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through the late war, asked me if I could explain why God, who, according to the Jewish scriptures, had effectually interfered in wars, did not promptly stop the late massacres of human beings. I explained that "miracles," in the way she believed them, had never happened; and that God is *personal* only through his incarnation in universal humanity. The naked passion of self-love in the Germans could not possibly be cured in the "twinkling of an eye." Before the war broke out, the inevitableness of it was discerned by far-seeing men who understood the low, mercenary and destructive state of the ruling classes of Germany; and while the battles raged, our people—whose faith in the moral law was strong, and who put their ears to the ground, heard the distant vibration of the chord which Providence was striking—were unanimous in predicting complete triumph over the forces of evil. The vindication of the moral law—in reality God—could not possibly be accomplished without the immense sacrifice of human life. Thus being spiritually embosomed in humanity, God did "interfere" through his "mediums" the Allies.

Not only is Anthropomorphism passing, but also the idea of Jesus as being "Very God." The great love that the Trinitarian in years past manifested to the Unitarian is founded upon the mistaken notion that the Incarnation must contain the whole of God. The Christ must be very God with us, not an archangel, not a divine spirit of even the highest rank, but the infinite, the omnipresent, the omniscient, the perfect wisdom and love, the Fullness, the All in All—this nothing else and nothing less. A popular preacher once said "Christ is my God; the absolute, the ideal, the infinite is a mist in the air." The Spiritualist comprehends that the Reformer of Nazareth was necessarily divine and, in a finite degree, God.

A good deal is made by the "Non-clect" of the existence of evil. The late Mr. A. C. Benson, in his "Threads of Gold," states that "the darkness is His not less than the light; selfishness and sin the work of His hand as much as unselfishness and holiness." I desire to throw a little light on this sentence. As Astronomy and Geology establish, the earth has progressed from chaos, which seems to the orthodox "evil." We cannot conceive of progress without conceiving of "falls," of immaturities; and when we come to the final analysis, vice must be placed under the category of the perverted or non-action of faculties or powers otherwise divine; therefore, the cure of evil is not in uprooting mental powers, but in diverting them to the mission intended by the Supreme. There are, therefore, no vices, *in their own right*; there are only perverted impulses which when arrested from their morbid or diseased condition may, as experience shows, be turned into positive virtues. Science points us indeed to a hard material world in which we have "to work our passage." This throbbing universe, however, really comes to us as a servant, and it is plastic to our needs and purposes, our ideals and our hopes. Emerson, dealing with the Supreme harmony incarnated in nature, says:

"It is not only in the rose,
It is not only in the bird,
Not only where the rainbow glows,
Nor in the song of woman heard,
But in the darkest, meanest things
There alway, alway something sings.
'Tis not in the high stars alone,
Nor in the cups of budding flowers,
Nor in the red-breast's mellow tone,
Nor in the bow that smiles in showers,
But in the mud and scum of things,
There alway, alway something sings."

The balance sheet of the Blackpool Spiritualist Church for the year ending Nov. 30th shows a healthy position. Some £560 in cash has been carried forward. The General Fund has benefitted to the extent of £15 from the Mothers' Meeting, while the Lyceum surplus (£29) is very satisfactory. The Benevolent Fund has done excellent work, and altogether the Blackpool Church shows itself as one of the progressive churches.

Spiritual Adjustment.

MAN, although unaware to what extent, is an ever-changing being in an ever-changing world. He is chiefly concerned with the ebb and flow of his physical energy, but, of the correspondence between these, his mental and spiritual faculties, he is not so aware. A brief study of anatomy reveals the components of the physical frame, a closer study of physiology will disclose the existence of an inter-relationship of vital nerve centres and their links of communication with the brain organism. Observation also disclose that the mental attitude has direct effect upon the physical structure. The same law is operative upon the soul body, indicating this replica of physical and spiritual aspirations by various degrees of density and illumination.

This law of correspondence implies constant readjustment, and often rejection, of previously conceived ideas. The extension of the mental and spiritual horizon is continuous. Were the physical brain faculties alone responsible for man's development this extension would be impossible. The physical outlook is limited, but the tendrils of the soul continue to grow and climb. Man was once content to spend his time, when unoccupied with search for food, in a cave or mud hut; he was not at that period mentally receptive to any ideas that would lead his physical body further afield. He was controlled by material instincts and conditions. But even such a material being found it necessary to adjust his idea of the protection and immovability of earth at his hut when snow and ice swept over the land. Thus, in a dim half-conscious manner, he would perceive a weakness in his previous conjectures, and we see him making effort toward greater safeguard. Later, that which was unattainable by a use of his physical hands we find engendered by his mentality in the creation of rough tools. Looking somewhat ahead, we note a greater sociality made it possible by exchange of ideas and thought. From simple ideas, slowly and laboriously formed from observation and deduction, we have evolved the extensive fields of intelligent thought and action of to-day.

The open mind is now afforded every opportunity for learning, discovery and creation. Social and religious upheavals, chemical experiments, psychic research, do but mirror age-long strivings of the soul for supremacy over the body. To-day there are those amongst us having transcended previously conceived ideas of gravity. Man can now function far above the earth, and extract knowledge from beneath the seas. Through the successful results of experiment man has adjusted his knowledge of space. He no longer regards same as a boundless empty void, having discovered and harnessed many of the properties contained therein for the greater benefit of mankind. Pacifists side by side with these scientific minds, oftentimes in forms of unassuming simplicity, has travelled the evidence that man's effort shall not terminate with his physical body.

If true to our highest realisations, we are constantly adjusting our view of life in all aspects according to the soul's development. This makes it oftentimes difficult to understand another's attitude when viewed from the standpoint of our own knowledge concerning a subject. While steadily adhering to our own convictions, it is well to realise we do not all travel the same paths when aiming at the goal of understanding. Neither can we reckon the factor of time as the swing of our earthly pendulum. Some, through certain branches of study, are able to trace the evolutionary principle in all that is, making further spiritual adjustments as the mentality grasps new facts. While others pass out of the body and still continue for many years to regard all they perceive as the work of a personal creator.

Physical and mental environment are the chief obstructions retarding freedom of thought. It is only by a mastery of these conditions that the soul evolves beyond them. Ultimately all will realise that mind force is not limited to the material organisms. Rather does it transcend all realms of consciousness; and proves animation where mortal mind has hitherto proclaimed oblivion. The closer study we make of mental and spiritual faculties, the greater appear

the fact and possibilities of their triumph over matter. Through understanding of physical and spiritual laws do we progress. The law does not change, but our perceptions of it become finer and more attuned as we make the necessary adjustments of thought.—E. T.

Altar Lilies.

BEING THE MESSAGES OF BROTHER JOSEPH.

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FIRST SERIES.

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MESSAGE XX.

REASONS FOR NOT GIVING ANY DETAILS OF LIFE IN THE SPIRIT WORLD. THE FOOLISHNESS OF THOSE WHO COMPLAIN OF THE MATERIALISTIC NATURE OF DESCRIPTIONS OF SPIRIT LIFE.

SON, we perceive in your mind some wonder that in the messages we have given there have been none dealing specifically with the spirit world and life therein. We have our reasons for not so doing, interesting as it would be to you. There have been many descriptions of our life given to men, and they have had to be given mainly in the language of allegory and symbol, and we have no wish to add to them. How would the butterfly convey to the caterpillar a true picture of its world, even though it is the same in which the caterpillar lives? You are much in the same position, and you know by your own transcendental experiences how difficult it is to convey to those who have not had such what you have enjoyed. In your moments of sweet ecstasy, when your consciousness has been exalted, and you have glimpsed the eternal glories and sensed the universal consciousness interspersed with your own, you have said afterwards that these experiences were incommunicable to those who had not enjoyed the like. Yet you left, not the earth, and only touched the fringe of the transcendental world. How, then, can we, who are denizens of it, convey to you a true picture of our life? If we use symbol and allegory, we have to risk being misunderstood. To tell you about our life is not our present mission. What we have conveyed to you of spiritual truth is applicable to all regions of life, and if you hold to it, and carry it out in practice, the rest will follow. All your notions are relative to the earth. If you ask the average man what is reality, he will point to the things about him, and say these are real, and he would be right, for all things are real in their own place and time. But if you pursued your quest, you would find that what the average man calls real is not so. Your scientist will tell you that all is in motion; that the world you deem so solid is a dance of electrons, and a product of the ether, and he pushes back the foundations of the real to the unseen. But because the world you live in affects your senses, it seems real to you, and our world, which does not affect them, seems unreal, and you realise not that it is a question of a change of perception. Enlarge the range of responsiveness of your vision and hearing, and a new aspect of the world would burst upon you. In fact, you do not know or even understand the world you now live in; how, then, expect us to convey a clear and plain picture of our state, which transcends your own? But it is natural for you to wish to know some little about it. If, then, we say our world is real, your notions of reality, being derived from the world you live in, colour what we give you with like qualities; which is true in some respects, but not in the way you wot of.

We would, then, that you try to visualise what you know of reality in your world; we mean as revealed by the researches of the scientists. If you can do this—and we doubt if you can—you will then have taken the first steps towards an understanding of what our life is like.

There are many who complain of the descriptions given of our life, and some of them, indeed, are weird productions. They complain that the descriptions are materialistic. We confess we have some difficulty in comprehending this snobbish statement. What is wrong with matter? If God deigns to use it as a tool for His purposes, surely it is a good tool. Very well then, this saying that the descriptions of our life are materialistic smacks of a would-be superiority of mind, whereas it but expresses the ignorance of the learned. Brother Paul said, "There is a natural body and there is a spiritual body." What is this spiritual body? It must have form and dimensions, be capable of use as an instrument, and live somewhere. John on Patmos, in his endeavours to convey something of the wonders of his vision, spoke of the Holy City, of the Angel measuring it with a reed; of its walls and streets, of the white-robed throng, of jewels and precious metals, all material things, and there is in none of the descriptions of our life which have come through anything more materialistic than John's description. But no one with reflection will accept it as more than an attempt to convey by symbol something of the transcendent glories which he beheld. Moreover, if we come to your world, we find many things there to which this epithet cannot with reason be applied. If you take wood and metal and wire, and bring them into right relationship, you make a musical instrument capable of producing sweet sounds. And when the master artist sits at it and plays, you are translated to another realm. Your mind is filled with images of rare loveliness, and if anyone should say that it was materialistic, you would look upon him as one in whom the capacity to enjoy the beauty of music was entirely lacking. Likewise those who proclaim the descriptions of our world as materialistic are lacking in the capacity to discern their inner meaning. It is the same with this as with all other matters relating to the spirit, "the letter killeth."

Now, son, I want you to let the matter of what our world is like to abide. When I tell you it is a real world and we are real people, you can understand it only through the experiences of your present condition. Nevertheless, you do know—and can you tell anyone how you know?—that our world is real and that we are real people. You have not seen me, yet am I the less real to you because of it? You would say no; that our spirit had fused with yours, and flashed upon you of our personality, and in this you have—in the spirit—understood many things. You have thought of our world as an idealised earth, but what is an idealised earth? Bring it to the level of your contemplation, and view the glory of the world; can you conceive of anything more lovely than the world you live in? When you go forth in the hush of the evening, and upon the mountains commune with the great heart of Nature; when her peace sinks into your being, and the glories of colour flash upon your vision, and a myriad forms delight you, and all the sweet sounds reveal her great silences, can you idealise it? Can you think of anything more lovely? Nay. When, then, be anxious to know details of our life? The present is your concern. If you live wisely and do all the duties which pertain to your life, you can leave the matter of personal descriptions until the right moment. This is our message to you, and we mean it for a greater number. Heaven is not constructed of the gossamer fancies of men. If it were, we would be able to give details of it. But as it is God's world, as the earth is also, you will in due time enter into its glories and realise its beauty.

May the loveliness of God ever surround you.

BROTHER JOSEPH.

THE annual balance sheet of the Preston Ethical Spiritualist Church to hand shows a record of steady work. We are pleased to see that the Building Fund has increased by some £40. Despite the fact that a new organ has been erected (which has added considerably to the efficiency of the services), the General Fund is only a little less than last year. Altogether the financial position of the church steadily improves.

On Egotism.

By THOMAS WINTERS.

EGOTISM, according to my dictionary, is "The habit or practice of thinking and talking much of oneself, or the spirit that leads to this practice; self-conceit; self-exaltation." Such practice is to be deplored. To all decent, stable-minded people the expression of vanity and conceit is nauseous; to the enlightened it is the expression of mental poverty, the exudation from minds decaying in the prison-house of ignorance. In the eyes of wisdom, *egotism* is recognised as the halo in which superficial knowledge enshrouds itself.

Egotism may thrive where there is knowledge, but not where there is wisdom. Knowledge is a material element, wisdom a spiritual.

Wisdom is an integral part of the personality, the crown of its integrity and stability; knowledge is but a number of facts held in the mind, which must be acted upon and utilised by the spiritual nature before it unfolds an element in the personality called wisdom. To have wisdom is to have a spiritual criterion of value and worth, and to so understand the laws of individual development that conceit and vanity—egotism—are recognised as weeds retarding the soil's growth.

Egotism is found in the most unsuspected places. It does not always appear on the surface, it more often hides beneath the cloak of modesty. Sometimes those who pose as iconoclasts, pulling down the idols of egotism, are but satisfying their egotism.

Most of us have met the person who seems to affect a shabbiness and carelessness in the wearing of his clothes, who, when he does wear a collar, does so with an apparent reluctance, boasting that his mind harbours no false pride. Sometimes this sentiment may be the result of a genuine disregard for outward worldly things, but how much oftener is it born of a sneaking egotism? In his egotism he is seeking to appear as a paragon of humility and unpretension, and to be applauded as such.

To have taste in choice of wearing apparel is not to be egotistic; to give a thought to outward appearance is not to be worldly; it may be due to an artistic taste, the expression of an artistic nature. The eternal appearance of individuals on the spiritual planes is the reflection of their internal spiritual condition; in a sense, they are clothed in their aspirations and desires. Is it not natural, then, that spirits embodied should try and clothe themselves in apparel in harmony with their desires? In a word, a taste for refinement of wearing apparel may be due to a corresponding refinement of soul, just as indifference to appearance may be due to a lack of nobility in the soul, or to the absence of that very desirable element, self-esteem.

It is wise that wearing apparel be so chosen, that it enhances and facilitates the expression of the Divine personality within. The day is gone by when neglect and ill-use of the physical body—"the Temple of God"—was the companion of piety. Servility was the motto of the old religion; expression is the encouragement of the new; in man are divine potencies, virtues and excellences! So, outward garments should be so selected and worn, that they reflect the inner beauty. Of course, clothes were only meant to be the servant of man, not the master; but, then, it is only the superficial thinkers and lovers who depend wholly on them for their ephemeral pleasures. When will nature's gifts cease to be abused?

In many of its applications the word egotism is a misnomer. Artistic tastes and self-esteem are often mistaken for egotism. But it is well to remember that it is not always spectacular in its manifestations. The true egotist strives to veil his vice in modesty.

Strong self-confidence is sometimes mistaken for egotism. But to this class of egotist we are indebted for a good deal of the world's progress; it is they who have attained, they who have achieved, they who have led. It was indefatigable confidence in his own abilities and power to win that enabled Sir Isaac Newton to perform his unsurpassed intellectual feats; that enabled him to surmount apparently

insurmountable obstacles and arrive at his goal. He went forward when mediocre men turned back. He was sustained by the egotism of genius, which is knowledge, and the realisation of an inward power to which nothing is impossible. And, after all, we feel like tolerating assiduity and extreme self-confidence when it is accompanied by genius. His unwavering self-confidence as he ferreted into the mysteries which his mind was destined to lucidate may have stamped him as an irresponsible egotist to many of his contemporaries; yet reasoning away from a number of isolated facts left him as a legacy by his predecessors, who proved the great stellar spaces and the worlds therein wrapped in the embrace of immutable law. He opened up a new era in human knowledge, and perhaps added more to the sum of the world's knowledge than any other one person.

Virgil said, "He can who thinks he can," and this spirit has lifted countless men and women from a life of submission and servility, from a life that was dominated by uncertainty and fear, to one that is nobler, more beautiful and of greater utility. I aver that it is not individual self-confidence that is the enemy of reform, that delays the advent of Utopias, so much as lack of confidence and faith in the illimitable reserves of power in the individual, and the reliance on a whole.

Jesus is computed to have said, "I and my Father are one," and because of that I have not the slightest doubt that many men and women of intellectual attainment and culture sincerely believe he was the Supreme Egotist. But was he? He was conscious of a link with the Divine life. In other words, he expressed in the figurative and affectionate terms of religion a modern scientific and philosophical truth: that there is only one life in the universe, and we are part of it, and it is only as we become conscious of our at-one-ment with the Whole that our powers shall increase and we shall be freed from the limitation of time and space and be introduced to a life that is infinite, to beauties and joys that are ineffable.

It is not a race of growing men and women obsessed with their limitations that I wish to see; not a race that is afraid to walk unbeaten tracks or climb intellectual or spiritual heights, because they are labelled "out of bounds" by obsolete books and antiquated ideas; but a race conscious of its divinity, aware that it is greater than the conditions in which it finds itself, greater than the institutions through which it expresses itself, greater than the events of epochs, and teachers which have regulated its progress. Would a child should walk with its eyes ever raised to the intellectual and spiritual heights from whence comes all advancement. I would that its soul be ever aflame with the fires that are kindled by a consciousness of Godship, and the unconquerable spirit of attainment. I would have it realise it is an atom in the Divine constitution, that can centralise within itself the power of the Whole as soon as it recognises the laws linking it to the vital centres of the Being of which it is a component part.

There are young men and young women appearing everywhere who are imbued with this spirit of attainment who refuse to be tied down by traditional rules. Many are identifying themselves with progressive minority movements, whose mission it is to lead humanity through the barriers of popular error to a higher religious and social status. These young people, having the advantage of being the offspring of an age more enlightened than that of their fathers, are working their way into the vanguard. This is resented by many of the hoary-headed. They resent the innovations and initiative of the new generation. All their lives they have been servants of progress, but now they stand in its path. They have failed to recognise the law of evolution: that this age has inherited the energy of the preceding ages. That each generation is sacrificed to the following. That each generation forms the foundation for the more glorious edifice of the next. They have mistaken the spirit of progress for the spirit of egotism.

But I believe that real egotism is not so common as most people are inclined to think, and where it does exist it is generally veiled in humility and unpretension. It is not to the person who walks about with an air of self-confidence, and who is continually striving for self-improvement that I look for traces of this vice, but to he who, wrapt in mental

thargy, lacking in initiative, and jealous of all who pass him in the race, views himself through a magnifying glass, which is transparent to his abilities and opaque to his failings. He is the egotist. He is the enemy of progress. He is the canker eating at the heart of all reformative movements.

Men and women who are confident in their powers and abilities, and utilise them to useful ends, are not egotists, but friends of progress, for, after all, it is not "superior complexes" that are the enemy of mankind, but "inferior complexes." Very often the egotist is he who has neither the ability nor the energy that singles a man out from the herd, that makes him a leader of men; but in his vanity he refuses to see his inefficiencies, and he still competes for the limelight. These incompetents, angry at those who excel them, and pass them in the race of life, often level the word egotist at the head of their more competent fellows, while it would be more applicable to themselves.

The cure for egotism and kindred insanities is spiritual illumination. When a human soul so grows in perceptive faculty that it becomes aware of vaster worlds than the world of time and space, when it realises that this planet is a mere speck upon the universal highway, and itself a minute life upon its surface, when it recognises it is only a thread in the Infinite and Eternal Pattern, the springs of egotism are dried up, humility takes its place; not a humility that is synonymous with servility, but a humility that is dignified and born of the realisation that it is a co-worker with God in the unfoldment of the Divine Plan.



My First Spiritualistic Experience.

By W. POWELL.

I SHOULD like to put on record something of my experience when I first heard a spirit address.

My wife and I were asked by good friends whether we would care to visit them, as they were entertaining a medium of remarkable ability. We had no previous experience of spiritualism, and, in agreeing to go, felt much the same anticipation that we should have done if we had been asked to witness a conjuring exhibition.

A couple of friends had also been invited, and we all assembled in the sitting-room, six of us, my host and his wife and we four. It was a brilliantly lighted room, free from screens, curtains, heavy furniture, or articles of any kind offering cover for any "hanky-panky." We were not expecting anything of the kind, as my friend was a man of strict integrity and healthily sane in his general outlook. Not having had previous experience of any sort, but sharing, I suppose, the general scepticism of the man in the street, my mind was free from anticipation of any sort. When I was a young man I think I should have been nervous, and felt a sense of tenseness; but I have to record that I felt absolutely normal throughout the extraordinary events that followed.

The medium duly arrived, and was introduced to us. She was a lady of fragile appearance and gentle manner and speech, rather short in stature. She stated that she would like someone to play a little quiet music while she composed herself, and, rather to my disappointment, she told me; but the position of the piano placed me within two feet of the medium as she sat facing her audience, just over my shoulder.

I did not see her "go off" (as I have subsequently heard), which may have accounted a little for the surprise and shock I received when I was signalled to stop playing.

A loud, booming male voice was uplifted in a short, sincere prayer, delivered with all a preacher's style, at the close of which I turned on my piano stool and listened for about an hour to a very fine and ably-delivered address, all in this same pulpit-manner delivery.

As I think about that amazing hour, I have the greatest difficulty in remembering that what I actually saw was a slightly-built woman, because the personality had completely changed. I seem to remember an elderly and rather

austere man, with an earnest face—a Robert Carlyle. A strange trick of the hands was very startling (in a woman), a feeling for the lapels of a jacket or perhaps for the front of a surplice, and not finding them, gripping and holding for extended periods the scanty fulness over her breasts. There was a rising on the toes that we are familiar with in some lecturers; but above all this a deep vibrating male voice emanating from a woman, who in her normal condition spoke so gently in soporano tones.

The lips were lifted from the teeth in a manner I had not noticed before, and have subsequently checked as not being a characteristic of the uncontrolled medium; the head was held high, and a suggestion of great power and ability impressed me, as also the complete lack of fatigue, standing there without notes of any sort, without rest for the hands and without a drink of water, speaking continuously, with the time taken in question and answer fully one hour and a half.

When we listeners, sunk into speechlessness by amazement, seemed to have no further questions to ask, this extraordinary spirit said "I will withdraw," and added "It will be well not to speak to the instrument for a few minutes after I am gone."

With that the medium became seated, and without much delay, and only a little unsteadiness of the breathing, came to the ordinary personality, her face losing in an instant that extraordinary something with which it had just previously been lighted up.

"What am I to do about this?" I asked myself. "Can I go on just the same as usual and tell nobody? Shall I ever be the same again?"

I came to the conclusion that this is the new Spiritualism, and that phenomena of various sorts would have no appeal for me and many like me. My one anxiety is to see this extraordinary medium obtaining the hearing which she deserves. It can only be a question of time, and for the sake of humanity may that time be short.

It is difficult from the full spate of that address to snatch cupfuls that shall be intelligible.

"Where are the Dead?" demands one of the great dailies. They interpenetrate us; they move at different rates of vibration to us, and hence are invisible, but they live. What are they doing? They do not need to work for a living; to feed or to clothe; but they are fully occupied. They have their schools; they learn and teach. They have their religious sects and schools of thought on that side, as on this. "He speaks as far as he knows," this spirit informed us, but he does not pretend to all knowledge. The "Great Ones" have explained it thus.

The sun might be taken as the physical body of God. There are seven principal rays, and many minor ones, who are the great teachers of mankind. There were those who guided our footsteps, met us on the threshold and explained the way, but they were not necessarily our own loved ones. We should see these again, but should not again live in families, but rather with our equals, those kindred souls.

There was nothing new under the sun; every thought and invention we astonished the world with as "ours" had existed in the "All-Mind" since the beginning of time—to use a finite phrase—and we only succeeded in bringing it through and making it plain to ourselves and to each other.



MORAL USES OF THINGS APPARENTLY EVIL.

It is an absolute fact that the whole creation is groaning, burdened with undeserved liabilities, and of reactions of evil. Is not the war of one part of creation upon another sacrificial, making the doctrine of vicarious suffering scientific? Until we see far enough into God's designs for the perfecting of humanity we shall always be handicapped with blurred visions of His wisdom and omnipotence. The apparent evil may be working for us an unconceived amount of good.

In any case, God's thoughts and ways are not as ours. We need to study Him from a higher platform, then many of the mysteries may disappear in the light of eternal love.

—E. P. PRENTICE.

Dr. L. R. G. Crandon in London.

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

A keenly interested audience listened Dr. L. R. G. Crandon, of Boston, U.S.A., deliver the second Felicia R. Scatcherd Memorial Lecture in the Grosvenor Hall, 115, Wigmore Street, London. The lecture was given under the joint auspices of The London Spiritualist Alliance and The British College of Psychic Science, Mrs. Hewat McKenzie, President of the B.C.P.S., presiding.

In her opening remarks Mrs. McKenzie referred to the great interest the late Miss Scatcherd had taken in Spiritualism and psychic science. She had made some real contributions to the subject of ectoplasm and the radio-active elements of the human body. Dr. Crandon's lecture would help to support a cause for which Miss Scatcherd also worked, namely, a Benevolent Fund to aid distressed Spiritualists.

The Chairman referred to her personal experiences with "Margery," the famous medium and wife of Dr. Crandon. She had sat with her in Boston as recently as last Spring. A more efficient psychical researcher than Dr. Crandon it would be impossible to find, while his courage in the cause of truth was phenomenal. His home had truly been a "Liberty Hall." He and his wife might be likened to the merchant adventurers of old. Perhaps no one in the whole world had held up the flag of research in psychic matters higher than Dr. Crandon and his friends.

Dr. Crandon said that he and his wife had been interested in psychical subjects in a practical way for about five years. Their interest had always been from the scientific point of view. Where they had arrived could be adduced by the audience as the lecture proceeded. He would be dealing with facts which should be of the highest importance to the human race. Philosophy, springing from supernatural phenomena, was important, although it might not be regarded as so vital as the scientific aspect represented by the facts—the results of their experiments. Orthodox science did not yet recognise these facts because they fell into different categories from those commonly dealt with. Nevertheless, orthodox science would have to deal with them sooner or later.

The scientific situation was paradoxical, as, based on materialistic philosophy, science often maintains that when we die we are dead, therefore there is no survival; the possibility is ruled out before the enquiry is started.

One of the difficulties in deciding what is evidence of the existence of a spirit world is that our three-dimensional experience probably expresses some sort of cross-reality in life. We are led to ask: What kind of world can it be in which we can pass from one state of existence to another? That other world may be more or less transcendental to the first.

If there be any kind of survival, that survival must carry with it memory. Therefore, to advance a study of this sort, we must get some facts from the memory of the unseen communicator.

Reference was made to the type of individuals who had consistently experimented with "Margery," whose test seances had been conducted twice a week since 1923. They and the conditions laid down left nothing to be desired. Adverse criticism could arise only from deep scepticism entertained at the expense of fairplay and reason. This was amply demonstrated by the sixty photographs thrown upon the screen, showing the cabinet and other paraphernalia scientists had used when experimenting with "Margery," who never made any complaints or raised objections when the interests of science were at stake.

The possibility of Dr. Crandon acting in collusion with his wife was removed in all cases where eminent scientists experimented with "Margery" alone, the results usually being one hundred per cent. successful.

Pictures were exhibited of the specially constructed "voice machine," devised for the purpose of proving that "Margery" could not produce the voice known as "Walter," who claimed to be the brother of the medium, and who

died several years ago. This voice was able to speak thirty feet distant from the medium, and had actually heard a floor away from "Margery." It is indubitably independent of the anatomy of the medium, and represents in every sense "a member of the circle."

Special reference was made to the obtaining of "Walter's" finger prints, some of them under conditions quite beyond normal power to procure. Photographs illustrating the remarkable nature of these phenomena evoked applause from the audience. Seventy-five thumb prints had thus obtained, and they had been submitted to finger print experts in Berlin, Munich and Scotland Yard. The reports were that they were thumb prints of some person who made them with human skin. They were certainly not the thumb prints of any of the experimenters, but evidence showed that they coincided with the thumb prints of Walter, the deceased brother of Mrs. Crandon.

The acme of the finger print tests was reached when Dr. Tillyard, one of the leading biologists, asked "Margery" to sit for this phenomenon in a house in which neither she nor Dr. Tillyard had ever sat. They were locked in together after "Margery" had been carefully searched by the Secretary of Dr. Tillyard. Three characteristic finger prints of "Walter" were obtained.

Mrs. Crandon's mediumship is not limited to psychical phenomena. Her subjective mediumship is at least equal to her objective, and equally convincing. Dr. Crandon recounted with his customary clearness a series of remarkable cross-correspondences that had been obtained through "Margery," Valiantine, the famous "voice" medium, and Dr. Hardwicke. Each medium sat in carefully-conducted seances at the same time in towns far apart, and obtained fragments of messages, which, when brought together, made sentences of complete sense, corresponding with previously existing messages unknown to any living person until after the tests were completed. The lecturer carefully explained the system under which these experiments had been conducted. They were masterpieces of organisation for the purpose of eliminating all possibility of telepathy or collusion.

Examples of Chinese script obtained by "Margery," who is entirely ignorant of that language, were thrown upon the screen. Experts in this Oriental language had confirmed the accuracy of the script, admitting that in one case the time in which the complicated characters had been written was quite beyond the normal power of the most accomplished Chinese writer.

Dr. Crandon ended his engrossingly interesting lecture with an appropriate appeal to the philosophical significance of the subject, in which he referred to the legitimate desire of people to catch a glimpse of the land which lies beyond the "setting sun."

A TELLING PAMPHLET.

The Rev. Charles Tweedale has just published the 28th edition of his telling pamphlet, "Present Day Spirit Phenomena and the Churches" (3d.). This little brochure has circulated throughout the whole world, and makes a strong appeal to all who have been trained within the Christian Churches. In his latest edition Mr. Tweedale says: "The third great error of the modern church, the idea that communication between mortals and the departed does not take place in these days, is the direct outcome of the former. A church which holds that the departed are asleep has evidently no room for a practical belief in the Communion of the Saints. The Communion of Saints, as defined by the Church, includes communion with the angels, with the faithful departed, and with the faithful still on earth in the mortal body. It is evident from the above consideration that the Communion of Saints must consist largely of communion with the dead. Communion means fellowship, mutual intercourse. There can be no effectual fellowship and mutual intercourse without communication. Psychic phenomena constitute the only effectual and recognisable means of this communion with the dead and with the spirit world. It is idle to deny it."

Mediumship and Guides.

ADDRESS BY MRS. ANNIE BRITAIN.

THERE was an overcrowded and intensely interested audience at the Theosophical Hall, Sheffield, on December 17th, when a public meeting was held under the auspices of the Sheffield Society for Psychological Research, which was presided by Mrs. Annie Britain, of London, the well-known clairvoyant and trance medium. The subject dealt with was "Mediumship and guides," and was followed by clairvoyant descriptions.

Dr. Frank Ballard, who occupied the chair, in introducing the lecturer, made reference to the articles appearing in "The Daily News," and indicated his intention to deal with the matter in his presidential address on January 17th.

The lecturer emphasised the fact that we were all spirits now. It was a mistake to talk about the supernatural. There could be nothing above Nature. There are many things supernatural because all our experience is limited. We had two sets of faculties corresponding to the two bodies which we each possessed.

Mediumship was the distinguishing feature of Modern Spiritualism. It has always existed, but has not always been known by that name. The man in the street asked: "Why are mediums necessary?" Such a question was evidence of ignorance. A medium was but a recording instrument, whose sensitiveness had been developed and trained, and the power of mediumship was a possibility for everyone. It merely consisted in developing the psychic faculties which were the common possession of the whole human race. It demanded the quiescence of the outer senses in order that the finer senses may register sensation. It was difficult to listen to a skylark when a brass band was playing, and the finer sensations of the spirit world could not be recorded faithfully until the coarser vibrations of the physical world were cut out or overcome.

We all have guardian angels who travel the road of life with us. They are merely individuals who have gone a little before us, and who are awaiting us. We all attract the guides we deserve. The spiritual minded man will attract guides of that type, and the criminal will attract his like, but a guardian spirit could always guide and warn and inspire. It was necessary for mediums to learn how to use themselves, and to select those who should work through them. The well-intentioned, high-minded person could always attract a band of guides who would keep undesirable spirits away.

She thought it was unwise for people to go into developing circles before they had a good knowledge of the subject of Spiritualism. It was sometimes argued that mediums were ignorant, but the possession of psychic faculty was the common property of both the ignorant and the learned, and too often the learned were wrapped up in their own conceit. Jesus Christ knew his business, and he certainly did not bar any individual because of ignorance. In fact, the majority of his Apostles were deliberately chosen from the ignorant classes, and the spirit world is as much at the service of one man as another, for we are all immortal souls.

For the individual who desired to develop mediumship it was necessary to take time to get into a state of quietude, to close down the physical senses as far as possible, in order that the deeper senses might awaken to the harmonies of the spirit world. There should be many windows to the spirit world. It was necessary to tear away the blinds of superstition and sweep up the debris of decaying faith. Mrs. Britain illustrated her points with many facts drawn from her wide experience.

After a short pause the lecturer gave a number of spirit descriptions and messages.

To a lady there was described a spirit form of a gentleman of 60 or 65, whose name was William, and of whom a detailed description was given. This was recognised as the father of the recipient. To another lady there was described a young lady of 28, with brown eyes, looking very well, and showing signs of a wasting disease, and of a religious type of mind. A spirit lady of about 70, whose name

was Sarah, and who was a Wesleyan, was also described to the same person. With her was someone who was called Thomas, and she had been the mother of five sons. Both of these were recognised. To another lady was described an infant sister named Margaret Alice. To another member of the audience there was described a boy named George Rogers, about 20 years of age, who was killed in the war; light brown hair, and who was nicknamed "Copper Nob." He said he had met "Ted." To another gentleman was described a lady who died of cancer, and whose name was Mary or Maria. She passed away a long time ago, and three of her dear sons had joined her. A gentleman recognised this spirit as his mother. Another member of the audience received a description of a lady named Fanny, with a long face and dark eyes, about sixty years of age. She was connected with Annie or Hannah through Ernest, and was in touch with Ernest and Jane. This, too, was recognised. Altogether some fourteen descriptions were given, accompanied in most cases with names and evidential details, and all were recognised by the recipients.

A very hearty vote of thanks was proposed, seconded, and carried with great applause.

CAN YOU HELP?

Mrs. TURTLE, Assistant Secretary of the S.N.U., informs us that up to the present over fifty parcels of clothing have been sent to the distressed mining areas of South Wales. These have been distributed to many centres, and there is still a need for clothing for poor children and adults. Parcels may be sent to Mrs. Turtle, c/o S.N.U., 102, London Road, Manchester.

MR. VOUT PETERS—GLOBE TROTTER.

Mr. A. VOUT PETERS writes to say:—

"No doubt many of my London friends were surprised in the early part of November to see me still in London, as it had been announced in 'our paper' that I was going to Iceland. I was at that time unfortunately held up by a strike in Hamburg, which prevented the Icelandic shipping coming to England. Whilst at home, however, the Secretary of the Swedish Spiritualist Society called on me, and asked me to go over to Sweden early in the New Year, 1929, when I had some free dates, which I accepted, and I am therefore leaving on Jan. 9th.

"In the meantime I met a Finnish friend of mine, who suggested that as I would be so near Finland, I might as well go over there too, and do some work. I at once wrote to Finland, and a warm welcome awaits me there also.

"Our Icelandic friends are awaiting my arrival too, and so I intend going on to Iceland via Denmark afterwards. All this will mean that I shall be away from England for at least three months. Would any or all Societies who have engagements with me until at least the end of March please cancel those engagements, as I feel that this call cannot be ignored that has come to me from our Northern friends, where mediums are very scarce, and at home there are many who can take my place. It might interest your newer readers to know that I worked in Sweden as early as 1901, and in Finland many times. Denmark I have been closely in touch with since 1908. Iceland, too, I visited in 1922, so that going back to these countries will not be new ground. I hope from time to time to let your readers hear of the progress of the work in the Northern latitudes. Hoping that our work will continue to prosper during 1929."

REASON is like a telescope—you can arrange it so that with it you can see only the things near you. But it has other powers. By drawing it out, and properly adjusting the glasses, you can make what is near you to grow dim, and the things far off to come near, and, by-and-by, when the lenses are all right, you can see beyond the stars, and into the heavenly city, and the magnificent background to your view is the glory of God.—H. W. BEECHER.

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FRIDAY, JANUARY 4, 1929.

Investigation Must Confirm Truth.

THE New Year opens with great promise for all Spiritualists. Spiritualism is upon everybody's tongue, and is occupying everyone's mind. The press publicity of the past year, and the present controversy in "The Daily News," form an accumulative pile of material upon which even "the man in the street" is commenting. In the tramcar, train and restaurant, as well as in the busy market place, we have heard men discussing the pros and cons of the subject.

Probably one of the best and most thoughtful articles on the subject which has been written by any non-Spiritualist is that of Mr. Alex. M. Thompson in "The Daily News" of December 28th. Mr. Thompson claims that he is a materialist, brought up in the school of Spencer, Huxley, etc., but he certainly portrays the open mind as regards psychic phenomena. He does not consider that the claim of the Spiritualist is either proved or disproved. He does not believe that the evidence proves the theory of the Spiritualist, but he is quite convinced that it proves supernatural phenomena, which are not explained by ascertained natural laws, and he urges that it would be to our advantage "to examine these phenomena by scientific methods, and with cool impartiality in research and record, and to seek their causes." Mr. Thompson says "the Spiritualists present evidences which demand inquiry. Sir Oliver Lodge, Professor Russel Wallace, Sir William Crookes, Sir Edward Marshall Hall, Sir Arthur Conan Doyle, and Mr. Blatchford are witnesses whose testimony cannot be ignored."

The fact is, that in "The Daily News" inquiry the terms of reference, however explicit they appear, are hopelessly vague. Everyone knows that the claim of Spiritualists rests upon the validity of certain phenomena, and the first point to be discussed is whether the phenomena themselves are actual physical facts, which can be recorded and observed. The fact that they cannot be repeated at will does not by any means rank them as unscientific. An eclipse of the sun cannot be repeated at will. Certain heights of the tides, observations of thunder and lightning, in fact many of the larger phenomena of space cannot be repeated at will in the laboratory, but they are none the less the subject of scientific research.

Since Spiritualism involves the relationships between human beings, it is obvious that such relationships depend upon a mutual approach. We referred a little while ago to the case of Mr. Blatchford, who recently approached the subject with the view of determining whether or not his wife survived, with the result that he came across evidence that she did survive. One of our critics has suggested that that is precisely the case. If a man WANTS to find spirit communion, he will deceive himself into belief he has found it, and that until such a desire is brought into the inquiry his research is invalid. But surely it is plain and clear that

if a man goes to the telephone, any reply to his call depends upon the co-operator at the other end of the line. Imagine he is deluded into believing that a voice speaks from the other end of the line merely because he is anxious for such a reply is sheer folly, and we were careful to say that in any attempted communication with the spirit world success depends very largely upon whether there is or is not someone at the other end of the line who is interested in the inquirer. That is surely a simple fact in human relationships.

It is often a complicated business to test the identity of a person one is speaking to on the telephone. We have tried it on a score of occasions, and it forms an interesting experiment, and yet the time comes when we feel so certain as to the identity of the communicator that further scepticism of his identity is disarmed; though even then there are a hundred and one mannerisms and turns of phrase which none the less convincingly reveal his identity.

The position taken up by Mr. Thompson is that there are phenomena which definitely need examination and explanation. Mr. Thompson trots out the theories which have been bandied about pretty freely in the last dozen or twenty years. "Latent subconsciousness, telepathy, and normally acute perceptions, subliminal personality, etc." The experiments of the hypnotist may afford a clue." In making such suggestions Mr. Thompson is merely repeating the scientific jargon of the past few years. It is as well to remember that all these suggested explanations are quite as theoretical in themselves as are the Spiritualist's claims. They are mere theories used in an attempted explanation of certain facts. They may be right, they may be wrong. Either of them may cover a certain proportion of the facts, and by using them a large percentage of the phenomena may be satisfactorily explained, but all of them combined do not explain the WHOLE of the facts, while the claim of the Spiritualist DOES cover the whole ground of the facts and is the only one that does so. If any theory whatever is to be adopted it must surely be the one which covers the whole ground of the facts, rather than one of those that only explain them in part.

Over fifty years ago, when Crookes' researches were laid before the world and the Dialectical Society's report was presented, there arose the claim that telepathy, sub-conscious faculty, hallucination, hypnotic and other suggestion, etc., could account for the facts presented by the Spiritualist. In the early 80's the Psychological Research Society was formed, and was deliberately formed for the purpose of finding an alternative explanation to that of the Spiritualist. The S.P.R. did excellent work, particularly during the days of F. W. H. Myers, and no one is more grateful to them than the body of thoughtful Spiritualists. But in spite of all their labours and all their expenditure of time, energy and money, it is still true that no hypothesis which covers the whole ground of the facts has yet been discovered, save that of the Spiritualist. It must not be forgotten either that many of the original members of the Psychological Research Society, who started in a decidedly sceptical frame of mind, have become convinced that spirit communion is a fact, and have not hesitated to say so. One might instance such names as Myers, Gurney, Barrett and Lodge in this connection. Their conviction of spirit communication has been forced upon them by the sheer logic of the facts, though they have not hesitated to show in their writings and statements a degree of caution which is often irritating to Spiritualists. The experiences of the last fifty years then would seem to show that the scientist, with all his knowledge, his training and his accumulated experience is absolutely unable to produce any better theory to cover the admitted facts than that put forward by the Spiritualist. That is the plain fact.

We are at one with Mr. Thompson in his call for further and more extended experiment. If hypnotism can throw any light upon the problem, if the investigation of the subconscious can help us, if pathological and psychological states of the human mind can illumine a complicated problem, every Spiritualist will hail the investigation with the greatest pleasure, and do all he possibly can to help. Certain it is that as long as the investigation is strict

scientific and unbiassed all the light which it can throw upon the problem will only strengthen the Spiritualist hypothesis. To take the case of Professor Richet. Here is a man who has spent thirty years in the investigation of the phenomena. He has been compelled to admit the phenomena. He refuses to adopt the Spiritualistic theory, with the result that HE HAS NO THEORY, because there is no other theory yet propounded which can explain the facts brought under his notice. He is on the horns of a dilemma. Either he must adopt our hypothesis, or he must remain for ever "on the fence." If further scientific investigation can help to resolve his doubts either one way or the other, let the examination proceed, but there are a mass of facts, insignificant in themselves, which none the less are so vast in their cumulative weight that to the man who knows their strength and value at first hand they are overwhelming.

The weakness of Mr. Thompson's position is that it opens the way to the wiseacres, who simply say, "Ah, if you only knew the problems of psychology. If you only understood the pathological possibilities of mankind." But these wiseacres never attempt to enlighten our path. As a matter of fact, they are very largely using the field of scientific uncertainty to cover their own ignorance. From such people nothing can be expected.

Let the inquiry go on. The man who has been talking day-by-day (not through a medium, but in his own home) with his loved ones, who is as certain of their presence as he is of the members of his own family round the table, is left in no doubt as to their identity. It must not be forgotten that the professional mediums are few in number. There must be well over ten thousand amateur mediums in this country who are unknown to the public, who have no desire to parade themselves before the public, but who are content to enjoy the sweets of spirit communion in their own homes, and do not care the turn of a copper coin whether other people accept Spiritualism or whether they do not. They are the strength of Spiritualism, and will ever remain so. To them Spiritualism is not a stormy argument, but an everyday enjoyment, and for them tests which will bear no other explanation have become an everyday part of normal life. The query of the scientist, the scoffing of the sceptic, the doubts of the superficial are but the buzzing of bees in the sunshine.

CURRENT TOPICS.

THE WILL TO BELIEVE. SOME of our critics are very fond of suggesting that Spiritualistic communication is chiefly a matter of the "will to believe"; that, in a word, an individual who wants to believe a thing will accept hints and suggestions as conclusive evidence of the thing which it is desired to believe. It does not seem to strike them that the same argument may be employed as relating to their own particular dogmas or conceptions (even when they claim to have none). Dogmatic non-belief is quite as bad as dogmatic belief, and the man who will not accept any evidence, however conclusive, but prefers to believe that his senses and automatic instruments cannot be trusted, rather than accept something which is not in accordance with his preconceptions, is quite as bad as the individual who swallows the whole of the 39 Articles. The will to believe accounts for a great many things, but we are not at all sure that blind incredulity is any better than blind credulity.

FRIENDS WITH THE GREAT. WE are prompted to these remarks by a couple of articles in "The Freethinker," which profess to be the confessions of a one-time Spiritualist, who now has some doubts as to the validity of Spiritualism. The writer, who appears to have lived in the North of England, says: "The years 1897 to 1907 saw me most fervently devoted to occult investigation. I made many personal friends in the Spiritualistic circles of that time. Men like J. J. Morse, Hudson Tuttle and Thomas Olman Todd, and women like Mrs. Handinge-Britten, Mrs. Piper, and Eusapia Palladino were my daily intimates. Since Mrs. Britten passed behind the

veil in 1899, and during the last two years of her life was almost an invalid, and saw very few people, those two years did not afford much opportunity for a daily intimacy. Mr. J. J. Morse during 1897 to 1902 was living in London, and only occasionally visited the North, and then went to the United States for several years. Hudson Tuttle was an American, who never was in England. Mrs. Piper and Eusapia Palladino were only in England a few weeks, and were then under the surveillance of the S.P.R., and daily intimacy, it appears to us, would be extremely doubtful. The reliability of such statements is certainly open to serious question.

A "PEEPING TOM."

LATER the writer says: "I often shared the platform with J. J. Morse (then editing 'The Spiritual Review'), and I realised that while he—in what was termed *france*—was addressing the immense audience his gifts invariably called together, his keen gaze, through the veil of what appeared to be sealed eyelids, was taking in every tiny detail of the thronged hall. These details he used with startling effect when 'question time' or 'clairvoyance period' arrived. His powers of verbal description were marvellous. My own gifts in that direction are not altogether negligible, so I soon discovered something. With this discovery I afterwards challenged him. I was given a laughing agreement, and the added phrase, 'I am really describing what I do see, am I not?' There is a suggestion here that Mr. Morse's *france* state was a sham, despite the fact that on scores of occasions it has been certified by medical men, but we wonder what would be the value of a *france* medium seeing his audience. To anyone who knew Mr. J. J. Morse, and was familiar with his mediumship, the matter presents a puzzle.

HOW IT IS DONE.

THE next paragraph, however, resolves the riddle. The writer says: "What Mr. Morse did was to describe to a person at the back of the hall the appearance of some (living) person in, probably, the front of the hall. First came the preface: 'I see with you a spirit friend, whose appearance is as follows . . . Ingenious? Convincing? Let me assure my readers that J. J. Morse was able to procure 90 per cent. of recognitions, for virtually every member of the audience believed or wished to believe that the personal identity, involving memory, persisted beyond the grave. They came to the meeting more than half convinced already.' To secure 90 per cent. of recognitions would stamp Mr. Morse as a useful clairvoyant—which he never was.

DETAILED GENERALITIES.

MR. YOUNG continues: "A typical description would go something like this: 'Madam, you, the third from the right on the fourth seat from the back of the hall—hold up your hand, please—yes, you! I see with you, touching you gently on the shoulder, the form of a young man. He has a fair complexion, downy one might also call it, a long fair moustache, and curling light brown hair. His eyes are grey, and his teeth, as he smiles, are white and shapely. His manner is quiet and self-possessed. He answers to the name of William. Ah! you recognise the form? Thank you! His message is 'Cheer up—the trouble will soon be over—there's a silver lining to every cloud.' . . . And now, sir, I see with you—I mean the gentleman wearing a brown suit, whose hand is at his chin—you on the fifth row from the front—I see with you. . . . At intervals of two or three purely imaginary descriptions would come an actual prototype from the audience. Thus at last the clairvoyant would hit upon the actual living young man with downy complexion and grey eyes of a few minutes before. This fortunate youth would have described to him some other living person in the audience. Ten to one he would stand perfectly convinced that he had recognised the spirit form of a dead friend or relation."

A DISCLAIMER.

WE are amazed at the imagination of a writer who can make such statements. Mr. J. J. Morse was on the platform as a public speaker for fifty years. During thirty of those years

we were personally acquainted with him—sometimes a guest in his house. Ofttimes we have taken the chair for him, and were on the greatest terms of intimacy with him, and we assert emphatically that J. J. Morse never gave a description to a public audience in his life. Such a thing as describing spirits was absolutely outside his domain, and he never attempted it. Mr. Morse travelled through the whole of the United Kingdom, the Channel Islands, the United States of America, Australia and New Zealand, and during the whole of that time never essayed a single description. It was not his forte or his type of mediumship, and he never claimed that on any occasion he had the clairvoyant gift. Consequently, the statements of Mr. Young are totally false and absolutely misleading, and have not a shadow of truth in them whatever. The whole statement is a clever concoction, showing a vivid imagination. "The Freethinker" is very fond of alluding to the falsehoods that are told to bolster the various forms of faith. It is just as well to realise that such failings exist as truly in one camp as in another.

WHAT IS FREEDOM?

IN "The Daily News" discussion Sir Oliver Lodge chided Mr. J. M. Robertson, the apostle of free thought, with the statement that a freethinker appears to be a man who is free to believe anything which suits his preconceptions, independent of evidence. Certainly that statement would appear to have a particular application to Mr. Young.

THE ONUS OF PROOF RESTS ON THE AFFIRMATIVE.

INCIDENTALLY, Sir Oliver was able to point out to Mr. Robertson that in every case where investigation had been made into the possibility of mediums keeping lists of names and addresses, the statement had been proved to be false, and Mr. Robertson in reply sidetracks the matter by referring to the charge against "American" mediums, and says that his own statement was made on the strength of explicit and detailed information by Americans who had found strong occasion to investigate. Mr. Robertson ought at least to give us names or some reference which would enable us to verify such a statement. It is not sufficient to ask Sir Oliver Lodge to prove a negative. If Mr. Robertson makes the statement, it is up to him to show that it is true. It is easy to allude to "frame-ups" by mediums. Mr. Robertson does not seem to realise that there have been frame-ups by such men as Houdini and others, with the sole purpose of discounting the facts of Spiritualism, and, as will be seen above, some of our critics do not hesitate to state the most barefaced falsehoods in order to accomplish their ends. We are still wondering as to the exact degree of freedom which is enjoyed by freethinkers.

A NEW PAMPHLET: THE CHAFFIN CASE.

THE TWO WORLDS Publishing Co. have to thank the Society for Psychical Research for permission to re-publish "the Chaffin Will Case" as a cheap pamphlet. It is one of the most convincing cases of spirit intervention which have been recorded in recent times, and is now on sale at 1d., post free 1½d., from this office. Spiritualist Societies and Churches can be supplied with quantities at reduced rates, and would be well advised to see that the pamphlet gets wide circulation. As evidence of spirit return it is conclusive.

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Transitions.

F. H. CLARKE (PORTSMOUTH).

FREDDIE CLARKE, who passed over at a comparatively early age in Portsmouth Hospital on Dec. 26th, was formerly President of the Battersea Christian Spiritual Society. After his resignation, owing to the pressure of business, he devoted his spare time to platform clairvoyance and circle work. Eighteen months ago he developed a lung complaint which compelled him to cancel all engagements, and after many months in two London hospitals, he was removed to Farnborough, in the hope that the purer air of the country would save him. He was an ex-service man, and a shell wound left him with a damaged and deaf ear, and, like many others, the hardships of the war undermined a none too robust constitution, and arrested his psychic development. Sympathy will be felt with Mrs. Clarke, his mother and inseparable companion, who bravely writes, "I must not grieve; I know he is happy, and my loss is his gain."

MR. RICHARD AYRISS (COVENTRY).

THE Committee and members of Lockhurst Lane National Spiritualist Church, Coventry, regret the passing to the higher life of their founder, Mr. Richard Ayriess, who founded the church ten years ago, and was President for eight years in succession, where he has done useful work as a healer, also at London and Leicester. Mr. Ayriess passed to the higher life on Dec. 15th after a short illness. The esteem in which he was held was manifested by the floral tributes which were received. The funeral took place at Foleshill Cemetery. Before the interment a service was conducted by Alderman W. H. Grant (President) at Broad Street Church, where a large number of members and friends attended. Mrs. Liggins officiated at the organ, and played his favourite hymns. Mr. Herbert Randle, of Bull Street Spiritualist Church, conducted the ceremony at the graveside, where a beautiful service was held, after which "Abide With Me" was sung. Memorial services were held at Broad Street on Dec. 23rd, also at his own church, Lockhurst Lane, where Mrs. Edith Turner (President) conducted the services.

MRS. E. E. SWINDLEHURST (PRESTON).

WE regret to have to record the passing to spirit life of Elizabeth Ellen (Lily) Swindlehurst, of Preston, aged 80 years, whose transition took place on Dec. 18th after a long and painful illness. Deceased was the daughter of the late James Swindlehurst, who was for some years the Organising Secretary of the Spiritualists' National Federation. Her mortal remains were interred at the Preston Cemetery on Dec. 21st, Mr. Frank Hepworth, of Bury, conducting the funeral, both at the chapel and at the graveside. Mr. Hepworth paid a very fine tribute to the deceased and her family, and there were a large number of friends present.

A USEFUL DIARY.

THE Diary issued by the Spiritualists' National Union is selling well. It contains a full list of the S.N.U. Council particulars concerning Trust Properties and Church owned by the movement; the officers of the various District Councils; particulars of the International Spiritualists' Federation, and colonial organisations, as well as the Secretaries of all the Districts under the Lyceum Union. The dates of the meetings of the District Councils are particularised, and the Diary gives a week to a page, while at the close there is an engagement list for the year 1930. It is a handy size, and admirably got up. The Diary can be obtained for 1s. 9d., post free 1s. 11d., from the Spiritualists' National Union or THE TWO WORLDS Office, 10 Corporation Street, Manchester.

WE are all writing books—histories of our own lives and we can omit nothing, soften nothing. Only the naked truth can be marked upon those pages.—H. W. BEECHER

REPORTS OF SOCIETY WORK.

SPECIAL REPORTS.

150 words are inserted free. Above that number a charge of 3d. per line is made. Send stamps with your report.

HALIFAX: ST. PAUL'S.

ONE of our most earnest and faithful members, Mrs. M. H. Chapman, passed the Higher Life on Dec. 19th. The funeral took place on the 20th at All Saints' Churchyard, and was conducted by Mr. Ben Cartor. Many members and friends were present, and hymns were sung at the house and graveside. Mrs. Chapman was a medium whose services were ever given freely for the good of our truths, and her noble life was an incentive to all to follow the highest and best. Her influence will be felt with us in the work of her dear sons, who are splendid helpers in the Society and Lyceum.

NORTHAMPTON.

ON Sunday, Dec. 16th, the Lyceum conducted the services throughout the day, and the evening service in particular was a great event, the special feature being a short conversation between "the man in the street" (Tony Smith) and a Spiritualist (Hilda Sumner). The conversation was conducted by an Agnostic (Mr. G. J. Purver) and a Lyceum Leader (Mrs. G. Sawyer). The event was very pleasingly received. Songs, recitations, musical readings and choruses were interspersed throughout the programme, and the Lyceumists acquitted themselves excellently. Mr. Purver gave the invocation and Mrs. Emery the benediction; while clairvoyant descriptions were given by Mr. J. Walden, of Northampton. In the afternoon Mrs. Ashby gave the invocation and Mrs. Lawman the benediction. Despite the inclement weather there was an excellent attendance.

READING.

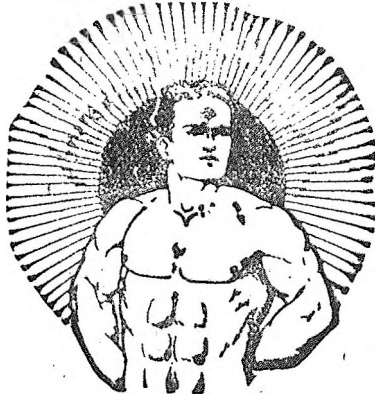
DEC. 5TH marked the occasion of the second annual bazaar in connection with the above church. It was opened by the Mayor of the town (Alderman Robson), and supported by the Mayor's wife, to whom a charming bouquet was presented. The various stalls were tastefully decorated, whilst the shows were quite interesting, and caused much fun. Songs and musical performances helped the proceedings along, although not quite so successful as last year's effort, yet one and all are to be congratulated upon the useful amount raised over to the Treasurer.

Mr. H. S. Berry (President) welcomed the Mayor in a few well-chosen words, supported by Mr. E. B. Deadman (Vice-President). The Mayor, in responding, said he believed they were doing their best along the way they were paved to be right to reach what he hoped was the common goal of all, to increase happiness in the world, and to better the conditions of their fellow creatures.

The stalls and side-shows were in the charge of the following: Refreshments: Mrs. Berry, Mrs. Buckley, Miss James, Miss Brett. Useful Stall: Mrs. Lovelock and Mrs. Constable. Stationery and Confectionery: Mrs. Pickersley. Lyceum Stall: Mrs. Laurence. Toy Stall: Mrs. Perkins and Mrs. O'Keefe. Fortune Telling: Miss Gladys Fellock. Competitions: Miss Maisie Green, Miss Kathleen Deadman, Mr. Guss, Mr. Wilkins, Mr. Bundy, Mr. Ward, Mr. A. Laurence, Mrs. Mathews and Miss Thompson.

STOP DRUGGING. GET BACK TO NATURE

Throw your half-filled bottles of dope and poison into the garbage tin—they'll do less harm than in your stomach. Get back to Nature; consider how she cures, and give her the proper assistance. Nature needs strength and nourishment. Drugs are poison, and poisons don't give that.



If you are nervous you can quiet your nerves with poison, but just as soon as the stunor wears off, the trouble returns worse than ever. Works like whisky. A man can fill up on liquor because it makes him feel good, puts false energy into him for a while, but when the alcohol stops working, his nerves trouble him far more. Like whisky, every dose of drugs calls for another. Dosing weak nerves, weak stomach, liver, or kidneys with drugs won't restore them to proper working order. Nature must have her new energy, and you can get that only from electricity.

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NEW SECRETARIES.

ETHICAL SPIRITUALIST CHURCH, LAWSON STREET, PRESTON. — Mr. J. WOOLLEY, 4, Mersey Street, Preston.

Mr. HORACE LEAF holds an "At Home" every Wednesday at 3. Private developing class forming. Particulars on application.—41, Westbourne Gardens, Bayswater, London, W2. Phone: Park 6099.

TO LET.—Furnished Bedroom, suitable for business person. Breakfast optional. Also a few more earnest seekers needed in Private Home Circle; held on Tuesdays and Fridays at 8.—HUGHES, 311, King Street, Hammersmith, W6.

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SOCIETY ADVERTISEMENTS.

Manchester Central Spiritualist Church
ONWARD (LARGE) HALL, 207, DEANSGATE.

SUNDAY, JAN. 6TH, at 6-30, Mr. MAURICE BARBANELL At Ardwick Picture Theatre. An OPEN CIRCLE (Public) will be held at 16, Atkinson Street, every Sunday at 3. Conductor: Mrs. A. BURNETT. SUNDAY, JAN. 13, Mrs. E. CROWTHER.

Manchester Society of Spiritualists, 38, MASKELL STREET.

SATURDAY, JAN. 5TH, at 4, LYCEUM CHILDREN'S PARTY.

SUNDAY, JAN. 6TH, at 10-30, LYCEUM. At 3. SERVICE.

At 6-30, Mr. BARBANELL at Ardwick Picture Theatre.

MONDAY, at 8, Mr. ARMSTRONG.

WEDNESDAY, 3 & 8, Mrs. LANGFORD. Whilst DRIVE every Tuesday at 8. 6d.

Longsight National Spiritualist Society SHEPLEY STREET (opposite Pit) Entrance, King's Theatre).

SUNDAY, JAN. 6TH, at 6-45 and 8-15, Mrs. WILMOTT.

MONDAY, at 8, OPEN CIRCLE for Healing and Clairvoyance.

TUESDAY, at 8-15, Mr. ROY MORGAN.

THURSDAY, at 8-15, Miss A. BARTON.

SATURDAY, at 8-15, OPEN CIRCLE.

SUNDAY, JAN. 13TH, Mr. J. BEEL.

Collyhurst National Spiritualist Church, COLLYHURST ST., MANCHESTER.

SUNDAY, JAN. 6TH, at 10-30, Lyceum. At 3, 6-30 and 8, Mr. L. GEE.

MONDAY, at 3 and 8, Mrs. HIBBERT.

WEDNESDAY, at 3 and 8, Mrs. SHAW.

SUNDAY, JAN. 13, Mrs. WOLFENDEN.

Miles Platting Progressive Spiritualist Church, COGLAN STREET, LODGE STREET.

SUNDAY, JAN. 6TH, at 2-30, LYCEUM. At 6-30 and 8, SERVICE.

MONDAY, at 3 and 8, SERVICE.

THURSDAY, at 3 and 8, SERVICE.

SUNDAY, JAN. 13TH, SERVICE.

Every TUESDAY and SATURDAY, at 8, PUBLIC CIRCLE. Developers invited.

Moston Spiritualist Church and Lyceum CHURCH LANE, MOSTON.

SUNDAY, JAN. 6TH, at 10-30, Lyceum. At 3, OPEN CIRCLE.

At 6-30, Mr. ERIC COTT.

WEDNESDAY, at 8, OPEN CIRCLE, Mr. WHITELEGG.

SATURDAY, at 8, PUBLIC CIRCLE.

Moss Side Progressive Lyceum Church STANLEY GROVE, MOSS LANE WEST.

SUNDAY, JAN. 6TH, at 2-30 and 6-30, OPEN SESSION.

At 8-15, OPEN CIRCLE.

Newton Heath Spiritual Church, ALLEN STREET, MANCHESTER.

SUNDAY, JAN. 6TH, at 2-30, LYCEUM. At 6-30 and 8, Mrs. BOOTH.

MONDAY, at 6-30 and 8, Mrs. WORTHINGTON.

THURSDAY, at 8, Mrs. MYCOCK.

SATURDAY, CHURCH PARTY AND CONCERT.

Milton Spiritualist Church, BOOTH STREET, ECCLES.

SUNDAY, JAN. 6TH, at 11, LYCEUM. At 3, OPEN CIRCLE.

At 6-30 and 8, Mrs. BENSON.

MONDAY, at 3 and 8, Mrs. LANGFORD.

TUESDAY, at 7-30, Mrs. WHITEHEAD.

WEDNESDAY, at 3 and 8, Mr. MOSS.

SATURDAY, at 8, OPEN CIRCLE.

SOCIETY ADVERTISEMENTS.

New Manchester Lyceum Church,
BRUNSWICK STREET, C.-on-M.

SUNDAY, JAN. 6TH, at 10-30 and 2-30,
LYCEUM.
At 6-30 and 8, Mrs. CROMPTON.
MONDAY, at 3, Mrs. WILLIAMS. At 8,
OPEN CIRCLE.
TUESDAY, at 8, Mrs. WILMOTT.
WEDNESDAY, at 8, MEMBERS' CLASS.
THURSDAY, at 3 and 8, Mrs. DOWNS.
SATURDAY, at 8, OPEN CIRCLE.

Pendleton Spiritualist Church.

New Address:
94, HIGHFIELD CHAMBERS, BROAD ST
SUNDAY, JAN. 6TH, at 2-30, LYCEUM,
At 6-30, Mrs. KNOWLES.
MONDAY, at 8, OPEN CIRCLE.
WEDNESDAY, at 3, Mrs. KUTTER.
THURSDAY, at 8, Mrs. EDWARDS.
FRIDAY, at 8, OPEN CIRCLE.
SUNDAY, JAN. 13TH, at 2-30 and 6-30,
LYCEUM OPEN SESSIONS.
SUNDAY, JAN. 20TH, Mr. A. CLAYTON,
of Nottingham.

Salford Central Spiritualist Church,
ST. PHILIP'S PLACE, CHAPEL STREET

SUNDAY, JAN. 6TH, at 2, LYCEUM.
At 3-15, OPEN CIRCLE, MR. BOLD.
At 6-30 and 8, SERVICE.
MONDAY, at 8, SERVICE.
TUESDAY, at 8, OPEN CIRCLE, Mr.
MORRIS.
WEDNESDAY, at 8, SERVICE.

**Colwyn Bay Progressive Spiritualist
Church,**

CO-OP. BUILDINGS, SEA VIEW ROAD
(Affiliated to the S.N.U.)

SUNDAY, at 3, 6-30 and 8 p.m.
MONDAY, at 3 and 7-30.
THURSDAY, at 7-30.
Visitors are cordially invited to all
Services.

Bournemouth Spiritualist Mission,
OHARMINSTER RD. (opposite Richmond
Wood Road), BOURNEMOUTH.

SUNDAYS at 11 and 6-30,
ADDRESS AND CLAIRVOYANCE.
TUESDAYS at 7-30 & THURSDAYS at 3.
CLAIRVOYANCE and SPIRIT MESSAGES.
THURSDAYS, at 7-30, ADDRESS and
CLAIRVOYANCE.
LOCAL CLAIRVOYANT: Mrs. W. G.
HAYTER.

Bexhill Spiritualist Mission,
"GYMNASIUM," AMHURST ROAD (Side
of Fire Station), BEXHILL-ON-SEA

SUNDAY, JAN. 6TH, at 11 and 6-30,
Mrs. STANDAGE.
MONDAY, at 3, PSYCHOMETRY.
SATURDAY, at 7, at 2, Buckhurst Rd.

Brighton Central Spiritualist Church
ATHENAEUM HALL, NORTH STREET.
(Opposite Ship Street.)

SUNDAY, JAN. 6TH, at 11-15 and 7,
Address and Clairvoyance.
MONDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 8, ADDRESS and
CLAIRVOYANCE.

Brighton Spiritualist Church,
MIGHELL STREET HALL.

SUNDAY, JAN. 6TH, at 11-15 and 7,
Mrs. M. EVANS,
Address and Clairvoyance.
MONDAY, at 7-45, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, MEETING.

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tions.—20, St. George's Square, Victo-
ria, London, W.1.

SOCIETY ADVERTISEMENTS.

Chatham Spiritual Society,
AVONDALE HALL, GEORGE STREET
(Affiliated to the S.N.U.)

SUNDAY, JAN. 6TH, at 11 and 7,
Address and Clairvoyance.
At 3, LYCEUM.
THURSDAY, at 3 and 7-15, SERVICE.

Dover Spiritualist Society,
NEW HALL, CANNON STREET.
(Entrance: St. Mary's Passage.)

SATURDAY, JAN. 5TH, at 8, and
SUNDAY, JAN. 6TH, at 11 and 6-30,
MR. HORACE LEAF, F.R.G.S.
SUNDAY, JAN. 13TH, Mrs. F. LANE.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD

SUNDAY, JAN. 6TH, at 11-15 and 6-45,
SERVICE AS USUAL.
At 3-30, PUBLIC CIRCLE.
SUNDAY, JAN. 13TH, SERVICE AS USUAL

Margate Spiritualist Church,
CAVENDISH HALL, HIGH STREET

SATURDAY, JAN. 5TH, at 7-30,
MADAM BISHOP ANDERSON.
SUNDAY, JAN. 6TH, at 3 and 7,
MADAME BISHOP ANDERSON.

Ramsgate Spiritualist Church,
CHATHAM STREET, RAMSGATE.

SATURDAY, JAN. 5TH, at 7,
Mrs. PETZ, S.N.U.
SUNDAY, JAN. 6TH, at 3 and 6-30,
Mrs. MOTE.

Richmond Spiritualist Church,
(THE FREE CHURCH)
DIAMOND ROAD, RICHMOND, SURREY

SUNDAY, JAN. 6TH, at 7-30,
Mrs. EDEY,
Address and Clairvoyance.
WEDNESDAY, SERVICE.

Southend Spiritualist Church,
Corner of HEDDAVILLE DRIVE and
WESTBOROUGH ROAD, WESTCLIFF
(near Chalkwell Park).

SUNDAY, JAN. 6TH, at 11 and 6-30,
SERVICE.
THURSDAY, at 8, SERVICE.

Sutton Spiritualist Society,
CO-OPERATIVE HALL, BENHILL STREET

SUNDAY, JAN. 6TH, at 6-30,
Mr. H. N. BOLTON,
Address and Clairvoyance.
SUNDAY, JAN. 13TH,
Mrs. N. MELLOY.

Worthing Spiritualist Church,
GRAFFON ROAD.

SUNDAY, JAN. 6TH, at 11 and 6-30,
Mrs. ETHEL THOMPSON.
THURSDAY, at 3, MEMBERS ONLY.
At 6-30, Mrs. REDFERN.

Barking Christian Spiritualist Church
MUNICIPAL RESTAURANT, EAST ST.
BARKING.

SUNDAY, JAN. 6TH, at 6-30,
Address and Clairvoyance.
Circle follows Service.
MONDAY, at 3, Ladies' Own. Address
and Clairvoyance.
WEDNESDAY, at 8, Address and Clai-
voyance. All are welcome.

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SOCIETY ADVERTISEMENTS.

Barnsbury Spiritualist Church,
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(opp. Caledonian Tube Station)

SUNDAY, JAN. 6TH, at 7,
MR. C. MILLETT,
Address and Clairvoyance.
After Service Circle.
WEDNESDAY, at 8, OPEN CIRCLE
SUNDAY, JAN. 13TH, MR. KAHN

Battersea Spiritualist Church,
BENNERLEY HALL, BENNERLEY R.
NORTHGOTE ROAD, BATTERSEA.
(Affiliated to S.N.U.)

SUNDAY, JAN. 6TH, at 11,
Mrs. EDITH CLEMENTS.
At 3, LYCEUM.
At 6-30, Mrs. A. ROBERTS, Add
and Clairvoyance.
MONDAY, at 3, Mrs. FILLMORE
THURSDAY, at 8, Mrs. E. EDEY.
SATURDAY, WHIST DRIVE in aid
Building Fund.
SATURDAY, JAN. 12TH, LYCEUM PAR
SUNDAY, JAN. 13TH, Morning,
WHITE and Mrs. TREADGOLD. Ev
ing, Mrs. E. NEVILLE.

**Bounds Green Christian Spiritualist
Church,**

CANNING HALL, CANNING CRESCENT
HIGH ROAD, WOOD GREEN.

SUNDAY, JAN. 6TH, at 6-30,
Service as usual.
Address, Clairvoyance and Music
Removed from Bourne Hall.

**Bowes Park and Palmer's Green
Spiritualist Church,**
PRINCE'S HALL, GREEN LANES,
PALMER'S GREEN.

SUNDAY, JAN. 6TH, at 11,
LYCEUM ANNIVERSARY.
At 7, LYCEUM ANNIVERSAR
WEDNESDAY, at 8, Miss EVA CLA
At 54, Whittington Road, Bowes P

Church of the Spirit, Camberwell
THE CENTRAL HALL, HIGH STREET
PECKHAM, S.E.

SUNDAY, JAN. 6TH, at 11, SERVICE
At 6-30, Mr. EDWARD KEITH

At 55, STATION ROAD.
MONDAY, at 2-45, LADIES' CIRC
WEDNESDAY, at 7-30, PUBLIC MEET

SUNDAY, JAN. 13TH, Mr. LEONA

Central London Spiritualist Sociel
MINERVA ROOMS, 144, HIGH HOLBO
W.C.1 (Corner of Bury Street)

FRIDAY, JAN. 4TH, at 7-30,
Mrs. M. CROWDER, Dip. S.N.U.
SUNDAY, JAN. 6TH, at 7,
Mrs. ELLIOTT.

FRIDAY, JAN. 11TH, AS ARRANG
SUNDAY, JAN. 13TH, Mrs. B. STU

Chiswick Christian Spiritualist Chu
HARVARD TOWERS, 56, HARVARD
(Off Wellesley Road, in rear of
Gunnersbury Station.)

SUNDAY, JAN. 6TH, at 11,
Mr. T. W. ELLA. Mrs. HAMME
TON, Clairvoyance.
At 6-45, Mrs. JOHN MENZI
Mrs. HAMBERTON, Clairvoyan
WEDNESDAY, at 8, Mr. LEONA

Clapham Spiritualist Church,
ST. LUKE'S ROAD. (Adjoining Rel
Club), HIGH ST., CLAPHAM, S.W.

SUNDAY, JAN. 6TH, at 11, CIRC
At 3, LYCEUM.
At 6-45 for 7, Mr. G. T. GAVI
FRIDAY, at 8, CLAIRVOYANCE
SUNDAY, JAN. 13TH, Mrs. S. PODM
SATURDAY, JAN. 19TH, LYCEUM PA

SOCIETY ADVERTISEMENTS.

Cricklewood Christian Spiritualist Soc.,
 WILFORD HALL, 41, ASHFORD ROAD,
 CRICKLEWOOD, N.W.2.

SUNDAY, JAN. 6TH, at 6-30,
 MRS. V. REDFERN.

WEDNESDAY, at 8, MR. COSTER.
 THURSDAY, at 3, WHIST DRIVE. AT 8,
 FREE HEALING.

Crouch End Spiritualist Society,
 FELIX HALL, FELIX AV., CROUCH END

SUNDAY, JAN. 6TH, at 7,
 MRS. CHIPLIN.
 8-45, OPEN DEVELOPING CIRCLE.
 THURSDAY, at 8, MR. H. WRIGHT.

Croydon National Spiritualist Church,
 THE NEW GALLERY, KATHARINE ST
 (Opposite the Town Hall.)

SUNDAY, JAN. 6TH, at 3, LYCEUM.
 6-30, MISS MARY MILLS, Address
 and Clairvoyance.

SUNDAY, JAN. 13TH, MRS. CASSELL.

Ealing Spiritualist Church,
 BAKERS LANE, BROADWAY, EALING.

SUNDAY, JAN. 6TH, at 11-15,
 MRS. GODFREY.
 At 3, LYCEUM.
 7, MR. RD. BODDINGTON.
 WEDNESDAY, at 8, MRS. F. TYLER.

East London Spiritualist Association
 ROOM 7, EARLHAM HALL, EARLHAM
 GROVE, FOREST GATE (Pass through
 Main Building to Second Door on Left)

SUNDAY, JAN. 6TH, at 7,
 MISS MARION MORETON.
 SUNDAY, JAN. 13TH, MISS C. PRESTON.

Finchley Spiritual Mission,
 FERRENBANK HALL, GRAVEL HILL,
 CHURCH END, FINCHLEY, N.3 (Tram
 and Buses to "Queen's Head").

SUNDAY, JAN. 6TH, at 7,
 MR. HORACE LEAF, F.R.G.S.,
 Address and Clairvoyance.
 THURSDAY, at 8, MRS. E. NEVILLE.
 Address and Clairvoyance.

Fulham Spiritualist Society,
 12, LETTUCE ST., PARSON'S GREEN.

SUNDAY, JAN. 6TH, at 7,
 MR. G. PRIOR.
 CIRCLE, 11-30. LYCEUM 3.
 THURSDAY, at 8, MRS. H. V. PRIOR.
 SUNDAY, JAN. 20TH, REV. G. NASH.

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SUNDAY, JAN. 6TH, at 3, LYCEUM.
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 MONDAY at 3, CLAIRVOYANCE.
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 THURSDAY, at 8, MISS J. B. PROUD.

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 At 7, Mrs. CHESTERMAN.
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 WEDNESDAY, at 8, MRS. M. GOODE.

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 At 6-30, MR. RONALD BRAILEY,
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 Address and Clairvoyance.
 At 8, PUBLIC HEALING CIRCLE.
 TUESDAY, at 8, STUDY CLASS.
 WEDNESDAY, at 8, MR. H. SANDYS-
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 and PRIZE GIVING.
 SUNDAY, JAN. 6, MRS. M. CROWDER.
 MONDAY, at 3, Ladies' Meeting, MRS.
 CLEGHORN.
 TUESDAY, at 8, HEALING SERVICE.
 WEDNESDAY, at 8, MISS LILY THOMAS.
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 At 8, SERVICE.

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 address of Mrs. E. FIELD from 1/203,
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 Acocks Green, Birmingham.

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At 6-30, SERVICE.

THURSDAY, at 8, SERVICE.

Stratford Spiritualist Church,
IDMISTON ROAD (Sixth Turning down
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MOVEMENT.

At 3, LYCEUM OPEN SESSION.
At 6-30, MADAME GERALD.

TUESDAY, at 8, HEALING CIRCLE.

WEDNESDAY, at 3, LADIES' MEETING.

THURSDAY, Public Circle, MRS. PRINCE.

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At 6-30, MRS. STEPHENS, Address
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SUNDAY, JAN. 6TH, at 6-15,
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WEDNESDAY, at 7-45, MR. LELLIOTT.

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Church,**
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TRANSITION.

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