

The Two Worlds

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HAS JELLINE COE RETURNED?

500 PEOPLE HEAR HIS MESSAGE

By JAMES LEIGH

A VOICE, purporting to be that of Earl Jellicoe, sounded through the Victoria Hall, Bloomsbury Square, London, on Saturday night last. The occasion was a great assembly of representatives of home circles attached to "The Link," and over 500 people heard the message.

"I want to speak to Ford," said the voice, emanating through the direct voice mediumship of Mr. Leslie Flint, who sat on the platform surrounded by a circle of Spiritualists, a curtain dividing them from the packed audience in the dimly-lighted hall.

"Yes," called a member of the audience. "I am Ford. Who is speaking?"

"Jellicoe," was the response. Then the voice went on to say: "I have come here to-night because I know you are on the side of truth. In the Spirit World, to which I have only just come, I have found a resting-place of a type different from what I imagined.

A Life of Activity

"I have found a place of great activity. I desire to work, so that I might bring about, with the help of those who are here with me, the peace that our hearts are aching for. We are working for peace in the way that God would have us work. . . ."

The voice paused. Then it continued, asking: "Do you remember the medal?"

I succeeded in interviewing the gentleman who had acknowledged these messages. I found he was Lieut.-Commander A. M. P. Ford, who had known Jellicoe for over fifty years.

There was a certain amount of evidence in the message, and to me it was convincing. He said: "It was the sort of message one would have expected. I would not like to say

that I recognised the voice as Jellicoe's, but I did note that it was of a different timbre to any other that manifested. I knew Jellicoe nearly all my life."

Lieut.-Commander Ford is Vice-President of Worthing Spiritualist Church. I understood him to say, however, that he had had a previous seance with Mr. Flint, so that the contact, viewed in this light, lost some of its spontaneity.

Mediums Behind a Screen

It was so arranged that the mediums were behind a curtain, whilst the voices were conveyed to the audience in the hall by amplifiers.

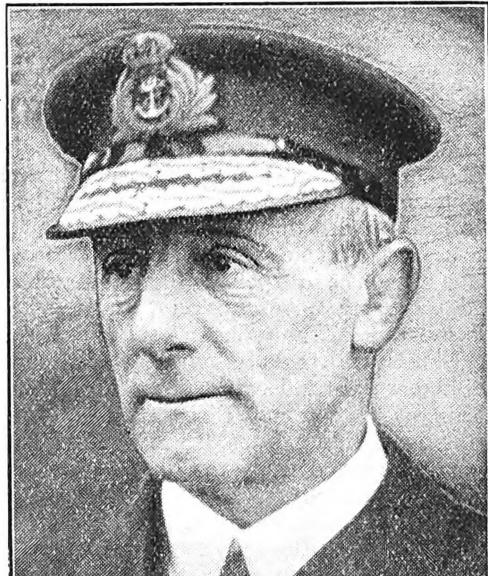
Dr. Nandor Fodor, who was one of the party assembled behind the curtain on the platform, said that it was quite dark, and therefore, from the point of view of a test, the conditions were hardly satisfactory.

I am not suggesting that the demonstration was not genuine, but these facts ought, in justice, to be recorded, as showing that the phenomena lacked the combination of independent observation.

Previously, the ingenuity of "The Link" had given us displays of clairvoyance by, in turn, Mrs. A. E. Thomas, Mr. George Daisley, Mrs. Dolores Smith, and Mr. Bernard Rodin.

Mr. Maurice Barbanell had also entertained us with a forceful address on the work of home circles. One striking phrase which he used was, "Spiritualism must win because death is our great propagandist." No one can explain him away!

And so the Circles met amid scenes of enthusiasm, and another laudable "Link" enterprise had come and gone.



EARL JELLINE COE

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TWENTY SPIRIT FORMS

Splendid Materialisations With Mrs. Lily Hope

MANY of our readers will be familiar with Mrs. Gladys Davies, formerly of South Africa. A month or two ago Mrs. Davies intimated to us that she was visiting New Zealand, and we gave her letters of introduction to the Churches there. On her safe arrival the Spiritualists of Wellington gave her a very warm reception. She says "They are such warm-hearted people, it is good to be among them, and they ask me to convey their greetings to all the Spiritualists in the Old Country."

On October 14th Mrs. Davies had the pleasure of sitting with Mrs. Lily Hope, whose materialising mediumship has many times been referred to in *The Two Worlds*. Mrs. Hope is a native of Liverpool, but has been many years in New Zealand.

Some twenty sitters attended in a seance-room attached to the Church, and within five minutes of the opening of the seance the spirit form of "Sister Veronica" built up and was clearly seen. "Her soft, musical voice invoked blessings. Several illuminated slates were used, and her features were perfectly and plainly seen, while her flowing robes were much admired." She was immediately succeeded by Mrs. Rolleston's daughter, Kathleen, who spoke to her mother and Mrs. Davies, and kissed them both. "Her lips were firm, and not very cold. She was immediately recognised."

Mrs. Davies's guide, "Pharos," next appeared, and spoke in his ancient Egyptian tongue, as well as in English. He was fully materialised, with perfect head-dress and robes. Next came a little child, who took Mrs. Davies's hands, and running them over her head, said, "Feel my curls, they can't come off." Mrs. D. felt a beautiful small head of thick curly hair, and a small face. The child ran across to another sitter and said, "Feel my curls, they are not stuck on; try and pull them off."

Every opportunity was given for the examination and questioning of the various spirit forms which appeared, and practically all of them were known to one or other of the sitters. We were able to satisfy ourselves that the medium was securely seated in her chair whilst the various spirits were walking around the seance room.

Mrs. Rolleston's husband next materialised, and tried very hard to speak to us, but the face was hardly clear enough for complete recognition. Another lady who clearly materialised was a relative of three of the sitters, and was so clearly built that a wart on her nose was easily visible. She laughed and joked until the circle shook with laughter. Then came a dancing girl, who took the illuminated slates and danced all round the room, leaping high in the air. Mrs. Davies saw the perfectly formed legs and feet, and the anklets she was wearing. "She came close up to us and we saw her olive features, her dark eyes, and the fine 'yasmouk' she wore. She then kissed the hem of my dress in true Egyptian fashion." Altogether, 20 forms materialised.

Materialisation was followed by trumpet phenomena. A large aluminium trumpet, and a small cardboard one were used. Among those who greeted the circle was a voice which claimed to be Vale Owen, who said, "I have come from the Highlands and the Lowlands." He spoke for five or six minutes in a strong, clear voice, telling of the reality of the after-life. Mr. Owen asked Mrs. Davies to convey his kind regards to Mr. Oaten. The seance lasted 1½ hours. Many of the forms were 5 ft. 6 in. to 5 ft. 9 in. in height, and in most cases the features were clearly seen.

Mrs. Hope is just recovering from a severe illness, and this is her first seance for some months. She was one of the little band who fought hard for the recognition of Spiritualism in New Zealand, and was the first to take out a licence as minister of the Spiritualist body in that country.

PERPETUAL LIGHT AS A MEMORIAL

AN interesting service took place at Warrington on Sunday, November 10th, when Mr. Ernest Keeling, of Liverpool, dedicated a "Memorial Tablet and Perpetual Light" to the memory of the founders of the Warrington Spiritualist Church. The building was packed, over 400 people attending. Several of the old workers assembled to honour their arisen comrades, though two of the early pioneers, Mrs. Nightingale and Mr. Sixsmith, were prevented by illness from attending. In unveiling the tablet, Mr. Ernest Keeling spoke with feelings of gratitude of Messrs. Stout, Foster and others who had founded the Movement in the town. The tablet is of highly polished oak (over which hangs a perpetual light of golden shade), bearing an inscription, "In perpetual remembrance of the founders and workers of this Church and Lyceum, who have passed to the higher life and who now inspire and sustain us to continue their work." Two young Lyceumists, Edna Brimelow and Eric Morris, presented sprays of lilies to the two oldest lady members, who placed them in stands on each side of the tablet.

Mr. Dunning, the organist, conducted the musical arrangements, and a duet was rendered by Mesdames Whittaker and Hutchinson. Councillor R. P. Bostock paid a high tribute to the old workers, and recalled happy associations therewith. Mr. Davies, of Earlestown, gave successful clairvoyance, and the meeting closed with two minutes of silent prayer, all lights being extinguished except the newly-erected Perpetual Light.

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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.

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THE STORY OF SPIRITUALISM

Article I.—Its Significance to Religion and Philosophy

By J. B. M'INDOE

NEARLY a hundred years ago Schopenhauer said that of all the problems confronting humanity the greatest was psychic phenomena. He was then as a voice crying in the wilderness.

Spiritualism is a subject which has been more misrepresented, more ridiculed, than any other subject. Has it ever struck you how easy it is to misrepresent the beliefs of others : how easy to misunderstand them ? That is what Spiritualism has had to put up with for many years. Not long ago Spiritualists were jeered at in the streets, their children mocked at, and even suffered personal violence. And to-day you can hardly open a newspaper without seeing Spiritualism mentioned with respect, and there are numerous journals devoted to its study. There must be a reason for such a change in so short a time.

Spiritualism endeavours to study psychic phenomena and to arrive at the laws which govern them. Now all religions base their claims to teach mankind upon psychic phenomena. They all affirm that man survives death. At a very, very early stage man became conscious of life after death. If you take the Bible, you can trace in it an evolving, expanding idea of it, similar to the evolving idea of God. None of you to-day could reverence or love the jealous, tyrannical Jehovah of the ancient Jews, the kind of God whom those early people, just emerging from barbarism, were capable of understanding, but who is of no use to us to-day. The evolving idea of God goes through the Old Testament until we reach the God of Jesus, a God of Love, a beneficent Father. In the same way we can trace the evolving idea of life after death. The early Jew had no conception of life after death.

Ancient Egyptian Ideas

Strange to say, the ancient Egyptians had a very detailed account as to what happened after death. But although Moses was educated by the Egyptians, there is no teaching in the Old Testament as to what was life after death. In the Mosaic books the only reward held out to the good was long life, prosperity, and numerous children, whilst lack of prosperity was promised to the wicked. In the fourteenth chapter of Isaiah we read : "The grave is moved to meet thee at thy coming ; it stirreth up the dead for thee, even all the chief ones of the earth ; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we ? They that see thee shall narrowly look upon thee, saying : Is this the man that made the earth to tremble, that did shake kingdoms ? "

A similar concept prevailed among the more civilised nations surrounding the Jews. Homer, in depicting the visit of Ulysses to the Nether Regions, in order to see his former leader, Achilles, shows him seeing the pale shades of his former companions existing in an unsatisfactory, shadowy, joyless life, a kind

of pantomimic existence. Achilles is very sad, and Ulysses seeks to console him : " Why art thou sad ? For no one on earth was more fortunate than thou, for while on earth thou wast honoured, and now in these abodes thou rulest o'er all those who come down to death." And Achilles answered : " Noble Ulysses, speak not thus of death. I'd be a labourer and serve for hire some man of mean estate who makes scant cheer, rather than rule over the dead." This great warrior finds nothing satisfying in the life after death.

Cicero and Socrates

Gradually more satisfying ideas creep in on this subject, until we find Cicero indicating in several writings his firm conviction that there is another life and a better one. These ideas improve by Socrates' time. His words, when waiting to drink the hemlock, will recur to you. The jailer asked him where he would be buried, and he answered : " Bury me as you will, provided I do not escape you." Then turning to his friends he added : " The good man confuses me with my body." And he goes on to say that those who believe that death is an evil are in error, for death is one of two things ; it is either a single, long night, or it is a migration to another world, and what joy to meet the great ones of the past—Orpheus, Musæus, Hesiod, and Homer. No evil can befall any good man, either in life or in death. The hour of departure has come, we go our ways, you to live, I to die, and which is better, only God knows."

You see here a hope for better life, but it is only a hope, not a knowledge. And then we have Jesus, who gave the disciples the reality of life after death. The unique feature of His life is that He said He would return and show Himself to His friends. He consoles them in the fourteenth chapter of St. John : " Let not your hearts be troubled ; ye believe in God, believe also in Me. In my Father's house are many mansions ; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself ; that where I am, there ye may be also." So that one is justified in saying definitely that religion affirms man's survival.

Modern Demands

But to-day most men have evolved into beings who are not prepared to accept any authority, no matter how sacred or holy we regard them, unless man's reason is satisfied. He wants to have his own experiences and come to his own conclusions on the great facts of Life. He wants knowledge of them and evidence for them. This is largely owing to the long sway held by materialistic philosophy : according to this, mind is a product of matter, and when the body dies the mind dies with it. That is a perfectly logical proposition where it is founded on biological and physical science, and so long as we regard only normal phenomena.

The only possible answer to this theory is

furnished by psychic phenomena which appear to violate the so-called Laws of God. He, however, is a very conceited person who believes that we know all the Laws of God. Fifty years ago it was laid down that matter consisted of atoms ; to-day, our concepts of matter are completely revolutionised, and we know that what was believed for two thousand years to be a fundamental fact is shown to be untrue.

When we speak of the laws of Nature we simply mean the conclusions which have been enunciated by scientists, and every now and then something has been discovered which causes these conclusions to be altered. Something trivial generally.

You are to-day familiar with many forces of which your physical senses tell you nothing. The wireless uses forces of which your physical senses tell you nothing until these forces have passed through an instrument which transform the sound-waves so that they reach your physical senses.

Just as wireless waves can be utilised and investigated, so can these psychic forces be investigated.

(*Another Article next week.*)

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TRANSFIGURATIONS

By FRANK T. BLAKE

PERHAPS the most subtle of all psychic phenomena is that known as transfiguration. The opportunity for close observation is limited, as in the majority of instances the manifestations are so transient.

During the recent visit of Mrs. Bullock to Bournemouth I had an opportunity to observe, at very close range, some of the changes that take place during her phenomena. These observations may prove of service in inciting others to discuss this class of phenomenon and provide some data for future guidance.

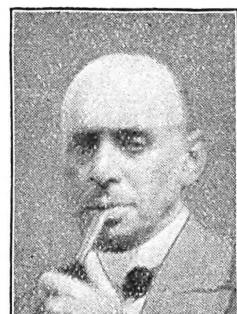
With the known controls of Mrs. Bullock the facial changes are both striking and complete; particularly so when the Chinese guide is manifesting. In this transfiguration the whole of the face and neck is under contribution to produce the change. The cheeks are drawn down, the nose is lengthened, the eyes recede, the mouth is thinned out and drawn down, while the flesh of the neck is made to rise up to form the straight jaw and chin. Similar changes can be observed when the other controls appear, as in the case of the Indian, who broadens the face by drawing upon the soft flesh of the neck to produce the full appearance of the chin, cheeks, and mouth.

It would appear from these observations that the control uses the flesh of the face and neck of the medium, by controlling the muscles to produce the desired effect, and also controls the vocal organs to give effect to the voice, which changes with each control. To what extent the rest of the medium's body is put under contribution it is impossible for me to say, though it is highly probable, having regard to the extremely sensitive condition of the medium while these manifestations are taking place, that to a greater or lesser extent the whole body is contributing.

The manifestation of those other than the accustomed controls is not nearly so well sustained.

This is to be expected. These casual visitors have not sufficient experience to allow them to make a perfect exhibition, and due consideration should be given to this. I noticed that the facial appearance of these casual visitors was fairly well sustained while they remained silent. The moment they began to speak the features slowly resumed their normal expression, though the ensuing conversation was to the last degree evidential. The reason for this is probably a mental one. It is conceivable that when the mind of the visitor is concentrated upon what is to be said it is withdrawn from the attention necessary to maintain the facial appearance.

I suggest that the phenomenon of transfiguration, as presented by Mrs. Bullock, offers a wide field for scientific research, and promises, with the aid of the camera, valuable information regarding the methods by which trance control is effected.



Frank T. Blake

CONVICTIONS OF A COUNTESS

Vivid Psychic Experiences

ASCINATING stories of the unseen were told by Countess Nora Puttscher-Wydenbruck, the author, when she at the British College of Psychic Science, spoke London, last Wednesday.

Recalling the remarkable mediumship of Frau Silbert, she said that it was this, chiefly, which had established her interest in Spiritualism and had led to many unusual experiences.

Although at first disposed to dismiss Spiritualism as all fraud and delusion, in time she found that a home circle, consisting of herself, a Baroness, and intimate friends, gave her convincing proof.

Physical phenomena of nearly every kind were experienced—table-rapping, full levitation, partial materialisation. The Countess described in detail some of these vivid phenomena, which had left no doubt in her mind that psychic phenomena really happened.

It transpired that the Baroness was the medium, and in due course very beautiful spiritual teachings were received in place of the physical phenomena.

In one penetrating passage the Countess summed up her present position. The best proof of survival was not to be had, she thought, in the physical phenomena which were the initial manifestations in her experiences.

It was the simple, personal, intimate things that forced such conviction home, and as a result of her psychic quest, she had been left in no doubt as to the reality of survival.

The lecture, given in a charming and convincing manner, excited wide interest.

TYNESIDE'S BIG MEETINGS

Thrilling Clairaudience

FOLLOWING close upon the General Election excitement in the Seaham Harbour division, enthusiastic Spiritualist meetings were held there on November 16th, when Mrs. Helen Hughes and Mr. James Leigh were the demonstrator and speaker respectively.

Mrs. Helen Hughes' clairaudience was remarkable. In case after case she drove home evidence moving and convincing to the recipient, and the proof of survival was quite irrefutable.

In demonstrations exceeding half an hour, she dealt with a very large number of cases, giving full Christian names and surnames, relationships, etc., with truly astonishing accuracy.

Mr. Leigh ably expounded the philosophy of Spiritualism, and many churches were represented at the roll call service at night.

Gateshead Enthusiasm

On Sunday, November 17th, Mrs. Hughes and Mr. Leigh again addressed a packed meeting in one of Gateshead's leading cinemas.

Mrs. Hughes once more excelled herself, and was loudly applauded at the close of her delineations.

The Two Worlds understands that she is considering an invitation to conduct an extensive tour in Canada. But this, of course, will not affect such engagements as she may have already made with English Spiritualist societies.

3/6

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OUTRAGEOUS PAMPHLET

By JAMES NORBURY

THE tragedy of so many modern cults is that they have been founded by cranks upon the controversies of the critics. Their followers are fanatics who worship at the shrine of a fantastic fetish under the illusion that they have solved the mystery of the ages, whereas in actuality they have merely become hopelessly entangled in the current myth of their age. This is the fate of Roman Catholicism. In striving to be up to date, it merely succeeds in being old-fashioned. In seeking to reveal the truth it merely succeeds in veiling the truth in a garb of lies.

The recent attack which the Churches have made upon Spiritualism is merely an historical reflection of the ancient onslaught which the Jews made upon Jesus. A Galilean peasant who sought to expose the political farces of the people of his day proved as unpopular as a Spiritualist propagandist who strives to reveal the theological fallacies of Christianity.

Our old enemy, the Roman Catholic Church, has recently republished through the medium of the Catholic Truth Society a pamphlet entitled, "What Happens After Death."

There is a notable difference between the traditional basis of Christianity and the half-truths upon which the Catholic Church is established. The Resurrection, if it was anything at all, was a witness to psychic phenomena, in direct agreement with the witness of the Hebrew prophets, to the reality of such phenomena in the pages of the Old Testament. The claims made at the time simply stated that certain people had seen, talked with, and touched the man Jesus after the world had proclaimed Him to be dead. This is the fact in which the Christian tradition is rooted, a fact which has been forgotten or ignored by the Churches, and which the Spiritualists have proclaimed from the housetops.

The Rev. C. J. MacGillvray, who leads the latest Catholic attack, speaks rather scathingly of those who, "despairing of finding a solution through reason and argument, have recourse to the ancient practices of necromancy, revived in our day under the name of 'Spiritualism.'" The more carefully I examine this statement the greater grows my desire to throw this pamphlet in the wastepaper basket and shout "NONSENSE!" If by necromancy the gentleman means the practice of the Black Arts, in which by the use of signs and symbols one invokes the spirits of the dead, then one can only point out that this is a daily procedure in every Roman Catholic Church all the world over. The use of the word "mass" in place of the older word "magic" does not disguise the similarity between them.

I do not doubt that this worthy fellow MacGillvray was a little tired after the exertion of his front-line bombardment on the enemy's line, since he follows it up with one of the finest criticisms of his own position it has ever been my lot to read. "Indeed, one might think that the strange jumble of follies and contradictions, which make up most of these so-called revelations, would settle the matter for any sane man." I entirely agree with these words. They are a masterly analysis

of the Catholic outlook. The irony of the situation is that Mr. MacGillvray thought he was writing about Spiritualism.

The introduction closes in the usual fashion. "We Catholics, however, answer these questions in a very different way. We do not indulge in vague speculations. Much less do we seek for information by attempting in unlawful ways to call up the spirits of the dead. . . . It is therefore not any human opinions that will be set forth in this pamphlet, but the things that God has revealed to us."

I have neither the time nor the inclination to examine point by point the erroneous nature of these assertions. One might point out in passing that the heresy-hunting of nearly two thousand years only arose because avowed Catholics have ventured to indulge in vague speculations. One might suggest that the entire superstructure of this strange edifice is established upon invoking the infallible guidance of a dead fisherman, by the name of Peter. One might assert that the very human opinions he decries have often served to twist and distort God's revelation by expurgating the published editions of the canonised saints of the Catholic Calendar. It would all be of no avail, since the servile service of the half-truths of his creed is to the reverend author of this pamphlet of far more importance than a simple surrender to the truth of survival, witnessed to in the New Testament and upheld by Spiritualism.

The Catholic position upon this question is an insult to man's intelligence, and a libel against God's justice. The tyranny of fear, the superstitious dread, which this mighty dictatorship imposes upon its followers is ably illustrated in the cruelty of the following quotation, dealing with the question of the fate of *unbaptised infants* after death :

"They have not received the normal baptism of water, and they cannot have the baptism of desire. Therefore there is no way in which they can receive the gift of sanctifying grace. What is to become of them? They can never enter Heaven. That is certain. They simply do not possess the supernatural life which alone can make a creature capable of union with God and the supernatural happiness of heaven."

The callousness, the injustice, and the cruelty of this statement are unworthy of any man possessing a semblance of sanity; and to utter them in the name of a Church that claims to be founded upon a Man who once said "Suffer little children to come unto me, for of such is the Kingdom of Heaven," is arrant blasphemy. It is a blot upon the simple message of Jesus, and a distortion of the ideals He proclaimed.

I believe every man has a right to his own opinions; but when in the garb of a self-created authority he seeks to poison men's minds with pernicious statements of the kind I have been examining, then I think the time has come when one must say of the Popes what the Rev. MacGillvray says of the Spiritualist : "If they have tapped the other world they have tapped it at the lunatic asylum end."

HOME CIRCLES

A Reply to Mr. William A. Camp

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

FTER reading Mr. William A. Camp's reply, in *The Two Worlds*, to my article trying to put him right regarding the dangers of home circles conducted by unqualified people, I felt irritated. On second thought, however, I felt flattered. When an opponent (after reading Mr. Camp's untrue accusation about me, I am unable to regard it in any other light) turns to personalities, he tends to prove that the object of his spleen is popular.

His effort to convince me "that home circles are not 'danger' spots," has resulted in convincing me that he is a danger spot. Although he invites me to again attend "Link" functions, I don't think I will. There are two outstanding reasons for this. One is that Mr. Camp evidently selects stewards who, in his estimation, are not capable of carrying out their duties properly. The other is that Mr. Camp endangers the reputations of those who come within the sphere of his influence.

His statement that I eluded his stewards and got into the meeting without an official ticket—that is, without paying—is absolutely untrue. I can assure him that the stewards were alert so far as I was concerned, although there was no special reason for them to be more so on my behalf. The fact is I purchased a ticket from Miss L. Mawbey for 2s. and duly presented it on entrance. It is not my habit to attend such functions, and I can assure Mr. William A. Camp that I am perfectly honest, and not exceptionally mean.

As for Mr. Camp's rebuke to me for leaving the public demonstration of direct voice phenomena before it ended, I have merely to say that I thought it had ended, and so did other people. He will remember that owing to the apparatus failing there was a considerable delay and prolongation of the seance. During the seance several of the officers walked about, even on the platform, where the medium sat, and no one seems to have considered these interruptions harmful to the medium.

I offer no apology for my departure, nor, I suspect, do the other individuals who left when I did. Evidently they too thought the proceedings were over.

There is little to add to my previous remarks regarding the advisability of would-be mediums placing themselves, if possible, under skilled instructors in preference to enthusiastic but uninformed leaders. It is wrong of Mr. Camp to imply that I have condemned home circles. I have pointed out that in the absence of more efficient circles these are acceptable. It would be stupid of anyone saying nothing but harm comes from home circles. Many of our best mediums have graduated from them, and doubtless many more will.

I am concerned with the saving of time, proper psychological direction, and the avoidance of harm which, I feel sure even Mr. Camp cannot deny, has come from the mental instability which arises during the course of the psychological reorganisation involved in mediumistic development.

Support in Parliament

RELATED replies to the questionnaire sent out to all candidates in the recent General Election are still coming in, but it is reasonable to suppose that the great majority of those in Parliament who intend to do so have already replied. The final figures show that we can count on the support in greater or lesser degree of 116 members. We believe this to be the greatest number in any Parliament, since our Bill was first mooted, to promise support for the removal of the disabilities hampering our work as a religious body.

Over 500 replies to the questionnaire have been received, and out of this total only two have been uncompromisingly against relief being granted to Spiritualists.

The tabulated replies set out below give in detail the answers received to the four questions asked :

1. Would you, if returned, be prepared to grant to Spiritualists the right to teach and practise their religious beliefs without interference?

2. Would you be prepared to support a Bill which provides for the removal of such interference and other legal disabilities?

3. Would you be prepared to—

(a) Take an active part in introducing such a Bill into Parliament?

(b) Assist it through the legislature?

4. Are you prepared to press the B.B.C. to include Spiritualist services in the Sunday religious broadcasts?

Those members tabulated as being willing to give general support to the Bill are either committed to give support to other Bills, which will prevent active participation in our campaign, or have answered the questionnaire in general terms, embodying their desire to see Spiritualism accorded the same rights as other religious bodies. They have promised to vote for amending legislation. Steps are now being taken to call a meeting of all members pledged to support the Bill.

The following have promised to give their general support :

Rt. Hon. A. V. Alexander (Hillsborough, Sheffield), L. W. Smith (Hallam, Sheffield), J. R. Remer (Macclesfield), P. Dunne (Stalybridge), Major R. Rayner (Totnes, Devonshire), J. Stewart (Houghton-le-Spring), Sir Wm. Wayland (Canterbury), H. Sutcliffe (Royton), H. Graham White (Birkenhead), Sir Henry Page-Croft (Bournemouth), Lt.-Col. G. K. M. Mason (Croydon North), H. G. Williams (Croydon South), Sir G. Hamilton (Ilford), Sir G. Penny (Kingston-on-Thames), A. Denville (Newcastle-on-Tyne), Hon. Ralph Beaumont (Portsmouth Central), R. H. Cross (Rossendale), Geo. Lathan (Sheffield Park), A. Crossley (Stretford), L. Kimball (Loughborough), B. Cruddas (Wansbeck), Tom Williams (Don Valley), Sir Ernest Bennett (Cardiff Central), T. Morris (Cardiff East), Arthur Evans (Cardiff South), Ivor Guest (Llantaff and Barry), Sir Hugh Seely (Berwick-on-Tweed).

The following list of donations from Churches and Lyceums were received during October :—

Sutton, Surrey, £4; Southend-on-Sea, £3 15s.; Hounslow Mission, £1; The Pathfinders, special thanksgiving collection, £1; Clapham, £3 3s.; Margate, £1; S.L. Mission, Peckham Church and Lyceum, £2 2s. 9d.; London Spiritual Mission, Bayswater, £12 1s.; Rochester Square Lyceum, 10s.; Swindon Progressive, 3s.; Croydon, £2 11s. 2d.; Plaistow Church and Lyceum, £1 12s. 6d.; Tooting Bee Progres., £1; Brixton Brotherhood and Lyceum, £4 4s.; Ilford Psychical Research, £3 3s.; Walthamstow Lyceum Church, 4s.; Hackney, £2 5s.; Cardiff 1st, £1 10s.; Blackwood Central, 7s.; Runcorn, Ashridge Street, 10s.; Bury, Princess Street, 7s. 6d.; Haslingden, 10s.; Burnley, Hammerton Street, 10s.; Wrexham, 10s.; Horwich Church and Lyceum, 10s.; S. Midlands Subsidiary Group, propaganda collections, £2 7s. 3d.; Catshill N.S.C., 10s. 6d.; South Wigston, 9s.; Stirkley, 5s.; Newark, Cartergate, 10s.; Cowdenheath, 8s.; Paisley, 5s.; Ayr Assoc., 15s.; Monkwearmouth, £1; Smalwell-on-Tyne, 4s.; Dunston-on-Tyne, 8s.; Worthing, collection and donation, £1; Brighton, Michell Street, £2; Eastbourne, £1 10s.; Ventnor, £1; Newton Abbott, £1; New Malden, Park Road, 6s.; Devonport, 15s.; Bristol United Churches, propaganda collections, £3 14s.; Mexborough, £1; Goldthorpe, 5s.; Hull, Gipsyville, 4s.; Barnsley, N. Pavement, £1; Harrogate, 8s.; West Melton, 10s.; Bradford, Bankfoot, 15s. Total, £84 17s. 8d. Churches, 51.

On behalf of the Committee and the old workers, I tender to all donors my very hearty thanks for their appreciation of the needs of those who laboured in past days. Benevolence brings its own reward, and bread cast upon the waters will return.

MARY L. STAIR.

Name.	Constituency.	Questions.					Name.	Constituency.	Questions.				
		1	2	3a	3b	4			1	2	3a	3b	4
Green, W. H.	Deptford	Yes	Yes	—	Yes	Yes	Hall Caine, R.	Dorset East	Yes	Yes	Yes	Yes	Yes
Woods, Rev. G. S.	Finsbury	Yes	Yes	Yes	Yes	Yes	Sexton, T.	Barnard Castle	Yes	Yes	—	Yes	Yes
Watkins, G. C.	Hackney Central	Yes	Yes	Yes	Yes	Yes	Dalton, Dr. Hugh	Bishop Auckland	Yes	Yes	Yes	Yes	Yes
Pritt, D. N., K.C.	Hammersmith North	Yes	Yes	—	Yes	—	Lawson, J.	Chester-le-Street	Yes	Yes	—	Yes	Yes
Attlee, Rt. Hon. C. R.	Limhouse	Yes	Yes	Yes	Yes	Yes	Adams, D.	Consett	Yes	Yes	Yes	Yes	Yes
Simpson, F. B.	Ashton-under-Lyne	Yes	Yes	Yes	Yes	Yes	Ritson, J.	Durham	Yes	Yes	Yes	Yes	Yes
Walker-Smith, Sir J.	Barrow-in-Furness	Yes	—	—	Yes	Yes	Wilkinson, Ellen	Jarrow	Yes	Yes	Yes	Yes	Yes
Brooke, W.	Batley and Morley	Yes	Yes	Yes	Yes	Yes	Shinwell, E.	Seaham Harbour	Yes	Yes	—	Yes	Yes
Hope, Hon. A. O. J.	Birmingham—Aston	Yes	Yes	—	Yes	Yes	Leslie, J. R.	Sedgefield	Yes	Yes	Yes	Yes	Yes
Cartland, R.	King's Norton	Yes	Yes	Yes	Yes	Yes	Wilson, Sir Arnold	Letchworth	Yes	Yes	Yes	Yes	—
Robinson, J. R.	Blackpool	Yes	Yes	Yes	Yes	Yes	Peter, Dr. S.	Huntingdonshire	Yes	Yes	Yes	Yes	Yes
Cripps, Sir Stafford	Bristol East	Yes	—	Yes	Yes	Yes	Young, Sir Robert	Newton	Yes	Yes	Yes	Yes	Yes
Strickland, W. F.	Coventry	Yes	—	—	Yes	Yes	Davies, Rhys	Wesloughton	Yes	Yes	—	—	Yes
Peat, C. U.	Darlington	Yes	Yes	—	Yes	Yes	Eastwood, J. F.	Kettering	Yes	Yes	Yes	Yes	Yes
Harbord, A.	Great Yarmouth	Yes	Yes	Yes	—	Yes	Brown, Chas.	Mansfield	Yes	Yes	Yes	Yes	Yes
Mills, Sir Frederick	Leyton East	Yes	Yes	—	Yes	Yes	Tate, Mrs. H. B.	Frome	Yes	Yes	—	Yes	—
Sorensen, Rev. R. W.	West	Yes	—	—	Yes	Yes	Adamson, W. M.	Cannock	Yes	Yes	Yes	Yes	Yes
Liddall, W. S.	Lincoln	Yes	—	—	Yes	Yes	Bromfield, W.	Leek	Yes	Yes	—	Yes	Yes
Compton, J.	Gorton, Manchester	Yes	Yes	Yes	Yes	Yes	Fletcher, Lt.-Com. R.	Nuneaton	Yes	Yes	—	—	Yes
Clynes, J. R.	Miles Platting, Manchester	Yes	Yes	Yes	Yes	Yes	Marklew, E.	Colne Valley	Yes	Yes	Yes	Yes	Yes
Radford, E. A.	Rusholme, Manchester	Yes	Yes	—	Yes	Yes	Griffiths, G. A.	Hemsworth	Yes	Yes	—	—	Yes
Taylor, R. J.	Morpeth	Yes	Yes	Yes	Yes	Yes	Smith, Tom	Normanton	Yes	Yes	Yes	Yes	Yes
Silverman, S. S.	Nelson and Colne	Yes	Yes	Yes	Yes	Yes	Hills, Adam	Pontefract	Yes	Yes	—	Yes	—
Kelly, W. T.	Rochdale	Yes	Yes	Yes	Yes	Yes	Lunn, Wm.	Rothwell	Yes	Yes	Yes	Yes	Yes
Dobbie, Wm.	Rotherham	Yes	Yes	Yes	Yes	Yes	Rickards, G. W.	Skipton	Yes	Yes	Yes	Yes	—
Robinson, W. A.	St. Helens	Yes	Yes	Yes	Yes	Yes	McCorquodale, M.	Sowerby Bridge	Yes	Yes	—	Yes	—
Emery, J. F.	Salford West	Yes	Yes	—	Yes	Yes	Paling, Wilfred	Wentworth	Yes	Yes	Yes	Yes	—
Wise, A. R.	Smethwick	Yes	Yes	—	Yes	Yes	Hall, G. W.	Aberdare	Yes	Yes	—	Yes	Yes
Ede, J. C.	South Shields	Yes	Yes	Yes	Yes	Yes	Davies, S. O.	Merthyr	Yes	Yes	Yes	Yes	Yes
McLaren, Andrew	Burslem, Stoke	Yes	Yes	Yes	Yes	Yes	John, Wm.	West Rhondda	Yes	Yes	Yes	Yes	Yes
Smith, Ellis	Stoke	Yes	Yes	Yes	Yes	Yes	Williams, Dr. J. H.	Llanelli	Yes	Yes	Yes	Yes	Yes
Messer F.	Tottenham South	Yes	Yes	Yes	Yes	Yes	Grenfell, Dr.	Gower	Yes	Yes	—	Yes	Yes
Greenwood, Rt. Hon. A.	Wakefield	Yes	Yes	Yes	—	Yes	Williams, E. J.	Ogmore	Yes	Yes	—	Yes	Yes
Leckie, J. A.	Walsall	Yes	—	Yes	—	Yes	Daggar, Geo.	Abertillery	Yes	Yes	Yes	Yes	Yes
McEntee, V. L.	Walthamstow West	Yes	Yes	—	Yes	Yes	Edwards, Sir Chas.	Bedwelly	Yes	Yes	Yes	Yes	—
Roberts, F. O.	West Bromwich	Yes	Yes	—	Yes	Yes	Jenkins, A.	Pontypool	Yes	Yes	Yes	Yes	Yes
Thorne, Will	West Ham	Yes	Yes	—	Yes	Yes	Watson, Wm.	Dunfermline	Yes	Yes	Yes	Yes	Yes
Groves, T. E.	Stratford	Yes	Yes	Yes	Yes	Yes	McLean, N.	Govan	Yes	Yes	—	Yes	Yes
Parkinson, J. A.	Wigan	Yes	Yes	—	Yes	Yes	Henderson, T.	Tradeston	Yes	Yes	Yes	Yes	Yes
Viant, S. P.	Willesden West	Yes	Yes	—	Yes	Yes	Kennedy, Rt. Hon. T.	Kirkcaldy District	Yes	Yes	Yes	Yes	—
Hannah, Ian	Bilston	Yes	Yes	Yes	Yes	Yes	Westwood, J.	Stirling and Falkirk	Yes	Yes	—	Yes	—
Mander, G.	Wolverhampton East	Yes	Yes	—	Yes	Yes	Graham, D.	Hamilton	Yes	Yes	—	Yes	Yes
Benson, Geo.	Chesterfield	Yes	Yes	—	—	Yes	Mathers, Geo.	Linlithgow	Yes	Yes	Yes	Yes	Yes
Lee, F.	Derbyshire, N.E.	Yes	Yes	Yes	Yes	Yes	Batey, Joseph	Spennymoor	Yes	Yes	Yes	Yes	Yes

BARBANELL at MANCHESTER

By ERNEST W. OATEN

M. MAURICE BARBANELL, editor of the *Psychic News*, visited Manchester on the 21st to present a lantern lecture on psychic photography, with special reference to the work of John Myers.

The speaker outlined Mr. Myers' introduction to Spiritualism, just over four years ago. Myers was a more or less orthodox Jew—and a dentist. His attention was drawn to Spiritualism, and he had a sitting with Mrs. Deane, who told him he possessed photographic mediumship. Mr. Myers thereupon joined the Victoria Psychic Research Society, the nearest Spiritualist Society to his home, and for six months sat in a developing circle. After a few weeks, experiments showed strange markings on photographic plates, which later developed into spirit extras. Just at that time the *Psychic News* was founded, and he (Mr. Barbanell) conducted a number of experiments with Mr. Myers, which caused him to believe that Myers was a photographic medium. He was going to show them a number of slides taken under test conditions, though he hadn't time to define what those conditions were.

Mr. Barbanell told how Mr. Austin and he had conducted an experiment with Mr. Myers, but he wanted them to realise that Myers' mediumship did not depend alone on that. It had been confirmed by "Red Cloud" and other mediums. Mr. Barbanell stressed the value of recognisable likenesses of deceased persons as the test of genuineness.

In the series of slides which were then thrown upon the screen, extras were shown of a number of prominent men, and in many cases photographs of the same taken in life. The pictures included "extras" of Zangwill, Stead, Doyle, Lady Caillard, Segrave, and others; most of these have appeared in *Psychic News*. In our opinion, the question of the extras being the same person as represented in the psychic pictures was not always convincing. Several of them, however, seemed to us to be strongly evidential, if one could rely on the conditions under which they were taken.

Mr. Barbanell alluded to the controversy between himself and Mr. Oaten. He said they genuinely differed in their opinions concerning Myers. This, however, had not interfered with their personal friendship, and he hoped it would not.

At the close of the exhibition of slides, the meeting was thrown open for discussion, and Mr. Oaten was invited to open it. He claimed that honest difference of opinion need never destroy friendship, but he did wish to point out that Mr. Myers had very early blossomed out as a professional medium, with no guarantee whatever behind him. There was not a single scientific society of a psychic type which had vouched for Myers. Myers had refused the tests of the Marylebone Association, the British College of Psychic Science, the Jewish Psychical Research Society, or any other recognised psychic body. He believed the only committee which had subjected him to test was one set up by the *Psychic News*. Newspaper commissions of any kind were useless for the ascertainment of truth. A newspaper

was bound to be influenced, not only by the facts discovered, but by the opinions it had already expressed, as well as those of its readers.

The P.N. Committee conducted two experiments. The first broke down owing to the misunderstanding of signals, the second broke down because (although there were three professional photographers present) a plate jammed in the camera, necessitating the removal of the camera to a dark-room and unforeseen confusion. The commission could easily have continued its search, but no further experiments were tried. That commission drew up a report, a full copy of which was published in *The Two Worlds*. The first half of that report stated that it was agreed there be no test, owing to the confusion. The second half of it stated that a number of plates were exposed, not under test conditions, and "four extras were produced." The positive half of the report was printed in the *Psychic News*, but the negative half was glossed over. Why? The answer was obvious.

Mr. Oaten claimed that Messrs. Sarna, McCarthy, and others had offered to produce psychic effects under the same conditions as Myers. Again, why were special plates needed? No other photographic medium had ever suggested that special plates were essential to psychic photography, and every experimenter knew that such a claim was mere balderdash. There were probably two reasons. One, the difficulty of obtaining them, which made it easy for Myers to nominate the place of purchase, and the other that their high sensitivity made the minimum of light in the dark-room essential. They had been told that Myers' mediumship had been sponsored by "Red Cloud." He wanted to know: "Was it true that Red Cloud had given orders that Myers be forbidden Red Cloud House, and was it not true that 'Red Cloud' had changed his opinions concerning Myers' genuineness?"

Some twenty people took part in an interesting discussion.

Mr. Barbanell, in reply, stated that lately Myers had used other plates than Izo-Zenith. It was true that Myers had been forbidden access to Red Cloud House, due very largely to the desire not to be drawn into controversy. He still insisted that he had sat with Myers under strict test conditions. Mr. Myers was now in America, and the matter had better rest there.

The chair was ably occupied by Mr. Bock, and a vote of thanks to the lecturer was proposed by Mr. Frank Chandley, seconded by Mr. Oaten, and the meeting ended with perfect good feeling.

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FRIDAY - - November 29, 1935

TO COMFORT AND DISCOVER

ONE of the joys of being a Spiritualist is the help and comfort it enables one to give to those who are in bereavement. Spiritualism is of untold value to those, too, who are suffering from serious illness and nearing the border. I remember some years ago being on a lecture tour and staying with a Methodist family, whose son was the secretary of the Spiritualist Church. They made me very welcome. In conversation, I gathered that the minister of the Methodist Church was very ill. He was an old man, who had laboured many years in the district. It was suggested that I might go and pray with him, and at the close of my service I went to his house. I could see that the end was not far away, and I took his hand, offered prayer, and tried to cheer him up. I asked him how he felt about it. His reply stuck a dagger in me. "For fifty years have I preached of eternal life and now it is all dark." Doubtless, a good deal of his despondency was due to physical weakness, but he seemed to feel that he had been left stranded, despite all his work. I have never claimed to be a clairvoyant, though the spirit world has been very real to me for many years. It is probably true that "Man's extremity is God's opportunity," but certainly in that hour, my vision opened up. I was able to describe to the man a radiant form which stood by his bedside.

I was able to get her name and outline her habits and temperament. Such a strange light came into his eyes as he said, "Yes! my mother; she has been dead over fifty years." I assured him that she was still alive, that she was at his bedside. That man's whole outlook on his future changed. It was several weeks ere he passed away, but there had come to him the truth of the promise, "At eventide, it shall be light." Spiritualism is performing this service for thousands of people, year by year, and easing the path which leads to the little white gate, opening into the fuller life.

On thousands of occasions, Spiritualists have been able to heal the wounds left by bereavement, even though it cannot obliterate the scar of parting. When death comes into the home, it is good to be in a Spiritualist household. A sense of peace, perhaps of seriousness, fills the house, but there is little sense of sadness. Oh, yes! Spiritualism is fulfilling its function, and bringing home to the world the only evidence concerning man's future.

But what of the present? We have a duty to this world, a duty to the young and vigorous as well as to the old and dying. A duty to the world in which we live, as well as to the one whither we are journeying. It is all very well to regard the terrible ills that humanity has inherited as due to an economic system, or to political causes, and we have no doubt that they can be alleviated to some extent by wise administration, but we have to face the fact whether we will or no, that nine-tenths of our ills are due to sheer ignorance. Ignorance of the laws of life, ignorance of proper methods of adjustment. They are due to the fact that we look upon men as so many bodies rather than eternal souls. We talk about the laws of the Universe as though they only apply to material things. Most men are ignorant of the fact that behind this life there lies another, and without close co-operation between the higher and the lower forms of being, it is impossible to secure the highest degree of efficiency in either.

The scientific study of Spiritualism has brought home to most of us the conviction that there are laws governing our mental and spiritual life, which are bound to react on our physical life until they are discovered and observed. You may make all the political, social, economic, and industrial adjustments in the world, and they may ease the position, but it is our firm belief that you will never secure peace on earth and suitable provision for the needs of men until you consider Man as something more than a physical being. He is an immortal soul, and that applies not only to the most saintly among us, but even to the most depraved. The difference between the best and worst is only a matter of degree. We have all come short of the glory of God, and that is largely due to spiritual unresponsiveness and intellectual ignorance.

Spiritualism, in opening wide the gates of investigation which lead to the world of causes, rather than to the world of effects, affords an opportunity of acquiring knowledge which, when applied to life, will make life not only worth living, but a continual joy. It will show us that lying and deceit, corruption and chicanery, dirt and selfishness, are at their roots due to innate ignorance. Far from priding ourselves upon what we know and what we have discovered, let us recognise that the existence of evils in the world is, in itself, evidence of our overweening ignorance.

Spiritualism does throw some inside light upon Man's nature, not only physical, but spiritual and eternal, and we believe that the study of Spiritualism as a science can be productive of as useful results in this world as its study as a religion and as a comfort.

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TOPICS OF THE WEEK

Spiritualism in the News The latest recruit to Spiritualist propaganda is the *Daily Mirror*, which is putting over an interesting series of articles on the "Haunted Homes of England and Wales." We wish it could be tackled by someone who had devoted lengthy study to the subject. Mr. Elliot O'Donnell, for instance, could write an excellent series. At anyrate, the articles will open the public mind to the fact that quite outside the seance room psychic phenomena are continually happening and have happened all along the road of time. The *Daily Sketch* laboriously pursues its investigation by Mr. Harrison Owen, while the *Sunday Dispatch*, the *Sunday Sun*, and others, are shortly to be reinforced by the *Sunday Mercury*, which will publish a series by Roy Brandon. We remember forty years ago the Rev. Thomas Ashworth assuring a series of public meetings that Spiritualism was "in its coffin with the lid nailed down." The fact of its resurrection in all the leading papers of the country constitutes evidence in itself that the dead do live. Mr. C. E. M. Joad, in the *Daily Mirror*, summarises the story of the "Margery Thumb Prints," and calls attention to the telepathic experiments of Dr. Rhine at the Duke University, U.S.A., and gives the experiments his blessing. Mr. Joad also deals with Kuda Bux, and tells us that there was quite a possibility that he could "squint" down the sides of his nostrils and was thus able to see—a theory which was put forward by a correspondent in *The Two Worlds* last week; but, then, we are accustomed to Mr. Joad's "squints."

In Defence In the *North Mail*, Mr. Denis Conan Doyle once again takes up the cudgels on behalf of his father. The tremendous amount of work which Sir Arthur Conan Doyle did for Spiritualism is well known, and the memory of that work still lives. The Rev. J. A. D. McDonald is one of the little tribe of clergymen who are striving to injure Spiritualism by belittling the work of Sir Arthur, who probably had more honesty to the square inch than most of those who attack him. Mr. Denis Doyle claims that Mr. McDonald is lamentably behind the times, and that is evidently true.

Strange Hauntings *The Queen* is the latest periodical to give publicity to psychic matters. An article in its issue for November 20th calls attention to phantoms in ancient English homes, and relates the well-known story of the strange phenomenon of the Ferrers Estate, near Litchfield, once famous for its wild cattle. During the year of the Battle of Burton Bridge, a black calf was born in the herd, and this phenomenon, following upon the downfall of the Ferrers House, was regarded as an ill omen. Tradition has it that since that time the birth of a black calf has always signified the death of one of the Ferrers. Seven such deaths have followed within the year, after the birth of a black calf. The article also recalls the hauntings at Epworth Parsonage, Newstead Abbey, and the hauntings at Glamis.

The Truth will out

At a recent meeting, a sermon preached by the Bishop of Ely contained references to Spiritualism, in which the Bishop said "Christians had got a better substitute in fellowship in Christ." It is surprising how the truth will out, even by accident. Spiritualism is just a recurrence of phenomena and teachings which were given to the world 2,000 years ago in Palestine. Since then theology has built up a substitute, and the Bishop, quite accidentally we suppose, stumbled on the truth. The whole aim of Spiritualism is to get rid of eighteen hundred years of Pagan myths and mediæval theology, and get back to Christ and His apostles.

To Church Secretaries

We are sorry to hear that Miss Taylor-Wagstaff has had a breakdown in health, and has been under the necessity of cancelling her engagements for a time. While all the societies with whom she has been engaged have been notified, she asks us to make it clear that the rebuilding of her health must be her first consideration. For the time being she is under treatment by the healers of the Bournemouth National Spiritualist Church, under the direction of Mr. Frank Blake, and it is our very sincere hope that she will soon be enabled to take up her work again.

MR. TOM MCPHERSON (GLASGOW)

By the passing of Mr. Thomas MacPherson the Movement in Glasgow has lost one whose whole life has been a witness to the truth of Spiritualism. Endowed with remarkable healing powers, there are many striking instances of healing to his credit. He chose to exercise his gifts in a very quiet way, receiving no reward but the joy that comes from serving one's fellow men. Possessed of an alert and cultured mind, he lost no opportunity of testifying to the truth that had been revealed to him, but was ever persuasive rather than aggressive. Yet it was typical of him that when recently admitted to one of the Glasgow Infirmarys for treatment he insisted upon being designated a "Spiritualist," notwithstanding the assertion that Spiritualism had no place in their classified religions, and he ultimately had his wishes in the matter respected. He is survived by his wife, a son, and a daughter. His earthly remains were interred at New Eastwood Cemetery on November 23rd, and a large company of friends attended a very impressive service conducted by the President of the Glasgow Association.

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

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THE STORY OF A CURSE

By I. TOYE WARNER-STAPLES

(Author of "Critics of the Christ—Answered by Spiritualism.")

THE crowd raged and howled, for did not the hated orange flag still wave over the old Castle of the Rock ! Political and religious feeling together were at their height, and long beyond all control by calm reason—and at the best of times these peasants were not accustomed to using their reason, for they were priest-led and priest-ridden in that small West of Ireland village.

"Pull it down or we will shoot you and fire the Castle!" yelled the motley mob of besiegers. But still the orange flag flaunted their prejudices, goading them on to carry out their threats. The flag of course meant that the inhabitant of the Castle was a Protestant follower of William of Orange, and therefore opposed to Romanism in all forms.

Already lighted torches were brandished, when a white-haired parish priest stood forward with upraised hands, commanding silence.

"For the last time, I ask you, John Mortimer, will you lower that flag?" A window was opened and a stern cruel face appeared, shouting "No ! I will not, and you and your crew can go to — before I will. I have much powder here, and I will use it on the first man who comes near me ! "

"Then, in the name of the Church you blaspheme, I solemnly place upon you and yours the curse—all your sons and your daughters will come to a bad end; a wanderer on the face of the earth you shall be, and nothing that you do shall prosper from this day until you die, the last and most miserable of all your race. Amen." The face at the window paled, and the crowd became silent and slunk away appeased. The man and his possessions remained intact.

But it came to pass as the priest had said. Long years afterwards we were tenants in that Castle. We rented it cheap, together with its orchards, turreted outbuildings and noble trees, because the late owner was said to haunt it, and the peasants regarded it as an "unholy place" and would not come near it after dusk. Whatever the cause, we had some strange experiences there. Bells were heard, music played weird tunes in the turrets, and lastly an unseen presence made itself felt on many occasions.

My aunt—a very practical, matter-of-fact young woman—was lying awake in bed one morning after dawn, when suddenly there came a heavy weight upon one end of the bed. It slowly slid or crawled over her until it finally slipped off on to the floor. She sprang out of bed and examined the room, but could find nothing.

The next morning she was awakened by the sun streaming into the room. She lay with her head above the bedclothes and thinking of nothing in particular, just enjoying that lazy feeling that steals over one when the bed is comfortable and there is no pressing reason to leave it !

Then, suddenly, a heavy weight made Itself felt on the lower end of the bed. Slowly It moved, slid, or crawled over her, in spite of her frantic efforts to throw It off ! She tried

to scream for help, but no sound would come from her terrified lips, and all this time—minutes, as it seemed—the unknown Thing crawled up until It reached her shoulder. Would It put Its heavy weight on her throat and choke her? To struggle further was impossible, for her muscles refused to obey her will; she lay there, a helpless body with an acutely conscious brain, waiting for the movement of the awful Thing.

No, It did not mean to smother her, for It slowly and gently slid down the sheets to the ground, the strain on the bedclothes ceased, she breathed freely once more, and with a bound was out of bed searching the room. She looked in the cupboard, under the table, the bed, behind the curtains, everywhere in fact where it was just possible for a mouse to hide, but there was no place large enough to conceal a Thing as large as the weight of it would lead one to expect It must be.

The door and window were locked, but though there was no chance of Its escape, the Thing had disappeared completely, leaving no trace that It had ever been in the room. Besides all this, although her eyes were open the whole time that the weight was on her bed *nothing was seen*, either on this occasion or on any other, when the terrible experience was repeated. So much for my aunt's account.

My mother several times felt very much the same thing, but in a different room on the other side of the house. It came at different hours of the night or early morning, so there seemed to be no rule as to time or place when the uncanny sensation was repeated. We were in perfect health and not at all imaginative, and we had heard nothing previously as to the form of haunting likely to take place; indeed my people were absolutely sceptical on such matters.

At that time I was a strong, healthy child, very fond of animals—dogs especially—not at all nervous, and accustomed to sleep in the dark by myself. I used to be put to bed early, and slept very soundly as a rule. But on many occasions I startled everyone by a series of wild shrieks, which brought my mother rushing to me from the sitting-room below. Even now the memory of what I saw is quite vividly before me.

I would wake up—if previously asleep—and look across the room towards the window through which the moonlight was streaming, and there on the floor I saw a large white Pomeranian dog. Its eyes stared intelligently at me, its jaws were open, its tongue hanging out as if the animal were panting, and its plump tail waved over its back. If it had been a real dog I should have called it to me and should not have felt the slightest alarm, but this was very different, for it was unsubstantial, made no sound when it walked, nor could I hear it breathe, in spite of its open mouth. It advanced a few steps and looked as if it were about to spring on my bed.

This was more than my childish courage could bear ! It was at this that I cried out for help. The apparition must have lasted some moments, for it was there before I called and

remained whilst my mother ran upstairs, and for a few seconds after she had entered the room. As she came towards me I could see the dog between us, and knew it was not solid, because her dress could be seen through its body. I remember that before she had time to cross the room I used to fling out my arms and cry, "Take it away ! Take it away !" and sit up white and trembling. The Thing then used to pass behind her and run out of the door into the corridor, but of course all search for it was unavailing.

The strange part was that whereas others only *felt* Its weight crawling over them, I actually *saw* It, though I knew nothing of their experiences, and was too young to understand if I had heard of them. The description I gave exactly tallied with the weight of the Thing they so frequently felt. The apparition appeared to me on many occasions, always during the early evening after I had gone to bed. Sometimes I would see It several nights following, and then perhaps not for months at a stretch, but every time It came I was frozen with horror. I never saw such a thing before or after, nor in any other house.

Mother afterwards told our landlord about our experiences, fully expecting him to laugh at them. Much to her surprise he was deeply interested and asked many questions. He then told her that he had tried to keep it from us, but as we had seen and felt It, he would tell her all he knew. Years before, in his boyhood, his father had several times accused him of playing tricks upon him by pulling the bedclothes, which of course he had not done.

His father then told him how he had felt this heavy weight jump on the bed at the right bottom corner and slowly move over him until it seemed to slide off at the left top corner. It invariably came the same side. Several members of his family had felt It. He then called his housekeeper, and she confirmed his story, adding that she had also felt the Thing move over her when sleeping in a room at the back of the Castle. So It was felt in at least three rooms and seen by myself in a fourth. He could not account for it, neither could we, so the mystery was unsolved.

After this—many years after—we were convinced of the truth of survival and the reality of psychic phenomena. Then I realised that as a child I had been clairvoyant and seen what others only felt. I now believe that the dog was one of the animals belonging to the old man who had been "cursed"—he kept many dogs and wild animals in the castellated yard. Perhaps only the animal had loved the man and still sought him in the old surroundings. Perhaps, too, the man himself was earth-bound in the Castle, but only the dog was manifested. He had died, the last of his family, lonely and a wanderer on the earth, and after death his thoughts may well have reverted to the home he had once loved. Who knows ?

(The above story is true, though the names have been altered.—I. T. W. S.)



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FATHER KNAPP AGAIN

THE Rev. Father Knapp, the Priest-conjurer staged his circus last week at St. Mary's Hall, Clapham Park Road. With the hall in darkness, Father Knapp presented a remarkable demonstration of "Spirits" and several women screamed with fright. Upon this conjuring show Father Knapp based his usual tirade against Spiritualism. He even expressed the opinion that it was a pity that such a man as "Sir Oliver Lodge" should be fooled as he was. Comparisons are odious! Father Knapp added that all the conjurers would tell them that they had never seen anything supernatural at seances, but he carefully refrained from mentioning the name of Will Goldstone, one of the finest conjurers in the world, who is a convinced Spiritualist. The *Clapham Observer*, in reporting the lecture says :

"The attempts of the Rev. Father Knapp to deride and burlesque the claims of Spiritualism will meet with scant sympathy. We have come across Father Knapp before, and we think there is nothing of use or service to Christianity in his exhibitions. If he is convinced that the phenomena of Spiritualism are so much trickery, he is entitled to his conviction, but to tour the country with a bag of tricks and, by means of a little conjuring, to bring into contempt beliefs devoutly held by thousands of good, honest folk, is surely a relapse into the futile sectarianism of the Reformation.

"We recollect once at Naples, hearing a pious priest dilate upon the miracle of the liquification of the blood of St. Januarius. We had our secret misgivings as to the authenticity of this particular phenomena, but it never entered into our head to rush into the nearest shop and purchase sufficient chemicals to perform the same miracle in a lemonade bottle, or stump the country, making light of St. Januarius and the liquification of his blood. We hold no brief for Spiritualism, but we do know that it has brought comfort to thousands of people who have found none elsewhere."

When the public Press begins to take this attitude, the silly exhibitions of a foolish "Father" are only apt to bring his own particular sect into contempt.

ANCIENT RECORDS REVIVED Re HAPPENINGS at AHRENSBURGH

Sir.—I do not quite understand why Captain Dalby Russell should describe himself as the instrument for resuscitating the true particulars of this occurrence, inasmuch as his entire article is to be found in Robert Dale Owen's book, "Footfalls on the Boundary of Another World," pages 186 *et seq.*, published by Trübner and Co., 1881.

S. E. ARCHER.

[Rev. Chas. Tweedale writes to call attention to the same case which is mentioned in his "Man's Survival,"—ED.]

MEDIUM ACCEPTS A CHALLENGE

M. J. WILSON, of Leeds, has paid several visits to Wolverhampton to give demonstrations of his materialising mediumship, and the local *Express and Star* has been very fair in dealing with the seances. At a seance held on Sunday, 17th, at which Mr. Byford-Jones of the *Express and Star* was present, with about 20 others, several white, shadowy forms appeared. Mr. Byford-Jones freely admitted seeing a white form resembling a child, but he did not believe it to be a disembodied spirit. A long argument took place between Mr. Byford-Jones and a voice from the cabinet. One of the white-clothed forms approached Byford-Jones, who took hold of it. The only protest from the cabinet was "Don't scratch!" The cabinet curtains billowed out, a quite usual happening at such seances, and Byford-Jones was allowed to enter the cabinet, closing the curtains behind him. Many thumps then came from the cabinet. Mr. Jones pointed out an aperture one-sixth of an inch wide between the back of the cabinet and the side, and suggested that muslin might have been introduced, though this would have been very difficult with 20 people watching.

Mr. Wilson, however, was searched by Mr. Byford-Jones, while Miss Wilson (his daughter) was searched by the ladies, and no white material was found.

The result was that Mr. Byford-Jones challenged Mr. Wilson to a test-sitting at his own house or elsewhere, to be attended by well-known Spiritualists, medical men and others. This challenge Mr. Wilson immediately accepted. He said that, if necessary, he was quite willing to sit in the cabinet stark naked and let the Committee make as many investigations as they liked.

We admire the pluck and confidence of Mr. Wilson and, provided the investigators are prepared to be fair and not vindictive, we believe he will come through it successfully. It is quite possible for a venomous mind to do a good deal of harm if allowed a free hand. We hope the investigation will be conducted with decency and humanitarian considerations. Mr. Wilson is a brave man, and we believe his mediumship will stand up to the tests.

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PROMOTED— MR. A. L. WAREHAM

WE regret to announce the transition of Mr. A. L. Wareham, who has, for many years been a welcome contributor to our columns. Mr. Wareham was a sound philosopher, with a good working knowledge of Spiritualism, and his writings were highly esteemed by the thoughtful. Mr. Wareham was born at Wimborne on December, 1859, the seventh of a family of eight. His parents were Wesleyan Methodists. All the family were musical. Mr. Wareham first went into business, but was not happy there. He became a schoolmaster and was successful in this capacity, but longed for a wider field. He took up politics, and became a lecturer until his health broke down, when, on medical advice, he decided to go abroad. He then went to Canada, and lived for some years in a log hut in the wilds. On his return, however, his mind, which had always been devoted to music, found an outlet in opera.

He had a very sweet voice, and became a member of several opera companies, including Turner's, Omaha's, and the Moody Manners' Company.

A few years ago he retired from public life and taught singing, first at Wimbledon and later at Kingston-on-Thames, from whence he passed to the higher life last month.

During his musical career he travelled a great deal, visiting Australia and South Africa among other places. He was a bright mind and a sincere spirit. I have valued him as a friend over a number of years. He was a delightful man to meet, unostentatious, thoughtful and deeply studious. He will be a valuable addition to the little band on the inner side of life.

E. W. O.

BRITISH MAGNETIC HEALERS

THE Annual Meeting of the B.M.H.A. took place at 21, Manor Street, Ardwick, Manchester, on Saturday, 23rd. Mr. Walton (president) said they had experienced a fairly successful year considering the times, though there had been less activity in visiting the societies.

The Secretary's report showed increased attendances over the preceding year. Nearly 500 treatments had been given at the Tuesday night meetings and many of them showed good results.

Some discussion was devoted to the proposed Bill which will shortly be presented to parliament.

All the officers were unanimously re-elected.

The Balance-sheet showed a slight deficit, due to special expenditure of a non-recurring nature, but the financial position of the Association is very strong.

APARTMENTS

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Miscellaneous Advertisements

Mrs. HAMILTON holds Circles for Psychometry, Saturday, November 30th, at 8, Mr. R. V. Mathew; Sunday, at 7, Mr. Philipott. Wednesday, at 8, Mrs. B. Hamilton, Psychometry. Open Developing Circle, Tuesday, at 8.—69, Westbourne Grove, Bayswater, W. 2. Phone: Bayswater 9373 (exactly opposite Post Office).

ADA AMILEY WEST. No meetings will be held at 51, Hunter Street, W.C. 1, until further notice. Enquiries may be made at 3, Bilbie Street, Nottingham.

Mrs. HELEN ARCHER welcomes friends to her clairvoyante tests Fridays, 3 p.m. Developing Circle, 8 p.m.—16, Woodside Park Avenue, Whips Cross, London, E. 17.

Mrs. C. M. DUNN holds Spiritual Meetings, Thursdays, 8 p.m., Clairvoyance Psychometry.—16, Downs Road, Clapton, E. 5. Silver collection. Clissold 5152.

SPEAKERS' OPEN DATES

MARGARET LEYLAND, Clairvoyante, Psychometrist, Trance Diagnosis and Manipulative Healer, now booking dates for churches in the Southern districts. 11, St. Mary's Terrace, Penzance.

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TRANSITION

Mrs. WILSON, of 22, Chapel Street, Oswaldtwistle, passed away on the 17th of November, 1935. Will the societies with whom she is booked, please note.

CHANGE OF ADDRESS

CHANGE OF ADDRESS. To all secretaries and friends Mrs. A. Lomas has removed from 28, Kensington Road, Southport to 23, Hemingway, Blackpool, South.

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MEDIUM VISITS SPIRIT WORLD

ONE of the best and most eloquent speakers in the Spiritualistic Movement to-day is Mr. F. T. Blake, of Bournemouth. A clear, deep and original thinker, he knows how to express in a few well-chosen words very difficult and involved ideas, so that even the uninitiated can grasp them. He speaks with authority born of deep conviction and long experience. There are others who have the latter, but not the ability to place it clearly and suitably before a large mixed audience. His prompt, straightforward manner of dealing with questions is masterly.

To the Sheffield Society for Psychical Research on November 22, he gave a very graphic description of the nature and place of the spirit world, of which he claimed first-hand knowledge, based on hundreds of excursions therein—away from his physical body. These visits, unlike others, he is able to control at will.

He was able to make matters clear by first analysing man and his make-up, his aura and etheric body, the coloured aura being likened to a combined receiving and transmitting set, the connections of the etheric or psychic body and the physical being at the points of solar plexus and head.

The fact that spirits can be, and have been, met with, not only on the earth, but above it, and inside it, in mines, also in the depths of the sea, was a further confirmation of his statement that "our dead are among the living."

That the spirit-world was a thought-world conveyed to the average human being a sense of unreality; whereas, actually, its world was to the spirit a more solid and real world than the darker shadow-world of the physical.

It was a natural, homely and active world, with nothing to shock, and entirely adaptable to the condition and capacity and fitness of the spirit entering it. It was, in fact, not so much a world produced by Deity, as by the people who entered and composed it.

In describing the congenial appearance and activities of the spirit-world and life, Mr. Blake touched on one point, which was naturally—as is the usual journalistic custom—seized upon by the reporters as good copy to attract the attention of the general public—namely, marriage. Mr. F. Blake claimed that no soul went through eternity alone. What we termed marriage took place in the spirit world; not a marriage like that of earth so much, but a companionship that was sacred and beautiful and satisfying to all one's nature, and one that could never be broken.

O. J. WENDLANDT.

OUR HYMNS

Sir,—The note last week from Mr. Taylor about hymns, prompts me to send my opinion also, but in a different mood!

If Mr. Taylor happens to have good judgment (I have never had the pleasure of being one of his hearers), it may be the reason why his services "go better." But to allow all speakers to choose the hymns would not conduce to better services generally.

What would be the use of a choir devoting their time to "practices" if they never knew what hymns were going to be sung until they were announced? It is sometimes done at present, much to the detriment of the service, and preventing the congregation heartily joining in.

A suitable selection of about 100 hymns—words and music on the page together—would be sufficient for any Society. Singing all sorts of words to various tunes according to the fancy of the "speaker" is the old ranters' style of conducting the music, and is quite unsuitable for modern services.

Anyhow, we are much more in need of better speakers than better music. This latter may well be left to a well-directed choir, and the congregation will respond. But the "speaker," like the cobbler, should "stick to his last." And let it be understood that a few lines of religious sentiment composed without much regard to rhyme, rhythm or measure, are not entitled to be called a "hymn."

EDWARD DEASON.

KEIR HARDIE RETURNS

MR. HARRISON OWEN, who has been conducting the *Daily Sketch* investigation into Spiritualism, was invited to Manchester to sit with Mr. Trevor Davies. Mr. Davies is a Welshman who has been in the north several years. The representative of the *Daily Sketch* says that he heard a voice claiming to be that of Keir Hardie. Unfortunately, Mr. Owen had never met Keir Hardie. Mr. Hardy announced that he had lost faith in the Labour Party. What the world does not know is that Hardie was a Spiritualist, and whenever challenged, never made any apology for being one.

The *Daily Sketch* reporter also testifies that he saw faces solidly materialised which were visible in the light of an illuminated slide. A voice also spoke, claiming to be "Red Cloud," but did not claim to be the "Red Cloud" who speaks through Mrs. Estelle Roberts. Mr. Owen, in his search into Spiritualistic matters, seems to be getting a good many "scrappy" experiences but there seems no consistency between them, and whether they will lead him is extremely doubtful. He would probably get far better results if he sat regularly in one circle.

COULD KUDA BUX SEE?

THE question raised by Mr. J. H. Jones in your issue last week raises the old query "When is a test not a test?"

It should be emphasised that Mr. Bux only claims to be able to see things that are in the direct range of his normal sight. He tells you quite frankly that he cannot see through things and describe something on the other side of a barrier. If he is not bandaged properly the onus for that must fall upon the investigator, since at no time during the experiments did the subject object to the strictest blindfolding.

Since the whole of the points raised by Mr. Jones revolve around the question of the preparations before the test, it will be as well if I once more reiterate how the bandaging was done under my personal supervision. The flour paste used was quite sticky and was at least an inch thick, completely filling the eye sockets and entirely covering the eye ball. The wads of cotton wool were securely bound down to the cheeks and forehead with the surgical bandages which where wound as tightly as possible upon the face. By crossing the bandage in such a way that the folds which came up from the chin bound down those which came down from the forehead, it was a simple matter to entirely obviate the possibility of there being a passage down the side of the nose.

The next point when strict examination is essential is when the experiment is completed, and the bandages are unwound from the face. Upon a careful examination of the paste, a quantity of which, owing to its stickiness, adhered to the cotton wool, I found it to be quite intact over the eyeball. So completely did it cover the socket that Mr. Bux had to carefully wipe it from the eyeball before he could open his eyes at all.

There is one other fact that deserves mention. In the blackboard writing tests I was allowed to write either on the upper or lower half of the board which were just above and just below the eye level. When my writing was on the upper half of the board Mr. Bux did not raise his head, as he would have been bound to do to see down the side of the nose.

In conclusion I feel it is only fair to once more reiterate the courteous manner in which Mr. Bux dealt with me throughout my contact with him in Manchester. Mr. Jones suggests he is an optic contortionist who sees down the sides of his nose. Mr. Joad has suggested that he is a man with a squint. I can only say to both these gentleman that there are more things in heaven and earth, including Kuda Bux, than in either of their philosophies.

JAMES NORBURY.

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THE LORD'S PRAYER

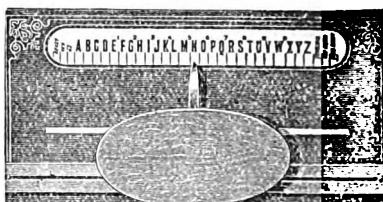
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Church Announcements

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

Weekly Services at the Deansgate Picture Theatre

Sunday, December 1st, at 7 p.m.

Mr. GEORGE F. BERRY

Clairvoyance by Mr. Roy Morgan.

SATURDAY, November 30th, at 8, Open Public Circle.

SUNDAY, December 1st, at 11 and 3, Open Circle. At 7, Deansgate Picture Theatre. See above.

MONDAY, at 8, Clairvoyance.

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

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

Manchester Spiritualist Discussion and Literary Society. Wednesday, December 4th, at 8, Debate between Mr. S. L. Worsley and a Member of his audience at his Lecture on November 6th. "Yoga—What It Is and Does."

SUNDAY, December 8th, Mr. JOHN G. FINDLAY (Ayrshire).

NORTHERN

Manchester Society of Spiritualists, 38, Maskell Street.

Sunday, December 1st, at 10-30, Lyceum. At 3, Open Circle.

At 6-30 and 8, Mr. J. T. ASHWORTH. Monday, at 8, Mrs. Roberts.

Tuesday, at 8, Whist Drive.

Wednesday, at 8, Mrs. Thornton.

Thursday, at 8, Members' Class.

Friday, at 8, Free Healing.

Sunday, December 8th, Announce Later.

Collyhurst National Spiritualist Church.

Collyhurst Street, Manchester.

Sunday, December 1st, at 10-30, Lyceum. At 3, 6-30, and 8, Mrs. GARDNER.

Monday, at 3 and 8, Mrs. Frost.

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

Wednesday, at 8, Mrs. Briggs.

Thursday, at 8, Private Circle.

Friday, at 8, Healing Circle.

Sunday, December 8th, Mr. J. A. BOOTH.

Stockport Progressive National Spiritualist Church.

(Over 37, Mottram Street.)

Saturday, November 30th, at 8, Miss Goodwin.

Sunday, December 1st, at 3, 6-30, and 8, Mrs. SPENCER, Dipl. S.A.

Monday, December 2nd, at 3 and 8, Mrs. Shearsmith.

Tuesday, December 3rd, at 8, Open Healing and Developing Circle.

Wednesday, December 4th, at 8, Mr. Tonge.

Sunday, December 8th, Mr. WAINWRIGHT.

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 30th, December, 1st and 2nd, 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, December 1st, at 2-30, Lyceum.

At 6-30 and 8,

Mr. A. G. PHILIPS (Northwich.)

Monday, at 8, Open Circle.

Mrs. Worthington.

Tuesday, at 8, Mrs. Purvis.

Thursday, at 8, Mrs. Spencer, Dipl. S.A.

Saturday, at 8, Open Circle,

Mrs. Ball, D.N.U.

Sunday, December 8th,

Mrs. CROMPTON.

Miles Platting Spiritualist Church.

S.N.U.

Coglan Street, Lodge Street, Queen's Road.

Sunday, December 1st, at 1,

At 3, Public Circle.

At 6-30 and 8,

Mrs. DONALDSON.

Monday, at 3 and 8, Mrs. Hartley.

Wednesday and Saturday, at 8,

Public Open Circles.

Thursday, at 3 and 8, Mr. E. Heyes.

Sunday, December 8th,

Mr. ASHLEY.

Moss Side National Spiritualist Church and Lyceum.

Above 64a, Gt. Western Street.

Sunday, December 1st, at 2-45, Lyceum.

At 6-30 and 8, Mrs. WORTHINGTON.

Tuesday, at 8-15, Open Circle.

Mrs. Hook.

Thursday, at 8-15, Mrs. Sherran.

Saturday, at 8-15, Open Circle.

Mrs. Fellows.

Sunday, December 8th,

Mrs. S. TOTNEY (Nuneaton).

Liverpool Spiritualists' National Church,

14, Daulby Street.

Sunday, December 1st, at 3, Open Circle.

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

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

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 8th, at 3 and 6-30,

Mr. J. NORBURY.

Group and Private Seances arranged on application.

Sheffield Meersbrook S.N.U. Church, Regent Terrace, Opp. Glossop Rd. Baths.

Public Services every Sunday,

2-45 and 6-30.

Monday, 7-30 p.m.

Thursday, at 8, Open Circle.

Sunday, at 11, Healing Service.

November 30th, December 1st and 2nd,

Mr. A. WHYMAN (Hanley).

December 8th and 9th,

Miss BUTCHER (Northampton).

December 14th, 15th, and 16th,

Mrs. WILD (Blackpool).

December 22nd and 23rd,

Mrs. LARDER (Leeds).

Brixton Spiritual Brotherhood Church, Stockwell Park Road, Brixton.

Sunday, December 1st, at 11-15, Service.

At 3, Lyceum.

At 7, Mr. F. NUTHALL.

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 8th,

Mrs. PODMORE.

LONDON

Acton Spiritualist Mission,

"The Cottage," Woodhurst Road, Acton,

London, W. 3.

Sunday, December 1st, at 7,

Mrs. WALTERS.

Wednesday, at 8.

A Hearty Welcome to All.

Battersea Spiritualist Church, (Affiliated Spiritualist National Union),

Bennery Hall, Bennery Road,

Northcote Road, Battersea, S.W. 11.

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

Mrs. H. V. PRIOR.

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,

Mrs. Podmore.

Thursday, at 8, Clairvoyance.

Mrs. J. E. Scott.

Sunday, December 8th, at 11 and 6-30,

Mrs. LILIAN KING.

Bounds Green Christian Spiritualist Church,

Canning Hall, Canning Crescent,

High Road, Wood Green.

Sunday, December 1st, at 7,

Mr. DAVID BEDBROOK.

Sunday, December 8th,

Mr. T. WYATT.

Bowes Park and Palmer's Green Spiritualist Church,

Shaftesbury Hall, Bowes Park.

Sunday, December 1st, at 11,

Study Group.

At 7, Mr. ELMER and Mrs. BARNES.

Wednesday, at 8,

Mr. Norman S. Ferguson.

Sunday, December 8th, at 11,

Miss J. PROUD.

At 7, Mr. J. BUCHAN FORD, M.A., LL.B.

Chiswick Christian Spiritualist Church

Harvard Towers, 56, Harvard Road,

(off Wellesley Road, in rear of

Gunnersbury Station.)

Sunday, December 1st, at 11, Lyceum.

At 7, Capt. JACK FROST.

Monday, at 2-30, Mrs. Hammerton.

Psychometry.

Thursday, at 7-45, Miss McKay.

Brixton Psychic Centre,

24, Lorn Road, Brixton, S.W. 9.

Sunday, at 6-30,

Address and Clairvoyance.

Monday, at 7, Free Healing.

Tuesday, at 3, Psychometry Tea.

Wednesday, at 8, Developing Circle.

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Christ's Church of the Spirit,

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('Buses 30 and 37 pass door.)

Sunday, December 1st, at 11, Communion Service.

Mrs. G. RAY RICHMOND.

At 7, Mr. EDMUND SPENCER.

Thursday, at 3, Psychometry.

At 8, Address and Clairvoyance,

Mr. H. J. Steabben.

Friday, at 7-30, Spiritual Healing.

Sunday, December 8th,

At 7, Mrs. DUNCAN.

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.

Croydon National Spiritualist Church

Bedford Park, near West Croydon

Railway Station.

Sunday, December 1st, at 6-30,

Miss L. GEORGE.

Address and Clairvoyance.

Wednesday, at 3, Psychometry.

At 8, Mrs. Ray Richmond.

Address and Clairvoyance.

Cricklewood Christian Spiritualist Society.

Ashford Hall, 41, Ashford Road,

Cricklewood, N.W. 2.

Sunday, December 1st, at 6-30,

Miss L. GEORGE.

Address and Clairvoyance.

Wednesday, at 3, Psychometry.

At 8, Mrs. Ray Richmond.

Address and Clairvoyance.

Croydon National Spiritualist Church

Bedford Park, near West Croydon

Railway Station.

Sunday, December 1st, at 6-30,

Mrs. TINA TIMMS.

Wednesday, at 7-45, Mr. D. Bedbrook.

Sunday, December 8th,

Mrs. K. JARMAN.

Lyceum every Sunday, at 3.

The Britten Memorial.

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

MONDAY, December 2nd, at 7-30, Mr. Roy Morgan.

TUESDAY, December 3rd, at 7-30, Mrs. McAllister.

WEDNESDAY, December 4th, at 7-30, Mrs. McAllister.

THURSDAY, December 5th, at 7-30, Mrs. McAllister.

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

JOHN JACKSON, Secretary. 'Phone BLA 6840

FRIDAY, December 6th, at 3, Mrs. McAllister. Group Seances and Private Appointments. Please book early.

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

FRIDAY, December 6th, at 7-45, Mrs. McAllister. "Evidence for Human Survival." Questions and Discussion. Silver Collection.

JOHN JACKSON, Secretary.

THE JEWISH SOCIETY FOR PSYCHICAL RESEARCH

(Founded to Spread the Truth of Survival)

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

SUNDAY, December 1st, at 7, Mr. N. ZERDIN will speak on "Types of Psychic Phenomena." Demonstration of Psychic Gifts by Mrs. Stella Hughes.

WEDNESDAY, December 4th, at 8, Mr. H. Ernest Hunt. An Address, "Jacob's Ladder." Demonstration of Clairvoyance by Mrs. Frances Tyler.

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

GOLDERS GREEN SPIRITUALIST SOCIETY

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

SUNDAY, December 1st, at 6-30, Mr. G. H. Leetham, Address. Mrs. Helen Spiers, Clairvoyance.

TUESDAY, December 3rd, at 3-15, Mrs. Neville, Psychometry. At 8, Mrs. Spackman, Clairvoyance.

THURSDAY, December 5th, at 8, Mrs. A. Gregg, Clairvoyance.

FRIDAY, December 6th, Healing Free. Apply Church Officers.

SUNDAY, December 8th, at 6-30, Mr. W. BALDWIN, Address. Mrs. F. Tyler, Clairvoyance.

London Spiritualist Brotherhood

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

SUNDAY, December 1st, at 7, Address and Clairvoyance by "SUN GOD" through Mr. BERNARD RODIN.

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

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

Mr. Keith interviews Daily, 2 to 6. Circles, TUESDAY at 7, FRIDAY at 3.

SATURDAY, December 7th, CHRISTMAS PARTY. Tea from 5. Games, Music, Readings. Silver Collection.

All Heartily Welcome.

Watford Spiritualist and Psychic Society.

THE SCOUT'S HALL, DURBAN ROAD EAST.

Medium for Independent Direct Voice: LESLIE FLINT.

SUNDAY, December 1st, at 6-30, Mrs. BERKLEY RYAN, Address and Clairvoyance.

A GREAT EXPERIMENTAL PUBLIC DIRECT VOICE SEANCE will be held on SUNDAY, December 22nd, at 7, when it is hoped to obtain the Spirit Voices in White Light. Tickets for reserved seats can be obtained from the Secretary at 2s. each. There will also be many seats Free. Get your ticket now for this important event. Chairman: Capt. George Summers.

Private and Group Sittings arranged for Direct Voice with LESLIE FLINT. Home Circles and Societies visited. Now booking for 1936.

ALL information from the Secretary, Mrs. E. MUNDIN, 46, Doggett's Way, St. Albans, Herts.

Forest Hill Christian Spiritualist Church,

Beadnell Rd., off Stanstead Rd., S.E. 23. Sunday, December 1st, at 11-15, Public Circle.

At 3, Lyceum.

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

Monday, at 8, Study Group,

"Phrenology and Physiognomy."

Tuesday, at 3, Mrs. Godden.

Special Meeting.

Wednesday, at 8,

Mr. F. L. Brown.

Exhibition of Psychic Paintings, with a Talk about them.

Other Meetings as usual.

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

(Entrance Back of House.)

Sunday, December 1st, at 7,

Mrs. KINGSTON.

Monday, at 8, Open Service.

Tuesday, at 8, Healing, Mr. Cumings.

Thursday, at 8, Miss Canon.

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

Sunday, December 8th,

Miss J. PROUD.

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

Sunday, December 1st, at 6-45,

Mrs. TREADGOLD and

Mr. A. WHITE.

Monday, at 7-30, Mr. B. Camper.

Wednesday, at 3, Mrs. Leonard.

At 8, Mr. Leonard.

Lyceum at 3 every Sunday.

Hendon Spiritualist Fellowship.

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

Sunday, December 1st, at 7,

Mrs. ALICE GREGG.

At 8-30, Spiritual Healing.

Sunday, December 8th,

Mrs. E. THOMAS.

Ealing Spiritualist Church.

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

Sunday, December 1st, at 11-15,

Mrs. NEWCOMBE.

At 6-30, Mr. H. E. HUNT.

Wednesday, at 8, Mrs. H. V. Prior.

Saturday, at 7-30, Whist Drive.

Sunday, December 8th,

Mr. H. L. VIGURS.

Ilford Psychical Research Society, Clements Road, Ilford.

Sunday, December 1st, at 7,

Mrs. CANNOCK.

Address and Clairvoyance.

Naming Ceremony by

Mrs. TUFFNELL.

Wednesday, December 4th, at 8,

Rev. Whitfield and Miss Potter.

Thursday, December 5th, at 3,

Ladies' Meeting. Miss Freda Winn.

Sunday, December 8th, at 7,

Mr. V. DEACON,

Address and Clairvoyance.

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

Sunday, December 1st, at 7,

Address and Clairvoyance.

Tuesday, at 3, Psychometry.

At 8, Healing Centre.

Thursday, at 8, Mrs. Lilian King.

Saturday, at 8, Mrs. Beth Barnes.

Sunday, December 8th,

Miss EVELYN CANON.

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, December 1st, at 7, Mr. MARISINI.

Address and Clairvoyance.

Monday, at 3, Miss E. Prince.

Address and Clairvoyance.

Wednesday, at 8, Mr. PERRYMENT.

Evening Psychometry. Silver Collection.

Sunday, December 8th, at 7, Mrs. WINIFRED GREEN.

Kenton Spiritualist Church.

Northwick Park Hall.

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

Sunday, December 1st, at 6-30,

Mrs. D. C. WILLIAMS.

Trance Address and Questions.

Monday, at 7-45, Healing Circle.

Tuesday, at 3, Women's Meeting.

Thursday, at 7-45,

Mr. COCKERSELL, Clairvoyance.

Sunday, December 8th, at 6-30,

Miss A. WHITE, Address.

Mrs. WOODWARD, Clairvoyance.

Kingston Spiritualist Church.

Villiers Road.

Sunday, December 1st, at 11 and 6-30, Mrs. E. CLEMENTS.

Address and Clairvoyance.

At 3, Lyceum.

Tuesday, at 7-45, Spiritual Healing.

Wednesday, at 7-30, Miss J. PROUD,

Psychometry.

Sunday, December 8th,

At 11, Mr. F. LEONARD.

At 6-30, Mrs. ROBERTSON.

Manor Park Spiritualist Church.

Strone Road, Shrewsbury Road,

Forest Gate, E. 12.

Sunday, December 1st, at 11,

Healing Service.

At 3, Progressive Lyceum.

At 6-30, Mr. L. PHILLIPS.

Address and Clairvoyance.

Collection for Church F.O.B.

Thursday, at 3, Sale of Work (in aid of New Organ Fund) to be opened by Mrs. L. HARVEY.

Sunday, December 8th,

Mr. MARESCO MARISINI.

London District Council Discussion Group,

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

(Nearest station, Chancery Lane).

Monday, December 2nd, at 7-45,

Mr. W. H. EVANS.

"The Question of Unity."

Occult Research Society.

Stembridge Road Halls, Anerley.

Sunday, December 1st,

At 11, Sunday School.

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

Mondays, at 7, Healing (Free).

At 8-15, Lecture and Demonstration.

Sunday, December 8th, at 3-30 and 6-30,

Mr. A. E. PEARSON.

UNIVERSAL SPIRITUALIST CHURCH

319, CITY ROAD, ISLINGTON.

SATURDAY, November 30th, at 8 p.m., Psychometry.
 SUNDAY, December 1st, at 11-15, Address and Clairvoyance, Mr. R. R. THORNTON. At 7, Address and Clairvoyance, Miss HETTY LEWIS.
 TUESDAY, December 3rd, at 8, Psychometry by Mrs. Metcalfe.

THURSDAY, December 5th, at 8, Clairvoyance.

FRIDAY, December 6th, 7-7-30, Healing. At 8, Psychometry, Mrs. LILIAN PHILLIPS.

SATURDAY, December 7th, at 8, Psychometry, Mr. R. R. Thornton.

CLAPHAM SPIRITUALIST CHURCH.

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

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

SATURDAY, November 30th, at 7-30, Whist Drive. Admission, 6d.
 SUNDAY, December 1st, at 11, Open Circle. At 3, Lyceum. At 7, Address and Clairvoyance, Mr. G. SEARLE and Mrs. CLEMPSON.
 MONDAY, December 2nd, at 3, Psychometry. At 8, Healing Instruction Class. At 8-30, Healing Treatment.
 WEDNESDAY, December 4th, at 8, Developing Class.
 FRIDAY, December 6th, at 8, Usual Service and Clairvoyance.
 SATURDAY, December 7th, at 8, Juvenile Members of Lyceum's Concert. Admission 6d. Refreshments moderate. Doors open 7-30.
 SUNDAY, December 8th, at 7, Mr. RALPH BARROCLOUGH.

Palmerston Christian Spiritualist Temple.

Maryland Road, Stratford, E. 15.
 Sunday, December 1st, at 11, Forward Movement.
 At 6-30, Miss GOLDSMITH.
 Wednesday, December 4th, at 2-45, Mrs. Garwood.
 Thursday, December 5th, at 8, Mrs. Prince.
 Sunday, December 8th, at 6-30, Mr. D. BEDBROOK.

South-West London Psychic Centre

5, Spencer Park, Wandsworth Common, S. W. 18.
 Tel: Victoria 9113.
 Monday, at 8, Open Circle.
 (Members, 1s. Non-members, 1s. 6d.)

Wednesday, at 7-30, Healing by "BLACKFOOT" and his Healers.

South Norwood Spiritualist Society.

34, Lancaster Road, South Norwood Park.
 Sunday, December 1st, at 6-30, Miss CARBINE.
 Tuesday, at 3, Mrs. Waller, Psychometry.
 Wednesday, at 8, Mr. Horace Slack, Psychometry.
 Sunday, December 8th, Mrs. ELMS.

Southall Spiritualist Church,

Hortus Road, Southall.
 Sunday, December 1st, at 7, Captain FROST.
 Tuesday, at 2-30, Ladies' Guild.
 Wednesday, 7-30 to 9, Healing Circle.
 Thursday, at 8, Short Service and Clairvoyance.

Sunday, December 8th, Mrs. DONALDSON.

Shepherd's Bush Spiritualist Society.

73, Becklow Road, Askew Road, W.

Sunday, December 1st, at 11-15, Open Circle.

At 6-30, Mrs. HOLLOWAY.

Address and Clairvoyance.

Thursday, at 8, Circle.

Every Wednesday, at 7-30, Free Healing.

Sunday, December 8th, Miss LEONARD.

Spiritual Help and Healing Centre,

95, Church Road, Richmond, S. W.
 'Phone: Richmond 0993.
 Sunday, December 1st, at 7, Miss HANDS.
 Trance Address and Clairvoyance.
 Tuesday, at 3, Mr. D. Serjeant, Psychometry (Tea).
 Wednesday, at 8, Miss Hands, Psychometry.
 Thursday, at 7-45, Healing by "Medicine Chief" and his Band of Helpers.

Saturday, at 8, Miss Olive Rutherford, Clairvoyance.

Sunday, December 8th, at 7, Mr. and Mrs. GODFREY.

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.

FULHAM NATIONAL SPIRITUALIST CHURCH.

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

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

TUESDAY, at 8, Open Circle.

WEDNESDAY, at 8, Healing Circle.

THURSDAY, at 8, Address and Clairvoyance by Mr. BOLTON.

FRIDAY, 8-30 to 11, Social and Dance.

SUNDAY, December 8th, at 11-30, Open Circle. At 3, Lyceum Session.
 At 7, Service. Address and Clairvoyance by Mr. STEABBEN.

The Fellowship of the Golden Triangle.

Spiritual Healing Centre.
 21, Sinclair Gardens, W.14 (Holland Rd.)
 Buses to Shepherd's Bush turn down Richmond Road.
 'Phone: Shepherd's Bush 5310.
 President: Mrs. SHEDDEN.
 Hon. Sec.: Mrs. R. FORTT.
 Sunday Service every Week at 6-30.

Control Address and Clairvoyance.
 Tuesday, at 3, Science 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, Healing Service.

Friday, at 8, Open Developing Circle, Miss A. Thomas.

CLASSES:

Mondays, at 8, Healers' Class.
 Fridays, at 3, General Development.
 Diana, Resident Healer and Medium.
 Absent Treatment and Diagnosis by post. Healing by "Copas." Full information on application to the Secretary.

Spirit Paintings through Diana, depicting your life through the ages. Full name only required.

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

The Path-Finders Spiritualist Society

44, Baker Street, W. 1.
 Sunday, December 1st, at 6-45, Mr. H. J. STEABBEN.
 Thursday, December 5th, at 8, Mrs. H. Henderson.
 Clairvoyance.
 Saturday, December 7th, at 8, Mr. Graham.
 Sunday, December 8th, Mr. S. ISTD.
 Three Free Interesting Lectures on Psychometry will be given on Monday, December 2nd, 9th, and 16th, at 8, Lecturer: Mr. DEAL-BOYCE. Entitled: "The Implications of Psychology." Free to All Interested.

THE MARYLEBONE

CHRISTMAS (1935) BAZAAR

To be opened in

Marylebone House, 42, Russell Square, W.C.1

On Friday, December 6th, at 3 p.m., by Mrs. McKITTRICK

On Saturday, December 7th, at 2 p.m., by LADY VERNON

Come to the MARYLEBONE CHRISTMAS BAZAAR

There will be Stalls crowded with Useful and with Dainty Articles, all suitable for Christmas Presents. Ladies' Wear. Children's Wear. Men's Wear. Food Stalls. Fruit and Flower Stalls. Books. Toys. Sweets and Fancy Goods. There will be Musical Items, "Readings" by M.S.A. Mediums, Side-Shows, Raffles, Competitions, Refreshments.

COME AND BUY!

WE NEED YOUR HELP!

ADMISSION ONE SHILLING.

AFTER 6 p.m. SIXPENCE.

TOWN HALL, CHISWICK

THERE IS NO DEATH,

Come and hear

MR. H. ERNEST HUNT

give the evidence for this claim of SPIRITUALISM, on
Tuesday, December 3, 1935, at 7.30 p.m.

and listen to

MR. THOMAS WYATT

describe and give messages from dear ones who have passed the veil.

Chairman : Mr. George Craze, President, M.S.A.

ALL ARE WELCOME.

Silver collection. Reserved seats 1/-, can be obtained from the Organisers, Marylebone Spiritualist Association, 42, Russell Square, W.C.1.

Spiritual Healing Centre,
12, Shepherd's Bush Green, W. 12.

Mrs. Vera Palmer,
Psycho-medical Healer and
Medical Diagnosist.
Consultations by appointment.

Public Healing on Tuesday, Wednesday, Thursday, and Friday at 8 p.m., also Tuesday and Thursday at 3 p.m. Band of Healers in attendance under the supervision of Mrs. Vera Palmer (Trance Medium).

Sunday Service at 7 p.m.
Address and Clairvoyance,
Sunday, December 1st, at 7 p.m.
Mrs. GERTRUDE PIKE.
Silver Collection.

Healers' Instruction Class.
Free Development is given to those possessing Magnetic Powers. Also instruction is given for Massage and Manipulation. Volunteers wanted to help in carrying on this Great Work of Healing. Apply, Secretary.

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

Sunday, December 1st, at 11, Circle
At 6.30, Miss VERA POTTER.
After Circle.

Wednesday, Dec. 4th, at 3, Psychometry
and at 8, Address and Clairvoyance,
Mrs. J. Colquhoun.

Sunday, December 8th,
Mrs. BENTLEY.

Wembley Spiritualist Society,
Union Hall, Ealing Road, Wembley.
Sunday, December 1st, at 11-15, Service
At 3, Lyceum.

At 6.30, Mr. B. CAMPER.
Address and Clairvoyance.

Sunday, December 8th,
Mr. B. CAMPER.

Address and Clairvoyance.

Wigmore Psychic Centre,
Grotian Hall (Studio No. 3),
Wigmore Street, London, W.1.
Telephone : Wellbeck 7382.
Principal : HORACE LEAF, F.R.G.S.

Every Tuesday, at 8,
Public Developing Class.

Every Wednesday, at 3,
Psychometry.

Every Wednesday, at 7-30.

Magnetic Healing by Trance Mediums
(Free).

Every Friday, at 3 and 8,
Clairvoyance (Trance).

Particulars from Hon. Secretary.

Miss Claudia Guillot.

Westbourne Park Psychic Centre.
155, Cornwall Road, Westbourne Park,
London, W.
(Lower Door Entrance.)
President : Mr. H. Francis.
Mondays, Tuesdays and Fridays,
Public Meetings for Psychometry,
Clairvoyance and Clairaudience.
Afternoons, at 3, 2s.
Evenings at 8, 1s.
Numbers Limited.
Every Visitor Gets a Message,
with Advice on Health.
'Buses to Cornwall Road, Nos. 46, 28,
31. To Elgin Crescent, Nos. 15, 52.
No. 7 bus to door.
(Met. Station—Ladbroke Grove.)

SOUTHERN

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),
Charmister Road (opp. Richmond Wood
Road), Bournemouth.
Sundays at 11 and 6.30,
Address and Clairvoyance.
Tuesday, at 7.30, and Thursday, at 3,
Clairvoyance and Spirit Messages.
Thursday, at 7.30,
Address and Clairvoyance.

Local Clairvoyante, Mrs. W. G. Hayter.

Brighton National Spiritualist
Church and Sussex Psychic Bureau,
Mighell (Mile) Street.
Sunday, December 1st, at 11-15,
Public Circle.

At 7, Mr. GLOVER BOTHAM.
Monday, at 7.30, Free Healing.
Wednesday, at 8, Public Meeting.

Sunday, December 8th, at 11-15,
Public Circle.

At 7, Mr. J. HYDE TAYLOR.
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.

Eastbourne National Spiritualist
Society.

Dickens Fellowship Hall.

Sunday, December 1st, at 3.30 and 6.30.

Mr. L. B. LILLY.

Sunday, December 8th,

Miss COUSSINS.

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

Friday, November 29th, at 3-15,
Flower Psychometry.

Mrs. Rockey and Mrs. Andrews.
Saturday, Nov. 30th, at 7.45, Psychometry
Sunday, December 1st, at 3-15, Circle.
At 7, Service. Address and Clairvoyance.
Mr. THOMAS.

Richmond Psychic Centre.
163, Kew Road, Richmond, Surrey.
'Phone : Richmond 0212.

Monday, December 2nd, at 3,
Miss E. Herbert.

Clairvoyance and Psychometry.
Tuesday, at 8, Mrs. Hayward Henderson,
Psychometry Messages.

Wednesday, at 3, Mrs. Florence Lane.
Address and Clairvoyance.
Thursday, at 3, Mrs. Ada F. Atkinson.

Developing Class.

Friday, at 8, Mrs. H. V. Prior.
Psychometry and Messages.
Also 6 to 8, Private Readings,
Mrs. Prior.

Admission Free. Silver Collection.

Richmond Spiritualist Church.
(The Free Church),
Ormond Road, Richmond, Surrey.

Sunday, December 1st, at 7,
Mr. HORACE LEAF.

Address and Clairvoyance.
Wednesday, at 7.30,
Miss Alice White, Address.

Sunday, December 8th,
Mr. PERCY HITCHCOCK.
Healing Service every Wednesday, at 3.

Worthing Spiritualist Church,
Grafton Road.

Sunday, December 1st, at 11 and 6.30,
Mrs. WILSON-BATHAM.

Thursday, at 6.30,
Mrs. Stanton.

Sunday, December 8th,
Mr. ELLA.

Southend Spiritualist Church,
Hildaville Drive, Westcliff.

Sunday, December 1st, at 11 and 6.30,
Mr. REG. C. HOLLIER.

Thursday, at 8, Mrs. Ernest Brown.

Sunday, December 8th,
Mrs. NEVILLE.

Ramsgate National Spiritualist
Church.

Chatham Street, Ramsgate.

Saturday, November 30th, Service.

Sunday, December 1st, at 3 and 6.30,
Service.

Sunday, December 8th,
Mr. B. RODIN.

Sutton Spiritualist Church,
St. Barnabas Road, Sutton.

Sunday, December 1st, at 6.30,
Mr. LEONARD.

Thursday, December 5th, at 8,
Mrs. Podmore.

Psychometry. Silver Collection.

Sunday, December 8th,
Mrs. D. C. WILLIAMS.

Universal Group of Intuitives.

Founder and Leader :

The Rev. Charles Kingsley, Canon,
Author and Poet (1819-75).

Founded with the object of manifesting
The Christ teachings. Read *The Call*, in
booklet form, by Charles Kingsley.

Post free from the Secretary,

Mrs. C. D. Boltwood, Grosvenor Hall,

45, Grosvenor Rd., Ilford, Essex.

MISCELLANEOUS ADVERTISEMENTS

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

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

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

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.

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.—
16, Wordsworth Road, Small Heath, Birmingham.
Send for Booklet, *Harmony and Realities*, post
free, 1s.

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

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 APPOINT-
MENT ONLY. Classes in Psychic Development.

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.

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, Widdenden
Road, Holloway, London, N.7. 'Phone : North
2507.

RUISLIP PSYCHIC CENTRE, 22, Shenley Avenue,
one minute Ruislip Manor Station (Metropolitan
and Piccadilly). Tuesday and Friday, at 8.
Developing Circle. Wednesday at 3, Psychometry
Silver Collection. Thursday, 2 to 4, and 7 to 9,
Healing—Eye Treatment only.

BERNARD RODIN: Sittings with Sun God
by arrangement. Moderate. 4, Cambrai Road,
Putney Hill, S.W.15. (PUTNEY 5929). Also
through G.M.S.A., Finsbury Park, N.4. (ARCHWAY
3996).

Mrs. Beatrice Wilson (2nd Floor lift. 'Phone :
Richmond 0211. 79, Lichfield Court, Richmond.
Available for lectures. Clairvoyante. Clairaudient.
Send for booklet, "Is my dear one dead?" Post
free 1s. Tuesdays, 8 p.m. Psychometry Fridays,
8 p.m.; trance diagnosis and healing.

MORLICH MACKAY, forming one or two
private circles for spiritual and inspirational
development only. Interviews by appointment
first. Lovers of music essential.—9, Richmond
Road, Bays W.2.

Mrs. HAINING holds circles for Psychometry
every Tuesday and Fridays at 3 and 7.30 p.m.,
at 140, Monega Road, Forest Gate, London, E.7.

Mrs. LOUIS FREEMAN holds an open developing
circle for earnest sitters, Monday, 7.30 p.m.—316,
Camden Road, 1 minute Brecknock, London, N.7.

RATES.—20 words 2s., for every additional
five words, 4d.; discount at 25 per cent. on 13
insertions paid in advance.