7, Mrs. Betts.

FRIDAYS, at 3 and 7, Miss Hearns.

NEW SYLLABUS NOW READY.

ETHEL A. KNOTT.

Forest Hill Christian Spiritualist Church,

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

Saturday, November 23rd, at 8, Social and Dance.

Sunday, November 24th, at 7, Mr. F. L. BROWN.

Tuesday, at 3, Mrs. Gregg.

Sunday, December 1st, Mr. P. S. MILLS TANNER.

Other Services as usual.

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

(Entrance Back of House.)

Sunday, November 24th, at 7, Mrs. STOCK.

Monday, at 8, Open Service.

Tuesday, at 8, Healing, Mr. Cummings.

Thursday, at 8, Mrs. Redfern.

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

Sunday, December 1st, Mrs. KINGSTON.

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

Sunday, November 24th, at 6-45, Miss HERBERT.

Monday, at 7-30, Mrs. Randall.

Wednesday, at 3, Mrs. Ladley.

At 8, Mrs. Randall.

Lyceum at 3 every Sunday.

Hendon Spiritualist Fellowship.

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

Sunday, November 24th, at 7, Mr. H. J. STEABEN.

At 8-30, Spiritual Healing.

Sunday, December 1st, Mrs. ALICE GREGG.

Ealing Spiritualist Church.

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

Sunday, November 24th, at 11-15, Mr. WHITMARSH.

At 6-30, Miss ALICE WHITE.

Wednesday, at 8, Mrs. Mauder.

Saturday, at 7-30, Whist Drive.

Sunday, December 1st, Mr. H. E. HUNT.

Ilford Psychical Research Society, Clements Road, Ilford.

Sunday, November 24th, at 7, Mr. BARRACLOUGH and

Mrs. LILLIAN PHILLIPS.

Wednesday, November 27th, at 8, Mrs. Mote.

Address and Clairvoyance.

Thursday, November 28th, at 3, Ladies' Meeting.

Mrs. CALWAY.

Address and Clairvoyance.

Sunday, December 1st, at 7, Mrs. CANNOCK.

Address and Clairvoyance.

Naming Ceremony by Mrs. Tuffnell.

Independent Spiritualist Church, 113, Clapham High Street, S.W. 4.

(Corner Carpenter's Place.)

Sunday, November 24th, at 7, Mrs. CALWAY.

Address and Clairvoyance.

Tuesday, at 3, Psychometry Tea, 1s.

Mrs. GIBBONS.

At 8, Healing Service.

Thursday, at 8, Mr. POTTER.

Saturday, at 8, Mr. BERT CAMPER.

Sunday, December 1st, Mr. WALTER SPEER.

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.

Little Ilford Christian Spiritualists' Church.

Third Avenue, Manor Park, E. 12.

Sunday, November 24th, at 7, Mrs. SOONES.

Address and Clairvoyance.

Monday, at 3, Service.

Address and Clairvoyance.

Wednesday, at 8, Service.

Address and Clairvoyance.

Kenton Spiritualist Church.

Northwick Park Hall.

Stations : Northwick Park (Met.), and

Kenton (Bakerloo).

Sunday, November 24th, at 6-30, Mr. H. LEAF.

Address and Clairvoyance.

Monday, at 7-45, Healing Circle.

Tuesday, at 3, Women's Meeting.

Thursday, at 7-45,

Mr. BERT CAMPER, Clairvoyance.

Sunday, December 1st, at 6-30,

Mrs. D. C. WILLIAMS.

Trance Address and Questions.

Kingston Spiritualist Church.

Villiers Road,

Saturday, November 23rd, at 7, Public Meeting for Clairvoyance,

by Miss SCOGGINS.

Sunday, November 24th, at 11 and 6-30,

Miss SCOGGINS (of Brighton).

Address and Clairvoyance.

Tuesday, at 7-45, Healing Centre.

Wednesday, at 7-30, Miss THORNDICK,

Address and Clairvoyance.

Sunday, December 1st,

Mrs. E. CLEMENTS.

Manor Park Spiritualist Church.

Strone Road, Shrewsbury Road,

Forest Gate, E. 12.

Sunday, November 24th, at 11,

Healing Service.

At 3, Progressive Lyceum.

At 6-30, Mr. MURRAY NASH.

Address and Clairvoyance.

Thursday, at 3, Ladies' Meeting.

Mr. PIPER EVANS.

At 8, Mrs. M. METCALFE.

Address and Clairvoyance.

Wednesday, November 27th, at 8,

Mr. S. J. HARRIS.

"2,000 Years of Organ Building."

Sunday, December 1st,

Mr. L. PHILLIPS.

Collection for Church F.O.B.

London District Council Discussion Group,

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

(Nearest station, Chancery Lane).

Monday, November 25th, at 7-45,

Mrs. MARJORIE I. BELL D.N.U.,

"Physical Phenomena in the Home Circle."

Occult Research Society.

Stembridge Road Halls, Anerley,

Sunday, November 24th,

At 11, Sunday School.

At 3-30 and 6-30, Mr. SWIFT.

Mondays, at 7, Healing (Free).

At 8-15, Lecture and Demonstration.

Sunday, December 1st, at 3-30 and 6-30,

Mrs. REDFERN.

Palmerston Christian Spiritualist Temple.

Maryland Road, Stratford, E. 15.

Sunday, November 24th, at 11,

Forward Movement.

At 6-30, Mrs. G. BYCROFT.

Wednesday, November 27th, at 2-45,

Miss Barber.

Thursday, November 28th, at 8,

Mr. DESWARTE.

Sunday, December 1st, at 6-30,

Miss GOLDSMITH.

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.

UNIVERSAL SPIRITUALIST CHURCH

319, CITY ROAD, ISLINGTON.

SATURDAY, November 23rd, at 8, Psychometry. Mr. R. R. Thornton.
 SUNDAY, November 24th, at 11-15, Address and Clairvoyance, Mr. R. R. THORNTON. At 7, Address and Clairvoyance by Mrs. C. M. DUNN.

TUESDAY, November 26th, at 8, Psychometry by Miss Hetty Lewis.
 THURSDAY, November 28th, at 8, Clairvoyance, by Mr. R. R. Thornton
 FRIDAY, November 29th, 6-45-7-30, Healing. At 8, Psychometry by Mrs. Lillian Phillips.
 SATURDAY, November 30th, at 8, Psychometry.

FULHAM NATIONAL SPIRITUALIST CHURCH.

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

SUNDAY, November 24th, at 11-30, Open Circle. At 3, Lyceum Session. At 7, Service. Address by Mr. H. BODDINGTON. Clairvoyance by Mrs. Atmore.

TUESDAY, at 8, Open Circle.

WEDNESDAY, at 8, Healing Circle.

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

FRIDAY, at 3, Annual Bazaar.

SUNDAY, December 1st, at 11-30, Open Circle. At 3, Lyceum Session. At 7, Address and Clairvoyance by Mr. GORDON SHARPE.

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

Sunday, November 24th, at 6-30, Mr. SHERIFF, Address. Mrs. Elms, Clairvoyance. Tuesday, at 3, Clairvoyance. Wednesday, at 8, Flower Psychometry. Miss Vera Potter. Sunday, December 1st, Miss CAREINE.

Southall Spiritualist Church, Hortus Road, Southall.

Sunday, November 24th, at 7, Mr. WHITE and Mrs. TREADGOLD. Tuesday, at 2-30, Ladies' Guild. Wednesday, 7-30 to 9, Healing Circle. Thursday, at 8, Short Service and Clairvoyance.

Sunday, December 1st, Captain FROST.

Shepherd's Bush Spiritualist Society, 73, Becklow Road, Askew Road, W. 15. Sunday, November 24th, at 11-15, Open Circle.

At 6-30, Mr. ANTIN. Address and Clairvoyance. Thursday, at 8, Psychometry. Mrs. Bellue.

Every Wednesday, at 7-30, Free Healing.

Sunday, December 1st, Service.

The Golden Triangle Healing Clinic,
 68, Gloucester Street, Victoria, S.W.1 (Buses 24 and 124 to end of street). Spirit Leader: Golden Ray. Principal and Healing Medium: Sister Rose. Diagnosis and Treatment given privately. Consultations: Monday, Tuesday, Thursday, and Friday. Hours 6-30 to 9 p.m. Saturday and Sunday (any time) by appointment only. Clients visited. Free Healing in genuine case of need.

South London Spiritualist Mission
 Lausanne Hall, Lausanne Road, Peckham, S.E. 15. Saturday, Nov. 23rd, Lyceum Social. Sunday, November 24th, At 11-30, Open Circle. At 3, Lyceum Session. At 7, Mrs. FLORENCE LANE, Address and Clairvoyance. Tuesday, at 7-30, Healing Circle. Thursday, at 8-15, Mrs. Podmore. Address and Clairvoyance. Sunday, December 1st, at 7, Mrs. J. BROOKES.

Wembley Spiritualist Society,
 Union Hall, Ealing Road, Wembley. Sunday, November 24th, at 11-15, Service At 3, Lyceum. At 6-30, Mr. NUTHALL. Address and Clairvoyance. Sunday, December 1st, Mr. B. CAMPER. Address and Clairvoyance.

THE SPIRITUALIST COMMUNITY.
CHRISTMAS BAZAAR

At the PORTMAN ROOMS, 59, BAKER ST., W.1 (Entrance in Dorset St.)

On Tuesday, November 26, 1935.

Refreshments. Stalls of every Description. Amusements. Concerts. Clairvoyants, etc. The Bazaar will be opened by HANNEN SWAFFER at 12 noon. Admittance 6d. (including Dance, 2/6)

DANCE 8-11-30 p.m. TICKETS 2/6 (including admission to the Bazaar). Obtainable at the Offices of the Spiritualist Community.

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SATURDAY, November 23rd, at 8, Social and Dance. Admission 6d.

SUNDAY, November 24th, at 11, Open Circle. At 3, Lyceum. At 7, Address and Clairvoyance, Mr. J. N. CARPENTER.

MONDAY, November 25th, at 3, Psychometry. At 8, Commencement of Healing Instruction. All are invited to join the session of 12 weeks.

At 8-30, Healing Treatment Free.

TUESDAY, November 26th, at 8, Mrs. Hellier Smith.

WEDNESDAY, November 27th, at 8, Developing Circle.

FRIDAY, November 29th, at 8, Mr. G. Elliot.

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

SUNDAY, December 1st, at 7, Mr. GEORGE SEARLE.

The Fellowship of the Golden Triangle.

21, Sinclair Gardens, W.14 (Holland Rd.) Buses to Shepherd's Bush turn down Richmond Road.

'Phone: Shepherd's Bush 5310.

President: Mrs. SHEDDEN.

Hon. Sec.: Mrs. R. FORTT.

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Tuesday, at 3, Seance Lecture by "Diana."

At 5, Intercession for the Sick.

At 8, Psychometry and Debate.

Miss A. Thomas.

Wednesday, at 3,

Paper Psychometry, "Diana."

Thursday, at 8, Short Service. Address.

Healing, Clairvoyance.

Friday, at 8, Open Developing Circle,

Miss A. THOMAS.

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Mondays, at 8, Healers' Class.

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Afternoons, at 3, 2s.
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SOUTHERN

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.

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 22nd, at 3-15, Flower Psychometry.
Mrs. Rockey and Mrs. Andrews.
Saturday, Nov. 23rd, at 7-45, Psychometry.
Sunday, November 24th, at 3-15, Circle.
At 7, Service. Address and Clairvoyance.
Mrs. POTTER (London).
Wednesday, November 27th, Public Meeting.

Brighton National Spiritualist Church and Sussex Psychic Bureau,
Mighell (Mile) Street.
Sunday, November 24th, at 11-15 and 7, Mr. T. W. ELLA.
Monday, at 7-30, Free Healing.
Wednesday, at 8, Public Meeting.
Sunday, December 1st, at 11-15, Public Circle.
At 7, Mr. GLOVER BOTHAM. Group Seances
Tuesdays, at 3, and Saturdays, at 7-30.
Thursdays, at 3, Transfiguration.
Miss A. L. Scoggins.
Advice on Health and Healing by Appointment.

Richmond Psychic Centre.
163, Kew Road, Richmond, Surrey.
'Phone: Richmond 0212.
Monday, November 25th, at 3, Miss E. Herbert.
Clairvoyance and Psychometry.
Tuesday, at 8, Mrs. Dolores Smith.
Clairvoyance and Psychometry.
Admission Free. Silver Collection.
Wednesday, at 3, Mrs. Beth Barnes.
Description and Messages.
Thursday, at 3, Mrs. Ada F. Atkinson.
Developing Class.
Friday, at 8, Mrs. H. V. Prior.
Also Friday, November 29th, 6 to 8, Private Readings, Mrs. H. V. Prior.
Psychometry and Messages.
Admission Free. Silver Collection.

Richmond Spiritualist Church.
(The Free Church),
Ormond Road, Richmond, Surrey,
Sunday, November 24th, at 7, Mrs. SUDSBURY HURREN.

Address.
Wednesday, at 7-30, The Rev. A. Sharp, Address.
Sunday, December 1st, Mr. HORACE LEAF.
Healing Service every Wednesday, at 3.

Eastbourne National Spiritualist Society.

Dickens Fellowship Hall.
Sunday, November 24th, at 3-30 and 6-30, Mr. RONALD McCORQUODALE.
Sunday, December 1st, Mr. L. B. LILLEY.

Worthing Spiritualist Church,
Grafton Road.

Sunday, November 24th, at 11 and 6-30, Mrs. CARTER.
Thursday, at 6-30, Mrs. Williams.
Sunday, December 1st, Mrs. WILSON-BATHAM.

Southend Spiritualist Church,
Hildaville Drive, Westcliff.

Sunday, November 24th, at 11 and 6-30, Mrs. M. I. BELL, Address.
Mrs. Florence Thompson, Clairvoyance.
Thursday, at 8, Mrs. Tims.
Sunday, December 1st, Mr. REG. C. HOLLIER.

Ramsgate National Spiritualist Church.

Chatham Street, Ramsgate.
Saturday, November 23rd, Mrs. LEVITT.
Sunday, November 24th, at 3 and 6-30, Mrs. LEVITT.
Address and Clairvoyance.
Sunday, December 1st, Service.

Sutton Spiritualist Church,
St. Barnabas Road, Sutton.

Sunday, November 24th, at 6-30, Mr. S. WRIGHT.
Thursday, November 28th, at 8, "Moontail."
Sunday, December 1st, Mr. LEONARD.

THE EDINBURGH PSYCHIC COLLEGE AND LIBRARY,
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H. J. STEABBEN, 41, 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. 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 3015.

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, Aura and Healing Treatments. Clients visited any distance. Interviews.—15, Wordsworth Road, Small Heath, Birmingham. Send for Booklet, *Harmony and Realities*, post free, 1s.

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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. **BY APPOINTMENT ONLY.** Classes in Psychic Development.

Mrs. JOY COLQUHOUN. Psychometry Teas every Monday, 3 p.m. 'Phone Pollard 3254. Group or Private Sittings. 19, Acacia Road, Norbury, S.W. 16.

Mrs. SOPER holds an Open Circle every Tuesday and Saturday, at 8 p.m.—117, Ladbroke Grove, London, W. 11. No Circle on Saturday, November 23.

Mrs. M. A. GREENE, 28B, Sinclair Road, West Kensington, near Olympia, London, holds circles for Psychometry, Clairvoyance (seances). Monday Developing class 8 p.m. Wednesday Clairvoyance. Thursday, Psychometry. Friday, at 3 p.m. Healing. Home Daily 11 a.m. to 7 p.m.

Mrs. HAMILTON holds Circles for Psychometry, Saturday, November 23rd, at 8, Mr. Steabben. Sunday, at 7, Mrs. F. Mote. Wednesday, at 8, Mrs. B. Hamilton, Psychometry. Open Developing Circle, Tuesday, at 8-30, Westbourne Grove, Bayswater, W. 2. 'Phone: Bayswater 9675 (exactly opposite Post Office).

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

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SAMUEL WRIGHT, normal medium, 87, Evingham Road, Harringay, near Salisbury Hotel. Daily, 2 to 8, circle Wednesday at 8.

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BIRTHS

CRABBE.—On Sunday, November 17th, to Mr. and Mrs. F. Crabbe, a daughter. Mrs. Crabbe is herself a daughter of Mrs. Edith Clements, the well-known speaker and clairvoyante, of Mitcham.

TRANSITION

A loving tribute to the sweet memory of **Madame TREMELLA**, the blind clairvoyante, of Bournemouth, who passed to the Higher Life on November 8th, 1935. (Persecuted beyond her physical endurance by police-agent provocateurs under the Witchcraft and Vagrancy Act.)

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