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and PROGRESS of **SPIRITUALISM**,
RELIGION and REFORM.

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FRIDAY, FEBRUARY 15, 1929.

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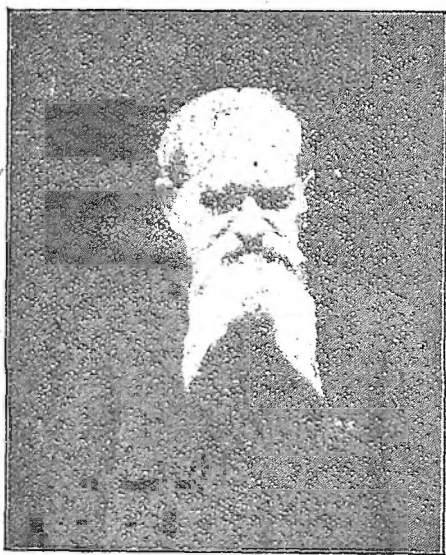
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FRIDAY, FEBRUARY 15, 1929

PRICE TWOPENCE

Leon Denis, the Apostle of Spiritualism.

BY JOHN LAMOND.



Such is the title of the book written by Gaston Luce, and published by Jean Meyer. Paris. Gaston Luce is the Laureate of the French Academy and the friend of Léon Denis. Jean Meyer is known to English readers as the generous-hearted benefactor of Spiritualism in France, and Vice-President of the International Spiritualist Federation.

The life of Léon Denis is comparatively unknown to English readers, but he was to France what Andrew Jackson Davis was to America—the apostle of Spiritualism; and the interpreter of its deeper teachings. The two men were different in many ways, but their essential message is the same.

Léon Denis was born at Foug, Jan. 1st, 1846. Foug is a small town in Lorraine, about twenty miles distant from Domremy, the birth-place of Joan of Arc. We mention this fact, as it had an important influence on the life of Léon Denis. His father was a master-mason but as he had difficulty in maintaining his family at Foug, he entered the service of the railway company, and became stationmaster at different places, until finally the family drifted to Tours on the Loire. In this town Léon Denis became a traveller for one of the local firms, and his commercial journeys took him to Switzerland, Italy and Algeria. He had always an intense love for scenery; and he has embodied his impressions of these different countries in his "Tunis and the Island of Sardinia." He had at this time to support his parents, so that his life from his earliest years was one of struggle.

The next decisive step in his career was his appointment as deputy to Dr. Belle in founding libraries and giving public lectures on behalf of general education in Touraine. This movement was analogous to the Mechanics' Institute movement in this country. The delivery of these lectures revealed the latent gifts of Léon Denis as an orator, and developed his interest in the general well-being of the people.

Meanwhile he had begun his inquiries into Spiritualism. There has been for many years an important circle that meets in Tours. Several remarkable mediums have been connected with that circle. Léon Denis came under the influence of Joan of Arc, Jerome of Prague, Sordella, and

other high controls. Jerome of Prague was the friend of John Huss. He recanted, like Joan of Arc, on one occasion, but in the end he died bravely at the stake, and his influence is still felt, more or less, in all our modern life. Under such influences Léon Denis came rapidly to the front as one of the most effective speakers on behalf of Modern Spiritualism. He first won his spurs as a debater in one of the many Spiritualistic Conferences that have been held in Paris, until in his later years he was called to be President on several occasions. One of his last public appearances was as President of the International Congress held in Paris in 1925.

His ability having been discovered, there were two lines of service open to him—writing and platform work. Whilst Allan Kardec had preceded him, and had begun the library of Spiritualistic literature in France, yet in the early nineties there was a distinct need for some authoritative book in the French language on the after-life. Léon Denis was commissioned to write that book. It appeared in 1890 under the title, "Après la Mort." This book has already had a circulation of fifty-five thousand copies. It has been translated into English under the title, "Here and Hereafter." This was his first volume, to be succeeded by many others, all bearing on the same momentous subject.

His volume, "Jeanne d'Arc, Medium," has been translated for English readers by Sir Arthur Conan Doyle under the title, "The Mystery of Joan of Arc." The last volume on which he was engaged, and which he was permitted to finish, before his passing, is his recently published "Le Génie Celtique et Le Monde Invisible."

He has to his credit eight volumes reaching circulations from twenty to fifty-five thousand, and many smaller pamphlets and lectures which have been widely read. That was one side of his activity.

But he will be remembered in France more especially as the Apostle of Modern Spiritualism. Until he reached the age of sixty-four years Léon Denis was the man above all who took his courage in both hands, and who in the more important towns of France, and more especially in the capital itself, was recognised as the herald of the New Faith. He excelled as an orator. His practice as a public speaker in connection with the League of Education prepared him for this task. It may be noted that he carefully prepared all his addresses, even to some extent memorising them, trusting only to the inspiration of the moment for some sudden improvisation. These orations were invariably on exalted themes, either dealing directly with the varied aspects of Spiritualism, or such subjects as "The Worlds of Space," "The Genius of the Celt," "Patriotism," "Capital and Labour," "The Boundless Universe," etc.

Owing to failing eyesight he retired from active public speaking in his sixty-eighth year to settle at Tours. His eyesight had been a serious handicap to him throughout life, but in his retirement he was a regular contributor to the "Revue Spirite" (which had been acquired by Jean Meyer), and to other periodicals. He was deeply interested in the War, and never ceased to encourage his countrymen in the struggle. He was the embodiment of patriotism. He saw into the deeper issues of the War, and that there were spiritual forces in operation as well as the combatants in outward form. This led to the publication in 1919 of his book, "Le Monde Invisible et la Guerre" ("The World Invisible and the War"). His remaining years were given to the re-editing of his books, and the preparation of his final book on "The Celtic Temperament."

The life of Léon Denis was a life of sustained endeavour. His education was mainly self-acquired, and yet he is

acknowledged to be a master of style in France, where style in writing is a finished art. But apart altogether from the style, there is a depth of penetration in his writings, and a commanding knowledge of the various subjects he discusses that entitles him to be regarded as "The Master"—the term that is so frequently applied to him by his biographer, Gaston Luce. He was to the French people "The Master," the man above all to whom they looked for guidance, the man above all whom they sought out to preside at their various conferences. He was the immediate follower of Allan Kardec as the propagandist of Spiritualism in France, and like Allan Kardec, he was a reincarnationist. But on the more general aspect of this subject few have ever written more effectively or spoken with more persuasive force.

The writer of this article was permitted to visit him in Tours in September, 1926, fully six months before his death. He was at that time engaged on his last volume, "The Celtic Temperament." When I told him I was a Celt from Scotland, he well nigh embraced me, so cordial was his welcome. We discussed among other subjects the attitude of the Catholic Church towards Spiritualism, and he assured me that whilst it is true an occasional priest reveals his blatant ignorance of psychic studies, yet among the higher authorities of the Roman Catholic Church there is a knowledge of all such matters that we do not give them credit for.

With his long beard, he appeared to me as if he were one of the ancient Druids who had emerged from the forests of Eorraine. When I left his presence and descended into the streets, it was as if I had left some ethereal world behind me, to mingle again in a harsher form of existence.

He died in May, 1927, after having corrected the proofs of "The Celtic Temperament," at the age of 81. So passed Léon Denis, the Apostle of Spiritualism in France. In his early manhood he was offered a definite political career, and there can be little doubt that with his great gifts as an orator he would easily have won for himself a prominent place in the French Parliament. He definitely put the offer aside, in order to devote himself to the despised cause of Spiritualism. He was not without his own share of anxieties and trials. A very sharp division of opinion arose in Paris over the professed claims of a certain medium. Léon Denis stood firmly for the position that no medium was to be accepted into the movement who condescended to unworthy methods. This involved on his part a rupture with many esteemed friends.

He was a man who in his personal life was extremely abstemious and simple to a degree. He neither smoked nor drank. In his later years it may be said of him that he lived more in the world beyond than in this planet with its restricted outlook. In his public career of sacrifice and strenuous endeavour, he is an example to all Spiritualists, whether in France or in other lands.

It has to be added that his biography by Gaston Luce is written with a rare felicity, and with a just appreciation of Léon Denis and his work.

THERE are some men's souls that are so thin, so almost destitute of what is the true idea of soul, that were not the guardian angels so keen sighted they would altogether overlook them.—H. W. BEECHER.

A MYSTICAL EXPERIENCE.—Mrs. Bruce Glasier, doubly bereft of noble husband and splendid son, cried out in her anguish against the apparent mockery of existence with its delusive hopes and incredible cruelties; and then, in the very extremity of her despair, there came to her an authentic mystical experience which has forever satisfied her that we are within hail of every gracious thing to which the heart has ever clung. She woke in the night to the sound of heavenly music. She says: "I was bathing in it. Then my eyes opened. No, I was bathing in an ocean of waves of glorious colour, as of some marvellous sunrise. All pain was gone, all sorrow. Rest and joy unspeakable had taken its place. Strong arms were upholding me." That these rare initiations do come I have no manner of doubt. But they never come cheaply; no one earns them who has not suffered. And the acid test of their validity is the effect they produce.—REV. R. J. CAMPBELL in "Reynolds' Newspaper."

The Mysticism of Leonard Sarlius.

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

AS IT requires a mystic to interpret mysticism, I do no more than express the effect Sarlius's remarkable pictures had upon me when I visited the exhibition of his works at Grafton Galleries, Grafton Street, Pond Street, London, W1.

The artist has evidently felt that his mission in life is to depict pictorially what he seems to regard as the inner and therefore true meaning of the Bible. This he has accomplished through the medium of three hundred canvases. A glance at these pictures reveals an unmistakable mystical temperament. It is said to have taken at least ten years to do this work, most of the time in complete isolation.

His sense of art is original, and there is much that is beautiful about it, but so complete is the air of pessimism which prevails, both in form and colouring, that one instinctively feels that Sarlius is a misanthrope. A glance at his photograph, however, dispels this view in favour of asceticism. If the artist is as ascetic as his appearance implies, he can have little in common with the rest of mankind. This is probably why his pictures will fail to make more than a very limited appeal.

Even supposing man's life on earth has been a disappointment to God, as Sarlius clearly implies, it has never been so miserable and drab as the colours and figures in the pictures would have us believe. The ordinary non-religious, and therefore non-mystical, person finds a good deal about life that is interesting and good, and which gives happiness and merit. As this is as much a part of life as sorrow and disappointment, why not depict it? An effort to do so would have made Sarlius's pictures much more attractive and true than the plethora of figures which indicate sorrow and evil.

Sarlius insistently anthropomorphizes God. One senses something of a childish complex in this. It would have been better not to have depicted God at all than to have made him resemble an old patriarch. This could not be avoided, however on the artist's theory that the Bible story of creation is a literalising of a spiritual truth. But God as a patriarch has one outstanding weakness: he degenerates into a disappointed old gentleman, very perplexed and very angry. The Garden of Eden and the Fall as depicted by Sarlius, represent as big a failure as the Bible would have us believe them to have been.

The end of the story of man's existence is no more cheerily expressed than the unfortunate beginning. Having travelled the imposed round of existence, imposed either through his own nature, or weakness, as Sarlius might maintain, he finally returns to God through Christ.

There is little or nothing attractive about the artist's conception of the physical attractions of Christ. He is the whole badly drawn and plain looking. His head is usually too long for its depth. This may be part of the mystic artist's plan, but it is a weakness. As Christ personifies "the real existence of a divine life," one would expect to find something beautiful shown, instead of which divinity is revealed as the embodiment of depression which reaches its culmination when "human suffering shall be ever absorbed in divine love." Divine love absorbing human suffering ought not to have a "fed up" look, especially as it is absorbing humanity forever!

There is much that is magnificent in Sarlius's pictures. That he is a fine artist is undeniable, although one would prefer to see his ability directed into other and more natural channels. Mysticism has so much that is illogical about it that one despairs of it ever reaching men and women through any channel other than their own inner selves. Music sometimes induce it, but experience has taught me no doubt that any artist can satisfactorily teach or induce through brush, pigment, and canvas. Léonard Sarlius has made a magnificent effort, and we hope he has succeeded. We recommend all students of the occult and mysticism to see these remarkable pictures, especially individuals who attach importance to the Bible.

The Man in Yellow and Black.

A True Story by R. HALFORD FOSTER.

THE house I was born in was built in the William the Fourth or very early Victorian period. Not old enough to be one of those generally associated with the appearance of a ghost or spirit form.

It was a four-storeyed house, with capacious basement. On the ground floor were the dining and living rooms. From the hall went up a flight of twelve stairs, when there was a turn, eight more stairs, and the first landing was reached. On this floor was a large drawing room, and what was always known as the "Best Bedroom," a room that was always kept in readiness, but rarely if ever used.

Two more flights of nine stairs each, with hairpin bend, led to our nursery; in addition, there were bedrooms on that floor and above.

My story has to do with the "Best Bedroom" and the vague fear of its unknown inhabitant that possessed we children throughout our young lives. We certainly had never been frightened by stories told by a foolish nurse, or threatened by any punishment, that would account for the dread and fear of the room that was with us all. Our nurse—I am writing of the period between 1875 and 1890—was one of the real old-fashioned family servants, who stayed with us in all for nineteen years; she loved her charges, and would never have dreamed of frightening them in any way.

Yet to us all that room seemed the home of evil. Accompanied by our nurse or mother, we would walk down the stairs with due decorum, but alone, in broad daylight even, coming from the nursery, we would run down the two top flights, rapidly turn the corner, and take a flying leap off the short flight of eight stairs, crashing against the wall; then we would turn again, and come down the last flight to the hall more sedately.

At night the ordeal of going up or down was very severe. We were brought up in the rigid Victorian style; consequently never hesitated to obey an order. When sent on an errand to the top of the house at night I would go, but so general was the fear of the "Best Room" that I always found one of my sisters would immediately come with me, ostensibly to hold the candle.

Yet, as far as I remember, we never talked to each other of the subject, or mentioned what was in our minds. We just "knew," and in a spirit of rather fine comradeship backed each other up, regularly coming down from our expedition very scared, rather pale, and always breathless. I would not have it thought that our mother was at all cruel. She never knew what we suffered, and as children of that age (the Victorian) were seen and not heard, we never dared to mention our fears to her.

So the dread went on, and even when I was almost a man I still had an uncanny feeling as I passed the door of the hated room.

When I was nineteen my favourite sister came home from college very ill. For three months she hovered between life and death. At last she recovered, being able to sit up; then came a sudden relapse.

That night, ascending the stairs, as I turned the bend of the first flight, I saw issue from the "Best Bedroom" a ghastly figure, with a mane of black hair and a beard, dressed in striped yellow and black hose and a black doublet; in his arms he carried a large cushion or pillow. Instinctively I felt that there was danger to my sister as I caught sight of his evil face. To me he seemed to fly up the remaining two flights of stairs, so rapidly did his feet winkle.

I dashed after him to the door of my sister's room, to find it locked, and no one outside. I anxiously knocked, and the nurse allowed me to enter. I found her very nervous. "Fetch the doctor at once," she said, "Elizabeth is sinking, she has been fighting for breath, and saying that she was being smothered." My sister passed away a few minutes later.

I had no corroboration of my vision, so did not add to the agony of the family by telling them what would obviously seem a fantastic yarn. Yet I felt convinced that the Man in Yellow and Black had smothered my favourite.

Many years later I met an old aunt living in California. She had left England when I was quite a child. She inquired after the family, asking if any of us still lived in the old house where she had been born. "No," I replied. "I am glad," she said. "I always disliked it. Do you know, my dear Robert, of course it is most absurd, but we, your aunts, always feared the 'Best Bedroom,' imagining that some uncanny creature dressed in yellow and black lived there; we disliked intensely even passing the door." She could give me no explanation; it was just a fear, the same as we of the younger generation had experienced. Who was he, and why was he there?

My brother, who inherited the house, died in 1916. His widow sold the property, which thus passed out of the family. The new owner, shortly after taking possession, was found dead in the "Best Bedroom." The inquest found no reason for his shortened life. Had he also been obsessed by the room? I cannot say. It has always been a mystery, and must remain so.

Altar Lilies.

BEING THE MESSAGES OF BROTHER JOSEPH.

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MESSAGE XXV.

LET THE DEAD BURY THE DEAD. THE DEAD HAND OF THE PAST. "THE TRUTH SHALL MAKE YOU FREE." DISTORTED CONCEPTIONS OF GOD. THE PARABLE OF THE WOMAN WHO LIVED FOR PLEASURE.

SON, "Let the dead bury the dead." Keep in mind all kindness but strive to forget all injuries. It is better to be the one injured than he who causes the injury. Be patient in difficulty and strive manfully to remove the obstacles in your path. Work without heat; face the taunts of the world with calmness; preserve a clean conscience and maintain your integrity. Dwell not upon the wrong-doings of others, neither make their failings a theme for gossip. Remember the reputation of your brother is in your keeping, and ill-advised speech promotes strife. Seek not to keep alive a sense of injury, and be ready to forgive the wrong-doer. Be just in all ways, speak the truth and fear not.

Son, the dead hand of the past lays heavy upon many souls. Undue reverence for that which is old is a hindrance to progress. In no region of human thought is this more true than in religion. Men have set up a fetish and proclaimed it a god. They have accepted its commands and put reason to sleep. Independent thought is condemned, and credulity takes the place of faith. Many doctrines are venerated because they are old, not because they are true. Shake yourself free from tradition, but hold fast to the true, the good and the beautiful. Let not opinions cramp your mind, neither don the blinkers of dogmatic assertion. Let the dead things remain buried, your concern is with vital truth, not with fossilised errors. "The truth shall make you free," but who ever found freedom in the grave? —the symbol of all that is perishable. If men would dare to think independently in matters of religion it would have a more vital influence on their lives. But the care-takers of religion have become curators of theological museums, and men have departed from the churches declaring them organisations for hypocrites. Harsh words which contain too much of the truth.

See, too, how undue reverence for the past breeds intolerance. When men believe in exclusive doctrines, imagining they have the only true and revealed religion,

they become zealous in proselytising, and condemn all who do not believe as they to perdition. Their minds are wrapped about with the grave clothes of the past and they cannot see present truth. And the world hurries by laughing them to scorn, taking no notice of their croakings of woe. Others again place undue reverence in sacred books, and in their vanity proclaim all kinds of disasters are about to overtake the world. They seek diligently into prophecies of woe and declare a vain thing to draw men's eyes to them, and are constantly adjusting their errors and endeavouring to make a round thing appear square. For them the universe is full of miracle and God a person who arbitrarily interferes with its working. And when his children get naughty, like an earthly parent, puts them across his knee and spansks them. Such are their notions of God and the universe. The Majesty of Law touches them not; the unfolding of life is not perceived, neither do they understand that in the world of man He is responsible for human woes. It is enough for them that God is supposed to have declared in language, which every reader differently interprets, a symbolism which they imagine presages dire woe. Verily, this with many other notions needs the light of common-sense and clear reason.

Son, when age creeps upon a man it is foolish to regret the days of his youth. He has had his opportunities, and whether he has seized them or let them slide, regret will never bring them again, neither will it bring strength into his bones, or the bloom of youth into his cheeks. Man should endeavour to live wisely, so that when age comes his mind is stored with rich memories; that life may be full of mellowness and the ripeness of thought give wisdom, and the affections of years enrich his being. If he looks back, like Lot's wife, his memories will have bitterness, and the saltiness of vanity will corrode his mind with unsatisfied longings. Let the young face life with gladness, for it brings great opportunities, but when age comes let there be no repinings over what might-have-been, neither desire a continuance of pleasures which belong not to age. Every season of man's life has its beauty, let him discover it and feel its glory.

Son, there was once a woman, who in her youth was very beautiful and who spent her days in the pursuit of pleasure. And as the years went by and time began to leave his mark upon her countenance, she became full of regrets and used all the wiles of art to preserve her beauty. She was thus able to maintain an outward appearance and show to the world a countenance seemingly free from the ravishes of time or dissipation. Thus an artificial atmosphere was kept alive and it seemed she had succeeded in defying Father Time of his revenge. But at her heart ate the canker of fear, for she knew that she drew near her earthly end. And thoughts of death and the grave gave her terror, for she dreaded the hideousness of death, having no knowledge of what came after. To her it was a plunge into the dark and maybe oblivion. This latter she hoped, for she had not lived well. Thus she mourned in secret over her lost youth and beauty.

One day as she was preparing to go forth there came to her one whose shrouded form struck terror into her heart and she asked, "Who are you?" And he standing before her said: "You will know me more intimately one day. Now I come to warn you that your days are few, and it is seemly that you repent of your many misdeeds and prepare for the final journey." When she heard these words her heart grew cold and she said: "Let me have a little longer and I will repent and do as you wish." He said: "You shall have a year and a day."

When he was gone she opened her eyes and said: "What a horrid dream, nevertheless I will burn a candle to our Lady and say an Ave every day for my soul." And so saying she arose and went out to her pleasure.

And Time, who never lags nor hurries, went on and the year and a day sped by and she remembered not and was again adorned for her pleasure. Then the shrouded form came again, and this time he spoke not but touched her eyes, her nose, mouth and ears, and she fell upon the floor, where her maid found the discarded casket of rotting beauty. And instead of the gay dance she expected to go

to she found herself upon a barren flat, all darkness gloom save for one small taper near her. And she fearful and wist not where she was and called out in terror. Then he who touched her revealed himself and stood by her side, and she asked: "Where am I?" He said: "The home you have made." "The home I have made," said in wonder. "Listen," said he, "I came to you a year and a day ago and warned you that your earthly end was near, and you heard but deemed it a dream. Know it no dream but a reality; and now you have left your home and come to the place you have prepared for yourself; you will be companioned by your own gaudy fancies, regrets of the past. Your vices and pleasures shall come to you as with fire and you come not out from this until you have paid the uttermost farthing. Nevertheless, you will not be in entire darkness, for you have kept faith, you have burned a candle to our Lady and said an Ave every day. Now I leave you until you come into a right frame of mind." Then she was alone, and about her blew continuing a cold wind which whirled endless sheaves of withered leaves about her. And now and again some face of beauty would come near and as she went to it it changed to a grinning skull, so that she shrieked in terror. And all her passions took shape and taunted her; the past came before her vision and she was haunted continuing with the memory of her many misdeeds, so that she cried "Oh! that I could bury the dead." And so the time passed in weariness, being full of terrors and woes. But all the little candle remained alight, though its flame flickered so that it gave little light, but she drew near to it for it was a comfort to her heart.

Then she came to see the vanity of her past life her wasted opportunities, and at last she came close to the little light and prayed to the good God that He might remove her trouble and show her a way out. And when she had done her prayer she saw the flame of the candle was steady and it moved before her, so she followed, and by and by came to a more pleasing part of the country. Now she saw one who held the candle and she asked, "Who are you?" to which he replied, "I am your guardian and I will lead you out of the gloom into the light if you will trust me." And she said: "I will trust any who will lead me from this terrible place." Then he gently told her to pray earnestly to God, to truly repent of her sins and seek someone better than herself and strive to help them. "He" said he, "no one in this land gets happiness who is alone for self. Seek the sorrowing and give them comfort, seek those in darkness and let them share your light." And she said: "Must I go back into the gloom?" And he replied, "Yea, for a little while; but see, I give you the candle which I have held for you so long and its light will increase with your good deeds, and the darkness will melt away and you will see the glory of the Lord around you." She then took the candle, and, with a humble reverence to her guardian, went bravely back into the gloom. So! as she went it grew lighter and more bright. And there she worked ardently for many days, giving no thought to self, or even longing for her lost beauty. Then one day her guardian came and told her her penance was ended and she could come out of that country to a more glorious one. So she followed him and as they went out from the gloom he took her to a clear pool and bade her look in. And she saw her reflection, and all her beauty now crowned with humility and noble deeds clothed her like a garment. And she thanked God for her many sufferings and the lessons she had learned. Thus she fared forward happy, let the dead bury its dead.

May joy, peace and blessing rest upon you.

BROTHER JOSEPH

God does not mock us. He plants no yearning in the human soul which He does not intend to satisfy. He has no capacity which He does not intend shall find some everlasting accomplishment.—H. W. BEECHER.

Spiritualism in Bradford.

LOCAL MINISTERS AND THE MOVEMENT.

VISIT OF THE REV. G. VALE OWEN.

"Is it essential that one should believe in Spiritualism before one can make progress in the movement?" This was one of the questions submitted to the Rev. G. Vale Owen at his meeting in Bradford on Monday, January 21st, and the reply was "No. You must investigate before you believe. I don't think you can believe in Spiritualism until you have investigated."

The Rev. C. H. Mellowes, of Fulneck, presided, and said that in his opinion it was the imperative duty of everyone who had the honour and privilege and office in church, medical profession, or as a teacher in a school to welcome with an open mind every new revelation of truth from whatever quarter it might come, and it was only honest that such men, when convinced of manifestations of a higher intelligence than those they possessed on this earth, should make this known.

But a solemn warning should be issued against sensational treatment—against trifling and fooling with what was termed Spiritualism. It was dishonourable and often landed people in difficulties, and the day was fast passing when unthinking people could deal lightly, foolishly and preventively with subjects of this kind. When there came to a man irrefutable evidence of the survival of his own loved ones he could not stop there, but was called upon to be a missionary and evangelist, and to give the evidence which had come to him in every quarter where he could get a hearing, so that men with little knowledge might learn that here was something which was not done in a corner, and thereby help to dispel the sense of opposition which existed so very widely in the country, and unfortunately in the official sections of the churches of the land. There was a new revelation going on from the higher intelligences who had passed from this earth, and there was a great eagerness on their part to communicate than upon those on this earth to receive. Spiritualism was an entire denial of any materialistic position. There was accumulating evidence that God was speaking to men to-day.

The Rev. G. Vale Owen's subject was "Spiritualism and the Bible," and he held that Spiritualism helped them to understand the Bible better. By Spiritualists he meant those who believed that it was possible to communicate with those who had passed through the gates of death, and that it was good to do so. The Bible was a library, written by men of various nations and various religions during thousands of years. The Bible was written by Spiritualists for Spiritualists and about Spiritualists. They believed in a future life, and in the possibility of communication between this earth and the spirit world, and they believed this was good. Therefore, unless they were Spiritualists they could not really understand the Bible. People told them that a good deal of piffle came through in Spiritualistic messages, and they were quite right. This was also true in the Apostolic age. Much was cast aside, and at the Council of Nicea in 315, the remnant was handed over to Correctors to bring into harmony with the views which the Church had laid down as orthodox. The New Testament which had come down to them was therefore an emasculated edition of the original writings.

Some people would say they did not agree with calling friends back from beyond the veil. When he got over there he should want to come back. Didn't they think, it had been said, that it would pain a mother to see her daughter suffering? If a woman on earth had a daughter in another town who was suffering, she would want to be there, and coming back from beyond the veil to help did not hinder progress in another world. One of his dearest friends in the spirit was Dr. Price. A series of messages received from him extended over three years. These things were absolutely true.

The Rev. J. A. Shaw (Unitarian), of Pudsey, in moving a vote of thanks, said he was once at a ministers' fraternal,

where there was a discussion on Spiritualism, and happened to mention the great works given to the world by Vale Owen. His remarks were received with ridicule, but his reply was, "You can take the whole of my books, but leave me Vale Owen." (Applause.) Spiritualists alone could understand the great doctrines of historical Christianity and the great teachings of universal religion. It was possible to accept metaphysical theories of Christ and have no experience of Him. He would to God that all ministers of religion would read Vale Owen's works. The Bishop of Gloucester had been telling them that they should begin to study spiritual reality as men of science studied physical phenomena. Why didn't the Bishop come and help them? They said that Spiritualism meant insanity and suicide. God help them in their blindness! If everyone was a Spiritualist there would be no Menston—(cheers)—and no suicides—(cheers). The movement was of God, and materialism was not going to be the last word.

Mr. Walter Noble seconded, and after the resolution had been adopted questions were invited and answered.

Fire Mediumship.

THE following letter was rejected by the "Daily News" in the recent series of articles on "Spiritualism on Trial":—

Sir,—The testimony of Mrs. Philip Champion de Crespigny of handling a red-hot log, on her bare hand, while the fire-medium walked round the circle of sitters, without being burned, is more than the scientist can credit. They overlook the fact that a new element—a spiritual one—is evidenced by such phenomena, and seeking recognition.

I remember witnessing an incident of a fire-test, not in the privacy of a drawing-room, but in the Sowerby Bridge Town Hall, in February, 1886. Mr. James Burns, of London, Editor of "The Medium and Daybreak," was advertised to give a lecture on psychic photographs, etc., illustrated by the oxy-hydrogen lantern. There was a report in that week's issue of "The Medium and Daybreak" of a fire-test having been held in London, a Mr. Hopcroft being the medium. The lecturer was subjected to severe criticism from a sceptical audience, among which were a number of Freethinkers, known as "Bradlaughites." One of them learning of the presence of Mr. Hopcroft, who had an engagement in the province, and had broken his journey in order to attend the lecture, he suggested that he should give the audience a demonstration of the "fire-test." This was immediately endorsed by the audience.

It was in vain that Mr. Hopcroft asked to be excused, on the ground of there being no open fire-grate. His critics were not to be so easily put off. They excitedly exclaimed, "There are the gas jets. Let him use them."

Mr. Hopcroft ultimately consented, remarking that of himself he had no power to resist the burning action of fire. But if his spirit control, who handled the live coal at the seance, as reported, could protect him again, he was willing to submit to the test they suggested. If it failed, there was no discredit to him. If it was a success, he claimed no credit, as he was a mere instrument.

He mounted a chair on the platform and turned the gas on at full force, and inserted his right hand in the flame. He then opened his fingers and allowed the flame to play between them. The audience sat and marvelled at the sight. That portion of the audience whose vision was obscured by the screen demurred at being unable to see what took place. In order to satisfy them Mr. Hopcroft kindly repeated the experiment at the other end of the platform, with similar result, so that all were satisfied.

"It looks to me," remarked one of the critics, "as if the gas has lost its heat, and I am going to test it for myself." His friends cheered, and urged him to test it. This he did and no sooner had his hand come in contact with the flame than it was withdrawn, and placed under his left arm to ease the pain. As he stepped down he remarked "I'm satisfied it has not lost its heat, and those who think it has can try it." This silenced the "doubting Thomases," and the medium was warmly complimented for his courage and courtesy.

ALFRED KITSON.

London District Council Discussion Group

KILNER SCREENS.

ON Monday, January 28th, we concluded our study of Kilner's "Human Atmosphere." It has opened up far more avenues of thought than even the most sanguine thought possible. It seems extraordinary that by purely mechanical methods Kilner should have so thoroughly corroborated all that our mediums have asserted on the nature of the aura. It is even more extraordinary that its analysis should lead us directly into a study of the soul and its relationship to a living sun, for it became obvious that the aura exhibits phenomena analogous to both light and electricity.

Our last meeting dealt more particularly with Kilner's use of complementary colours. After examining all theories, he believed that by exhausting one set of colour sensitive nerves, the seer became hyper-sensitive to other colours, and thus saw that which was otherwise invisible. He utilised the secondary colours which remain impressed on the retina after gazing through the dicyanin, and formulated what are known as complementary colour bands. These enabled him to get a more accurate diagnosis by comparison with the colours discoverable in the aura. Thus he found more yellow in patients who came for diagnosis than in healthy people. A valuable point noted that the discoloured auras often outlined was the diseased organ, but that small patches indicated tenderness in that region.

We could not help but agree with his conclusions that the etheric body is self-luminous, and particularly interesting were the experiments with chlorine gas and other elements, which proved that the aura could be coloured by external forces as well as directed by the will and affected by the emotions.

We recommend all Study Groups to read Kilner's "Human Atmosphere," because it approaches the subject from a purely scientific standpoint, yet without technicalities.

DR. M. WESTRUP informs us that owing to premises coming down, the Sunday meetings of the Temple of the Redeemer have been temporarily discontinued, but the lectures are continued at 24, Rose Street, London, W.C.2.

£200,000 LOST ON PROPAGANDA PLAY.—In the history of the stage there is nothing like the story of "The Ladder," which recently ended a two years' run in New York. The backer, Mr. Edgar B. Davis, the Texas oil millionaire, has lost more than £200,000 by the play, keeping it on the boards because he was fascinated with its theme of reincarnation. From the first the public showed little interest in the play, and it was a financial failure; so Mr. Davis last year threw open the theatre at which "The Ladder" was then playing absolutely free to the public. He invited an audience by conspicuous advertisements, "Come and see 'The Ladder,' and learn its lesson!" Mr. Davis also offered £100 in cash prizes for essays about "The Ladder" and its theme. His hope was that all this would result in a success for the play. It did not. When the producer returned to the system of payment for admission he offered to refund their box office outlay to all persons dissatisfied with what they saw. At one time (says the "Daily Chronicle") he was paying back as much as £1,000 a week, it is said. It is on record that the play was often given to audiences of ten or a dozen persons. During two years "The Ladder" has been acted by several casts, and has been shown in no fewer than six theatres in New York. But Mr. Davis will not acknowledge defeat: he is now taking "The Ladder" to Boston. "The Ladder" was first thought of when Mr. Edgar B. Davis met an old schoolfellow—also called Davis, but not a relative—and asked him to embody the Eastern idea of reincarnation in a stage piece. In the play two couples, the wives being aunt and niece, recur amid scenes far separated in historical time.

"AUROSPECS"

MEANS

Kilner Screens Perfect

The late Dr. W. J. Kilner, B.A., M.B. (Cantab.) M.R.C.P., etc., was the medical electrician at St. Thomas's Hospital, London. He regularly used the dicyanin screen to diagnose disease.

His book, "The Human Atmosphere," created sensation, because, if his statements are correct, it means that he has discovered a mechanical method of adjusting the focal range of the eye so that previously invisible forces can be seen. This applies particularly to the aura, which is usually shown by artists as a halo around the heads of saints. He also claimed to see an etheric body otherwise known as the spiritual body or psychic organism.

HE CLAIMED THAT 95 PER CENT. CAN SEE THE AURA

Modern Clairvoyants, who diagnose disease, do this habitually, but believe they are specially favoured.

IN OTHER WORDS, Dr. Kilner asserts that **NINETY-FIVE PEOPLE** out of **EVERY HUNDRED** can be

MADE CLAIRVOYANT

His experiments also proved that regular use of Dicyanin strengthens the sight of presbyopic people.

WHAT KILNER SAW, OTHERS MAY SEE.

Some are able to see the aura immediately; others develop the power gradually by accustoming their eyes to a newer focal range by the steady, regular use of "Aurospects."

The Kilner screen was formed from optically perfect glasses cemented together, enclosing a specially compounded solution of alcoholised dicyanin. The great expense of this combination—two to four guineas being the usual charge—prohibited general use, and led to substitution of coloured water, coloured glass, and gelatines, which, being quite useless for the purpose, brought ridicule upon the subject. To guard against this deception, we have registered the word

"AUROSPECS,"

and provisionally patented a combination which perfects Dr. Kilner's formula, and so materially reduces the cost, that it is now possible to become a seer yourself at the price usually paid for one seance with a professional clairvoyant. **ONE GUINEA ONLY.**

As Dr. Kilner's statements are somewhat misleading to the uninitiated, and so much misconception exists on the subject, we have hitherto refused to sell "AUROSPECS" unless purchasers have read his book AND our Postal Tuition lessons on clairvoyance and trance, but as our Four Lessons on "Aura, Aurisight, Aurospects, Kilner," contain sufficient details for Spiritualists, we make the following offer:—

To readers of these Four Lessons (post free 2/6)

"AUROSPECS" WILL BE FORWARDED POST FREE for ONE GUINEA

We can forward at the same time the following essentials for up-to-date Healers and Clairvoyants:—

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Service to All.

WHILE meditating and aspiring for spiritual contact, my soul is lifted into an atmosphere of holy thought, and I become conscious of the presence of those who, knowing my needs, seek to fill me with added strength and power, so that I may fulfil my mission in ministry to those who come my way, knowing full well it is our privilege to give, and so make it our blessing to receive more abundantly from the Great Giver of all good, those things that are so essential to us in life, that we may become living powers for good, drawing humankind into a fuller realisation of their own divinity and their true relationship to God our Father, who is the Divine Creator of all life.

Truly the laws of life are the ways of God, and those who have received the spiritual awakening within should realise their responsibilities, and seek to purify their lives, so that by the influence that shall emanate from them they may at all times show that the power within is expressing the love that has been awakened, and by these means we shall develop with greater power the Godlike qualities that lie within all God's children. Let us all seek to understand more fully life and its purpose, and we shall realise how essential all are in fulfilling God's plan, becoming more conscious each day how necessary we are to the whole, that each and all have a part to play, so that the whole may be beautified and purified, for so much depends upon each individual, whether we grace or otherwise mar that which is so wonderful in its completion.

It is necessary that we first cleanse our thoughts; for as we think we live, and as we live we build, and as we are all builders, we should seek to build all that is beautiful, not merely to the physical eye, but that our lives may be beautiful and acceptable to God, who is recognised in all beauty, love, and purity, since He is goodness and love, expressing Himself through all Nature.—Let our soul's desire be: "Service to all."—EMILY A. CARTER.

"Helled In."

Through the Mediumship of Mrs. ROSETTA HOLT.

SOME 500 years ago in the city of Geneva there lived a young man brought up strictly in the Roman Catholic faith, and following strictly the teachings of the Church. At 20 years of age he was a fine healthy specimen of young manhood, and in his exuberance of spirit he committed an act which was altogether wholesome, sweet, pure, and in accordance with all the God-given laws of Nature, but which the world and the narrow creed of his church condemned as wrong. For some time he was puzzled and bewildered, knowing and feeling that he had done no wrong, but feeling more and more keenly the condemnation of the narrow and bigoted people around him, so in his bewilderment he went to the priest and said, "Father, what shall I do?" and the priest, knowing of the inheritance of money and land which would be his upon the young man's coming of age, and thinking of his own advancement and his church, said, "My son, you must leave this wicked and seductive world, and enter this monastery, and become a monk."

The young man, seeking peace, and seclusion from the ribald and the narrow, entered the monastery, but even there peace was denied him, for, besides the recluse and the bigot, the peace-seeker and the broken man of the world, there dwelt within those walls also the gamester, the clown and the fugitive from justice, and every quip and quibble in his now hyper-sensitive state, every ribald jest, every knot of gossipers, even every well meant attempt at friendship of his many and varied brethren, he took unto himself as personal insults, levelled against himself.

There was no peace for him, so gradually, as the silent forces worked within his soul, he shrank more and more within himself. His mind, which was once beautiful with lofty thoughts and perception of the beauties of the universe, became a cesspool of diseased imaginings, and he

became obsessed with the idea of seclusion, of getting away from the contamination of his fellow beings, and with this resolve he procured stones and set to work to build himself seclusion.

Day and night he worked feverishly, having laid by a store of food and water. His demented brain allowed him no outlet, no door of communication with his "hateful kind." As the work went on, weaker and weaker he grew, until at last but one stone remained to be pushed into its bed of cement. His prison was a reeking cesspool by now, and the sun and wind and rain having strengthened the structure, had at the same time made his prison-house a place of horror and creeping filth, but by sheer will power he climbed to the top and pushed the remaining stone into its bed of cement, blocking out the one small bit of glorious blue sky and the last inlet of air.

For 200 years his spirit wandered, stifling, strangling, suffocating, fleeing from those who found him, and would have care for him and made him understand, until at last his obstinacy was broken down by an enlightened one, who had suffered in somewhat like manner, and now, after seeking for more than a normal life-time to do some of the useful work he could have accomplished while in the physical body, has gained peace and joy in service for mankind.

"And He Made a Porch of Pillars."

By JAMES M'BLAIN.

KING SOLOMON built a wonderful temple to the service of his God. There were many wonderful pillars in it, wonderfully ornamented, grand, strong, rich, beautiful. In the building of our Spiritualistic churches we do not think of emulating King Solomon. Perhaps we would if we were as wealthy as he in this world's goods, and there were as many willing workers. "Why not?" some would say. "Is anything too good for God and His angels?" No, certainly not, nothing is too good for God. And no doubt such material manifestations of love and reverence are very good and admirable. But, after all, they are not the most valuable things that glorify the spirit. There are pillars in every church, of a different kind, that are just as acceptable, if not more acceptable, to Him. The pillars for spiritual churches, the pillars that support them, that make it safe to worship in them, that give them beauty and true value in the sight of the Infinite, are good, true men and women. They are men and women moved with the great love that shines forever from their deeds and words, transfiguring their faces, creating around them an aura, an atmosphere as we say, of love and beauty. They may not be very beautiful to look at, but they are good to meet. The spirit that looks from their eyes, the love that out-breathes from their every word and deed, upholds us in hope and faith in the goodness of humanity, and of humanity's God, and of the humanity of God Himself. For He is the supremely human and humane conception of humanity, even of those who deny His personality.

One of the things that should be sought in every Spiritualist temple or church is to make "a porch of pillars," to build them up in spiritual truth, so that they will support and stay the work by their staunch and steady strength.

There is another kind of pillar which is of the deepest and richest value. It is the serious realism of our spiritual character. The great and most beautiful pillar in the character of a church or member of a church is to live materially the highest teachings of our instructors on the so-called spiritual side of life, making those teachings a materialisation in the ordinary work of the day. The life! The life! The demonstration! Not just of a peculiar psychical phenomenon, but of the great purpose, the growing purpose of the Eternal, the everlasting progress of the human ego. For what is all our Spiritualism if it does not make us better men and women? If it did not make for spirituality, for love, it were vain. But, properly understood, as it should be, it always does. Then let us all be pillars of our churches, or aim that high.

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return any contribution unaccompanied by a stamped and directed envelop.

FRIDAY, FEBRUARY 15, 1923.

Infinite Progression.

ONE of the basic facts which the investigation of Spiritualism drives home to the intelligent man is that all manifestations of life and being are orderly and sequential. If human survival is a fact (and we claim that it is), it is part of the order of the universe.

There are many men who seem to imagine that their likes and dislikes, their longings and antipathies, may have something to do with the determination of great principles, but just as the wind bloweth where it listeth, so it is true that the great processes of the universe take little notice of man's likes and dislikes. The pious man who longs for heaven may be of the opinion that his longings and desires makes a future heaven a moral necessity; while one frequently hears the sceptic say, "If the future life is such as is depicted by the occurrences in the seance room, I have no desire to enter it." All such arguments are both silly and futile, for the great processes of the universe take little notice of our likes or our dislikes. Our position in this world was determined without us being called into consultation. The moment of our going out of this world is again a matter over which, under normal circumstances, we have little control. Life is what it is, whether we like it or not. Human survival is a fact, whether men desire it or whether they do not. The humorous sally of the man who said, "You couldn't die for the life of you," embodies a tremendous principle and a deep philosophy.

Equally fatuous is the pronouncement of the creed-bound man as represented by the Rev. J. P. Arendzen, who tells us: "Should any intelligences other than the intelligences of the sitters or other human beings on earth give communications at Spiritualistic seances they would normally be either those of the damned or of demons." Such an idea implies that our future state is determined by our creed or profession, by salvation or damnation; while the fact is that we live beyond the grave whether we will or no, and that the faith we profess or the beliefs we cherish, or the traditions in which we have been trained, do not determine whether or no we survive. Survival is a fact in spite of them. It is further true, despite the creedalist, that the position of any one of us in the after-life is determined entirely by the measure of his spiritual growth, and it is quite as possible and as easy for a Pagan, a Muslim, a Brahmin, or an Atheist, to be saintly in his life as it is for the communicant of any particular Christian denomination. It is, of course, true that the creed one follows may in some degree modify and better his life, and to this extent, and this extent only, are creeds and dogmas useful.

The idea based upon an old-fashioned theology that communion with those who have passed through the veil means either communion with the saints of heaven or the demons of a less respectable place has no basis whatever outside the credulity and traditions of the creedalist. The fact is, communion with the next world may very well be on exactly the same level as communion with our next-door

neighbour, with the people who work by our side, or those with whom we mingle in the market place or the street. In a word, we are dealing with human beings similar to those with whom we mingle from day to day. They include the relatively good and the relatively evil, and it is as possible to choose one's companions when dealing with those on the inner side of life as it is to choose one's companions in this life. In the main we are attracted to those like ourselves, and this applies whether we deal with this world or the other. It is often said a man gets the friends he deserves, and that applies quite as much to our dealings with the other side of life as to our normal inter-relations.

There does, however, appear to be one difference between this world and the next, in that here we have a body which acts as a buffer between ourselves and our fellows, and this makes possible the interblending of men and women as a cosmopolitan company, and somewhat stultifies our sensitiveness to one another's presence. In the next plane of life the psychic body, which is far less dense, will leave us more sensitive to one another's presence, and this results in a greater gradation than is possible here. Thus the various planes or degrees of life are adjusted by law, and not by decree, just as the specific gravity of physical substances is determined by their nature and not by any promulgated decree. It is, of course, easy for Father Arendzen to say that communion is limited to those of the lower planes, but the same law which enables us to contact one plane operates over a wide field and enables us to contact others. It may be perfectly true that a very large number of Spiritualists are only anxious to communicate with their "loved ones gone before." It is largely the ties of family affection and friendship which unite men across the gulf called death, but this physical life of ours is confined to three score years and ten, while to the life beyond there is, as far as we can discover, no limit. It is a life of eternal progress, in which men are graded according to their qualities and attainments. It is possible to find the planes where men exist of low desires and small ideals; it is possible to find planes of scientists and students; the idealistic planes of the musician and the artist; or the philosophic planes of the great thinkers. Above these lie the angelic and arch-angelic planes, where dwell men who have graduated in the schoolhouse of earth thousands of years gone by, and attained to wisdom and great vision. And we say, and say deliberately, that it is as possible, though not perhaps as easy, to contact these planes as it is to be brought into contact with those who have recently passed through the veil.

Because spirit communion is associated with phenomena it is sometimes said that there can be nothing spiritual about it; nothing which feeds the divine nature within us; which satisfies the spiritual capacity of the deeper man. Whether that is so or not depends entirely upon the individual himself. The coarse and positive phenomena associated with Spiritualism was an essential. It was the only way to induce materially-minded men to recognise the existence of a super-physical world. Andrew Jackson Davis was giving us his teaching of the spiritual world in 1843, but it was not until the outburst of physical phenomena in 1848 that the world took any notice of it whatever.

It is very evident that the spirit world recognised that the only way to attract the attention of men was by appealing to their five senses, for in the creed-bound conditions of the middle of last century, when puritanism was striving with an obsolete theology, an appeal to the spiritual aspirations of man was a call which fell upon deaf ears. The coming of the phenomena which could be weighed and measured, which could be seen and felt, attracted attention and made the recognition of an active spirit life a possibility. Phenomena may attract attention to that life, but the spiritually-minded man demands more. He demands, and attains wherever he demands it, some information concerning the nature of that life.

There is steadily being revealed to him a wondrous conception of progressive life, where men and women of differing degrees of attainment rise in an endless succession of spheres, tier on tier, from the lowest planes of human suffering to the highest heights of spiritual attainment.

The depth to which man sinks is determined by his own desires. The heights to which he rises are determined by his own aspirations, his own abilities. There is no limit but one's own capacity to the heights to which one may go, and thus there is revealed a progressive state of human beings, limitless in its extent, incomputable in the height of its realm attainments, which reaches from the primitive mind even unto God Himself.

The querulous man asks: "Is there anything in this Spiritualism?" There is the whole of the next world in it. The whole of eternity's possibilities are contained within it. It embraces the whole of human potentiality, and the whole of that God-head which gave life to man.

CURRENT TOPICS.

THE RESULT OF THE POLL. As a result of the long correspondence in the "Daily News" and the series of articles headed "Spiritualism on Trial," that paper circulated a ballot form, and invited its readers to vote on three counts: (1) "I believe that spirit communion has been definitely proved." (2) "I believe that spirit communication has been definitely disproved." (3) "I believe that spirit communication is or may be possible, but that it has not yet been definitely proved." Despite its large circulation, the total number of votes sent in was only 12,255, of which 7,502 were definitely in favour of the first proposition; 2,766 in favour of the second; and 1,987 in favour of the third. Thus, over sixty per cent. of the total votes were cast in favour of spirit communion being definitely proved, and only 16 per cent. definitely against such proof.

MOST SPIRITUALISTS WERE NOT INTERESTED. THE Editor of the "Daily News" in his comments says: "We should have expected that the 'ayes' would have it, because in any controversy of this kind the enthusiast and the convert are fairly sure to seize the opportunity to testify to their faith," and proceeds to add: "But what surprises us most is the relative smallness of the number who denied the possibility of spirit communion altogether. Twenty years ago, we feel sure, this body would have been far larger." We think the Editor is partly right and partly wrong. It is surely true that twenty years ago the vote would have been overwhelmingly against us, but we do not think it true that the enthusiast and the convert have been enthusiastic to testify to their faith. The vast majority of Spiritualists whom we have met have taken the attitude that the question cannot be properly discussed in the columns of a daily paper, or even settled by argument at all, and they have regarded the whole affair as a newspaper stunt, promoted for the purpose of exploiting a subject that is really alive in the interest of the circulation of the paper.

FACTS ARE BETTER THAN BELIEFS. THERE are thousands of Spiritualists who resent their most sacred convictions being exploited on a commercial basis, and that fact alone has kept thousands of Spiritualists from having anything to do with it. Spiritualism, after all, is not a matter of belief, and the man who merely "believes" it is never a source of strength to the ranks of Spiritualism. The true Spiritualist is the man who knows, because of the incontrovertible evidence which has come to him PERSONALLY. He is the only Spiritualist who really counts, and all the argument in the world pro and con is regarded by him with a smile of amusement. We do agree, however, with the "Daily News" that the number of people who dismiss Spiritualism as stuff and nonsense is much smaller than has been generally supposed. The one thing that has surprised us more than anything else is that the Holy Church has not swamped the whole of the voting papers. The strength of its opposition is fairly well known, and the fact that when it gives orders the Roman Church can trust to loyalty of its followers, led us to expect an overwhelming vote on a purely sectarian

basis, which would be adverse to Spiritualism, particularly as the Rev. Father Arendson had taken part in the discussion. Since 100,000 people attend Spiritualist meetings every Sunday night, there does not seem to have been a great rush to enter the polling booth.

LET THOSE BEST ABLE DO THE WORK.

It is our fervent hope that the daily papers will now leave us alone. We have important work to do—not to change people's beliefs, but to bring before them evidences which should give them a basis of certainty, and discussions such as this distract attention from the main issue. The Spiritualist Societies of this kingdom are quite capable of convincing the people of this country of the fact of spirit communion, and if the looker on will cease to exploit us and allow us to get on with our work by leaving us alone, most Spiritualists will be delighted.

TOWARDS BROTHERHOOD.

It is pleasing to note the broadening influence concerning Spiritualism and Spiritualists which is gradually spreading. In connection with Hospital Sunday in the Manchester district, special preachers are chosen to voice the claims of the hospitals from many pulpits, and Mr. E. W. Oaten, who represents the Spiritualist Churches on the Medical Charities Committee, was invited to preach from the pulpits of two Anglican Churches on Feb. 10th. These were St. Agnes', Rusholme, and Holy Trinity, Gee Cross. At each place his reception was most cordial, and is indicative of the growing spirit of brotherhood within the churches.

RELIGIOUS MANIA.

THE Hackney Coroner recently held an inquest on a young man of 22, who drowned himself in the River Lea. The man's father said that his son had made a deep study of the Bible, and had seven or eight versions of it, which he had spread out on the table. A Baptist minister said the deceased had been a member of his church until 1926, when he came under the influence of the International Bible Students Association. He was deeply religious in temperament and mind. The coroner declared that "the man was suffering from religious mania in a profound form." We have every sympathy with those whose minds are unbalanced by overstudy of any particular problem, but we find ourselves wondering what would have been said if instead of the study of the Bible this young man had taken up the study of Spiritualism. We fear that under such circumstances very drastic things would have been said, not about the folly of overdoing things, but about the wickedness of the subject which attracted his attention. Aye, it's a strange world!

GOLFERS' DOG FRIENDS.—Dogs are not usually welcomed on golf courses; in fact, on many courses members are requested to leave their dogs at home when they turn out for a game. At Bungay, the popular Suffolk golfing resort, however, there are two dogs, Betty and Jill, who are regularly to be seen on the links, and are the pride of the local club. They are owned by Walter Prime, the club professional, and they have retrieved over 10,000 balls. Members can take Jill or Betty with them on their rounds and be quite unconcerned if they slice or pull a ball into the thick gorse. Their canine friends will find it for them. Jill is a terrier and is getting into the "sere and yellow" stage. For years she has been gathering the golf ball harvest from the Bungay gorse. Betty, a retriever, is her apprentice, and the pupil has overtaken its mistress. Betty will follow the flight of a driven golf ball, and at a word from Prime will set off in pursuit and lie down beside it without touching it. Gordon Lockhart, professional to the Glencages Club, has a spaniel which has a remarkable faculty for finding balls. Lockhart employs his dog as a "caddie" when he indulges in practice, for he is then able to drive ball after ball and rely on the dog to bring them all back. Lockhart's dog is so clever that it will recover five balls and bring them all back together in its mouth.

CORRESPONDENCE.

REINCARNATION.

SIR,—With reference to the article on Mr. H. E. Whorwood's "Reincarnation and the Open Mind," I should like to say that I have heard through the mediumship of Mrs. H. S. King, one of our young and promising mediums, whose fine work would go far, an ancient Egyptian priest, by name of Arlene, speak learnedly and eloquently on the assured fact of reincarnation.

This subject is also spoken of and taught, without doubt, in "The Witness," by Jessie Plants, one of the finest books of after-death communication we have as yet, "The Blue Island," by W. T. Stead, also "The Letters of a Living Dead Man," another fine book, wherein we get teachings a little more advanced than the usual elementary ones in most books of spirit communications that we have.

Also from another source than that of my own studies, it is given in "Speaking Across the Border Line." I was also told at the International Spiritualist Conference by those who knew what they were talking about that at circles in France spirits come through frequently, and teach and talk to the sitters of the truths of reincarnation. Last Autumn I was talking to a gentleman who was well versed in Spiritualistic and occult lore, and he said that it was the experience of his long life that only the more highly-advanced spirits know anything of the great philosophy of reincarnation. And as we invariably get in touch with the lesser and more undeveloped, like always attracting like, hence it is only at infrequent intervals that we get those golden-mouthed ministers of radiance and light who tell us of those higher teachings that shall make us realise the magnitude of God's teaching and the paucity of our own knowledge, and our presumption to sit in judgment on His Great Book of Wisdom, of which, let all Spiritualists remember, there are more pages than one, more than the one of the present Spiritualist philosophy. A DEARNLEY SERJEANT.

"THE FREETHINKER" AND MR. J. J. MORSE.

SIR,—Referring to the above, Mr. H. E. Kent has a letter in your issue of February 1st. I have no doubt that there are to-day many who could testify that they had heard, as I myself heard, Mr. Morse on many occasions, but never witnessed any attempt to give clairvoyance.

But my friend has made a little mistake. Mr. Kent says that "Mr. Morse was a frequent visitor to the Birmingham Spiritualist Church, which then held its meetings in the Masonic Hall, New Street." The body of people whose meetings were held in the Masonic Hall was the Birmingham Spiritualist Union—this was in the early 90's, practically 40 years ago. The meetings of the body known to-day as the Birmingham Spiritualist Church were held at that time in the Camden Street Schools, and were known locally as the Camden Street Spiritualist Society.

Some little time previously Mrs. Groom had seceded from the people meeting at Oozells Street Board Schools, and she and her supporters had then moved to Camden Street—the work done there has now resulted in the Birmingham Central Spiritualist Church. I regret having to correct an old and esteemed friend, but Mr. Kent may be glad to have the matter placed right. The B.S.U. later became the Ethical Church. Then clairvoyance was disallowed, and that was the beginning of the end of the Ethical Church, formerly the B.S.U.

JOHN G. WOOD, Dipl. S.N.U.

SIR,—May I say that it was surprising to me to read the statements reported in "The Freethinker." I myself heard Mr. Morse over a period of many years, and in many places, and I certainly have never heard him give clairvoyance. My own dear mother, Mrs. Verity, used to frequently give clairvoyance at the after-meetings following Mr. Morse's addresses at Pendleton. The writer in "The Freethinker" must be wandering in the realm of imagination.

R. H. VERITY.

F A I T H.

SIR,—The Eastbourne Spiritualist Society are in urgent need of a place for communion and service, every spiritualist with the cause at heart will send us one shilling as an offering for the purpose of erecting a building. A band of devoted souls on both sides meet every week in circle, and all offerings will be submitted direct, and each one acknowledged specially with a message from the guides. Send along now to

THE SECRETARY EASTBOURNE SPIRITUALIST SOCIETY
41, Cavendish Avenue, Eastbourne.

CHRISTIAN SCIENCE.

SIR,—In your issue of January 25th, under the heading "Christian Scientists in trouble again," there is an incorrect statement to the effect that Mrs. Walmsley was a Christian Scientist. May I ask you to kindly correct this statement, as Mrs. Walmsley was not in any way connected with Christian Science, but with faith healing.

Referring to the Coroner's definition of quackery, certainly does not tally with that given in Webster's or King's English Dictionaries, both of which define a quack as "a boastful pretender to medical skill."

May I point out that Christian Science makes no pretence of medical skill. Its healing is entirely spiritual, based upon the teachings of Jesus Christ, who commanded his followers to heal the sick, as well as to preach the Gospel. It cannot, therefore, in any sense of the word rightly be called under the term "quackery."

DAISY WOODWARD.

Christian Science Committee on Publication for Lancashire.

THE STRENGTH OF SPIRITUALISM.

SIR,—As it is also my custom to read THE TWO WORLDS I have read the remarks of A. L. Dribbel. THE TWO WORLDS anticipates that the matter published should be read intelligently. We cannot force knowledge on unsympathetic people. There are no selfish practical Spiritualists. Take myself, for instance. During the last three years I have invited individuals to my home, made them comfortable, proved our claims to the hilt and to the entire satisfaction of nearly all who came. In addition, I have tried hard to make them capable of communicating direct when away from me. The two hours has always seemed about 15 minutes, so interested do we become. If that is so of one Spiritualist, there must be countless others. It should be borne in mind that the word Spiritualist is applied to those who believe and frequent our meeting-places. Some do it, some do not. All have not the ability to demonstrate in spite of their beliefs. No able Spiritualist is selfish, least not in the way inferred by your correspondent.

G. C. WHEELER.

EXPLOITATION OF SOCIETIES.

SIR,—Your anonymous correspondent under the above title, in your issue of January 11th, entirely misses the propaganda side of book-selling, and is rather discourteous to those who make a larger sacrifice for the cause. To speak of "competition" that the purchase of a book may diminish the collection, and so injure the Society, is a hopeless view of the movement.

In the first place, as a speaker I refuse a fee, and so I have always paid all my own expenses; consequently I can voice the speakers' side of this accusation without loss of income. Also, although I have issued certain books I have no profit interest in them, and if I try to persuade some of the members of a Society to buy a book, it is because I believe that book will help them. I am a Spiritualist first and last, and resent any criticism that is of more harm than the service of Christ.

I have done none of the things suggested by your correspondent, except expressed a hope that some of my audience might read a certain book. That is advertising. Yes! And why not, if it is a part of my mission? The lecturer does not exist for the benefit of a Society, but for the propagation of truth.

I could enumerate offences of Societies which are far more shocking than that. To sell dance tickets at the end of a spiritual address on a Sunday evening. To tell the speaker, who has made a 50 mile journey to help the Society, that they only want a twenty minutes' address because of "after-circles." To advise me to "cut the prayers short." These are but trifles, yet they reduce the spiritual temperature much more than the advertising tactics of a good speaker.

Let us put it another way. If a Society fails to support the efforts of a speaker to spread truth by putting his books on the bookstall, if it resents such a suggestion as "competition," then surely the Society concerned is failing lamentably to do its work. Propaganda is the foundation of success. The Society without an active bookstall is a wilderness producing nothing but pleasant afternoons and evenings for a select few who dig and re-dig their barren place without serving other than self.

My retort courteous to "Querist" would be **SELL MORE BOOKS!** A good book is always God's book. Let us unite in God's service, and all will be well.

FREDERICK H. HAINES.

BAPTISM.

Sir,—The general tenour of the remarks made by the writer of "Current Topics" upon the value of the baptism of children indicates, I think, that he considers it to be a matter of indifference to a child whether it be baptised, dedicated, or Christened, or not. With some of his statements I am in agreement, but he goes too far.

Many children are brought to Spiritualist churches to be dedicated (baptised or Christened) by a medium or an official of the church. Is that merely a remnant of a useless superstition amongst us, of no possible value to the child? That its efficacy may vary according to the sincerity of the parents or the officiant is, I believe, possible—but to brush it contemptuously aside as valueless savours of spiritual enlightenment.

When a mother has to send her young child on a long railway journey, being unable to accompany him, she does not place him in an empty compartment, but wisely seeks one where there are others in it of maturer age, and she requests them to keep an eye on her lad and to see that he alights at his proper destination, where there will probably be someone looking out for him by previous arrangement, or she may put him in charge of the guard. This is prayer and its answer in action on the earth side of life. She has also taken care to provide him with some food for the journey.

Brother Spiritualist, if not brother Christian, thou hast overlooked the spirit side of life and its wonderful and extensive organisations of ministering angels. Thou hast forgotten the value and effectiveness of prayer. Thou hast forgotten God's revealed method of working. A rite or ceremony like a human body can be alive, moribund or dead. A rite with the divine, life-giving spirit infused into it by enlightened souls, in or out of the flesh body, may become a very effective instrument of blessing, Spiritualists! do not hesitate to present your children for a baptism of the Holy Spirit.

RICHARD A. BUSH.

HALF BRAIN REMOVED.

SPEAKING on "The Evolution and Anatomy of the Human Brain" at the Royal College of Surgeons in London, Sir Arthur Keith said that advances in modern surgery showed that large parts of the brain could be removed with less disastrous results than had hitherto been anticipated. A malignant tumour could be so situated that the only hope of life lay in the complete removal of a whole cerebral hemisphere. This operation had been performed five times by an American surgeon. In one case the patient had lived for three-and-a-half years.

It would be interesting had Sir Arthur told us to what extent the intelligence of the patients had suffered by the removal of large sections of the brain, and whether their removal had stimulated abnormal action in any other direction.

TRANSITION OF MR. DAWSON ROGERS.

His many friends will regret to hear of the passing to spirit life of Mr. Dawson Rogers, which took place on the afternoon of Feb. 7th, as the result of a severe attack of bronchitis. His age was 78.

Mr. Dawson Rogers was for many years connected with our contemporary, "Light," and with the London Spiritualist Alliance. Quiet and studious in his habits, there was a kindliness in his nature which endeared him to all. He was the son of Mr. Dawson Rogers, who was formerly Editor-in-Chief of "Light," and was thus a link with the early days of that valuable journal.

INSTRUCT THE CHILDREN.

SPIRITUALISM is something more than phenomena—it is educational and reformatory. The truest and best reformation is that which is laid in the hearts and minds of the children. Therefore, Spiritualists should instruct the children. This can best be done by forming Lyceums in connection with every Society. A Society that has no Lyceum is as incomplete as a church or chapel without its Sunday School, thereby forcing its members' children to attend other places of worship. The children of Spiritualists who have to attend orthodox Sunday Schools are taught that which their parents do not believe. This is a serious defect in the Society, and an injustice to the children which Spiritualists should no longer tolerate. The remedy is in forming Lyceums. Information concerning same will gladly be supplied by

G. F. KNOTT, Secretary,

British Spiritualists' Lyceum Union,

20, Toad Lane, Rochdale.

PAIGNTON.—The balance sheet of the Paignton Spiritualist Church to hand shows good progress. The total indebtedness upon buildings, worth nearly £1,500, has been reduced to £630. The income appears steady, while both general collections and members' subscriptions show the Society to be in a healthy state.

LIVERPOOL, DAULBY HALL.—The annual report and balance sheet of this Society takes the form of an interesting pamphlet of some twelve pages. The foreword contains an extract from "Human Nature" of 1867, recording the formation of the Society on the 12th April, 1866, thus making Daulby Church 63 years old. The report shows that the trade depression in the district is reflected in its meetings. The membership is 152. The various sectional reports show that the church is alive. During the year some £120 has been paid off the mortgage, while the Lyceum reports show a very healthy state.

AN ELEMENT IN GOSPEL HISTORY.—Dr. Burkitt Norrisian, Professor of Divinity, addressing the Modern Churchmen's Conference recently, on the importance of the historical element in Christianity, said from every quarter we heard of the decay of organised religion. This generation was the first for centuries that had not been brought up upon the dogma that the Bible was the infallible guide to the truth about science, history, or conduct. The solution of their difficulty in dealing with their organisation must explicitly recognise the diminished authority now accorded to the utterances of antiquity, whether of the Bible or the fathers. These utterances, which were the rivets which secured the fabric and their religion, were now most of them loose.

IMPORTANT.

All Advertisements must be in our hands by **FIRST POST** on **SATURDAY**. For proofs **ONE WEEK EARLIER**.

SOCIETY ADVERTISEMENTS.

South Manchester National Spiritualist Church and Lyceum,
PRINCESS HALL, PRINCESS ROAD,
MOSS SIDE, MANCHESTER.

SUNDAY, FEB. 17TH, at 2-30, LYCEUM.
At 6-30, MR. E. KEELING. At 8-15,
MRS. BAKER.

MONDAY, at 3, MRS. FERGUSON.

TUESDAY, at 8, OPEN CIRCLE.

THURSDAY, at 3 and 8, MRS. PITT.
Every Friday at 6-30, WHIST DRIVE, 1s.
SUNDAY, FEB. 24TH, at 6-30, MR. GUSH.
At 8-15, MR. JEPSON.

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

SUNDAY, FEB. 17TH, at 6-30,
MRS. J. GREENWOOD, J.P., Dipl.
S.N.U.

An OPEN CIRCLE (Public) will be held
at 19, Atkinson Street, every Sunday
at 3. Conductor: Mrs. A. BURNETT.
SUNDAY, FEB. 24TH, MR. J. BELL

Manchester Society of Spiritualists,
38, MASKELL STREET.

SUNDAY, FEB. 17TH, at 10-30, LYCEUM.
At 3 and 6-30, MRS. ELLIOTT.

MONDAY, at 8, MR. R. LANE.

TUESDAY, at 8, WHIST DRIVE.

WEDNESDAY, at 3 and 8,

MRS. WORTHINGTON.

SUNDAY, FEB. 24TH, MR. T. CONNOR.

Collyhurst National Spiritualist Church,
COLLYHURST ST., MANCHESTER.

SUNDAY, FEB. 17TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.

At 6-30 and 8, MR. C. BRADY.

MONDAY, at 3 and 8, MRS. FELLOWS.

WEDNESDAY at 3 and 8, MISS GOODWIN
SUNDAY, FEB. 24TH, MR. A. MELLOR.

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

SUNDAY, FEB. 17TH, at 2-30, LYCEUM.
At 6-15, MR. J. A. BOOTH.

MONDAY, at 8, OPEN CIRCLE for
HEALING and CLAIRVOYANCE.

TUESDAY, at 8-15, MISS L. BROMLEY.

THURSDAY, at 8-15, MR. J. SMITH.

SATURDAY, at 8-15, OPEN CIRCLE.

SUNDAY, FEB. 24TH, MRS. PITT.

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

SUNDAY, FEB. 17TH, at 2-30, LYCEUM.
At 6-30 and 8, MR. ETCHells.

MONDAY, at 3 and 8, MRS. WILMOTT.

TUESDAY and SATURDAY at 8, PUBLIC
CIRCLE.

THURSDAY, at 3 and 8, MRS. BIRTWELL.

SUNDAY, FEB. 24TH, MR. MUDD.

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

SUNDAY, FEB. 17TH, at 2-30, LYCEUM.
At 6-30 and 8-15,

SERVICE AS USUAL.

THURSDAY, OPEN CIRCLE.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, FEB. 17TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.

At 6-30, MR. DOREA.

MONDAY, at 8, DEVELOPING CIRCLE,
MRS. GIBSON.

WEDNESDAY, at 8, OPEN CIRCLE,
MR. MINNERY.

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The Council of the International
Federation of Spiritualists have, in
accordance with the desire of the
Congress of 1925, adopted as its
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The Sunflower Badge.

This has been used in the United
States for many years and is worn
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The SUNFLOWER (which always turns
its face towards the light) forms the
centre of the design, and is engraved
with a human face, and is super-
imposed on a white banner and sur-
rounded with a deckle border signifying
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screw-in Stud or as a Brooch, in
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particulars will be published later.

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

SUNDAY, FEB. 17TH, at 10-30 and 2-30
LYCEUM.

At 6-30 and 8, MRS. WILLABY.

MONDAY, at 3, MRS. SMITH.

At 8, OPEN CIRCLE.

TUESDAY, at 8, MR. J. A. BOOTH.

WEDNESDAY, at 8, MEMBERS' CLASS.

THURSDAY, at 3 and 8, MRS. KELLY.

SATURDAY, at 8, OPEN CIRCLE.

Newton Heath Spiritualist Church,
ALLEN STREET, MANCHESTER.

SUNDAY, FEB. 17TH, at 2-30, LYCEUM.
At 6-30 and 8, MRS. N. WITTER.

MONDAY, at 3 and 8, MRS. HILTON.

TUESDAY, at 8, MRS. SKEER.

SATURDAY, at 8, OPEN CIRCLE.

Milton Spiritualist Church,
BOOTH STREET, ECCLES.

SUNDAY, FEB. 17TH, at 11, LYCEUM.
At 3, OPEN CIRCLE.

At 6-30 and 8, MR. ROY MORGAN.

MONDAY, at 3 and 8, MR. TEAL.

TUESDAY, at 7-30, MR. REED.

WEDNESDAY, at 3 and 8, MRS. GRANT.

SATURDAY, at 8, OPEN CIRCLE.

Pendleton Spiritualist Church.

New Address:

94, HIGHFIELD CHAMBERS, BROAD ST.

SUNDAY, FEB. 17TH, at 2-30, LYCEUM.
At 6-30, MR. TIMMS.

MONDAY, at 3, OPEN CIRCLE.

WEDNESDAY, at 3, MISS RENTON.

THURSDAY, at 8, MRS. WOLFENDALE.

FRIDAY, at 8, OPEN CIRCLE.

SUNDAY, FEB. 24TH, MR. CHAMBERLAIN.

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

SUNDAY, FEB. 17TH, at 2, LYCEUM.
At 3-15, CIRCLE, MR. BOLD.

At 6-30 and 8, MRS. WOLFENDALE.

MONDAY, at 3 & 8, MRS. CHAPMAN.

TUESDAY, at 8, CIRCLE, MR. MORRIS.

WEDNESDAY, at 3 & 8, MRS. CROMPTON.

THURSDAY, at 8, MEMBERS' CIRCLE.

SUNDAY, FEB. 24TH, LYCEUM SESSION.

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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.
BAYTER.

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

SUNDAY, FEB. 17TH, at 11 and 6-30.
MRS. EDEY.
MONDAY, at 3, PSYCHOMETRY.
SATURDAY, at 7, at 2, Buckhurst Road,

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

SUNDAY, FEB. 17TH, at 11-15 and 7,
MRS. GREGG.
Address and Clairvoyance.
MONDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 8, ADDRESS and
CLAIRVOYANCE.

Brighton Spiritualist Church,
MIGHELL STREET HALL.

SUNDAY, FEB. 17TH, at 11-15, LOCALS.
At 7, Miss HELEN WRIGHT,
Address and Clairvoyance.
MONDAY, at 7-45, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING.

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

SUNDAY, FEB. 17TH, at 11 and 7,
MR. MELTON,
Address and Clairvoyance.
At 3, LYCEUM.
THURSDAY, at 3 and 7-15,
MRS. FLORENCE LANE.

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

SATURDAY, FEB. 16TH, at 8, and
SUNDAY, FEB. 17TH, at 11 and 6-30,
MRS. STANDAGE.
Address and Clairvoyance.
SUNDAY, FEB. 24TH, SERVICE.

Hastings Christian Spiritualist Church
CLAREMONT.

SATURDAY, FEB. 16TH, at 7, SUNDAY,
FEB. 17TH, at 11 and 6-30, and
MONDAY, at 3,
REV. GEORGE NASH.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, FEB. 16TH, at 7, and
SUNDAY, FEB. 17TH, at 3 and 6-30,
MRS. FILLMORE.

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Corner of HILDVILL DRIVE and
WESTBOROUGH ROAD, WESTCLIFF
(near Chalkwell Park).

SUNDAY, FEB. 17TH, at 11 and 6-30,
MR. T. W. ELLA.
THURSDAY, at 8, SERVICE.

Sutton Spiritualist Society,
CO-OPERATIVE HALL, BENHILL STREET

SUNDAY, FEB. 17TH, at 6-30,
MR. & MRS. HARCOURT BAIN,
Address and Clairvoyance.
SUNDAY, FEB. 24TH, MRS. B. STOCK.

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SUNDAY, FEB. 17TH, at 7-30,
MR. H. CARPENTER,
Address and Clairvoyance.
WEDNESDAY, MRS. HOLLOWAY,
Address and Clairvoyance.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, FEB. 17TH, at 11 and 6-30,
MRS. REDFERN.
THURSDAY, at 3, MEMBERS ONLY.
At 6-30, Miss THOMAS.

Barking Christian Spiritualist Church
MUNICIPAL RESTAURANT, EAST ST
BARKING.

SUNDAY, FEB. 17TH, at 6-30,
Miss HOGG,
Address and Clairvoyance.
Circle Follows Service.
MONDAY, at 3, LADIES' OWN,
MRS. LAWS,
Address and Clairvoyance.
WEDNESDAY, at 8, MR. WILLIAMS,
Address and Clairvoyance.

Barnsbury Spiritualist Church,
78, ROMAN ROAD, LONDON, N.7.
(opp. Caledonian Tube Station).

SUNDAY, FEB. 17TH, at 7,
MR. KAHL, Address.
MRS. ROGERS, Flower Psychometry.
After Service, Open Circle.
WEDNESDAY, at 8, OPEN CIRCLE.
SUNDAY, FEB. 24TH, MRS. F. MOTE.

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

SUNDAY, FEB. 17TH, at 11,
MRS. E. CLEMENTS.
At 3, LYCEUM.
SUNDAY, FEB. 17TH, at 11 and 6-30,
MRS. E. CLEMENTS.
MONDAY, at 3, MRS. S. D. KENT,
Meeting for Members and Friends.
THURSDAY, at 8, MRS. CLEGHORN,
Clairvoyance Meeting.
SUNDAY, FEB. 24TH, MRS. CROXFORD.

Battersea Christian Spiritualist Church
1, VOLTAIRE RD., CLAPHAM, S.W.

SUNDAY, FEB. 17TH, at 11, CIRCLE.
At 6-30, Miss RUTH GOLDSMITH,
Address and Clairvoyance.

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Church,**
CANNING HALL, CANNING CRESCENT,
HIGH ROAD, WOOD GREEN.

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At 7, MRS. E. A. CANNOCK.
WEDNESDAY, at 8, MRS. ARNOLD, at
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SUNDAY, FEB. 17TH, at 11-15 Service.
At 3, LYCEUM.

At 7, Mrs. S. D. KENT.
Address and Clairvoyance.

MONDAY, 7-30, LADIES' PUBLIC CIRCLE.

TUESDAY, at 8, MEMBERS' CIRCLE.

THURSDAY, at 8-15, PUBLIC CIRCLE.

SUNDAY, FEB. 24TH, Mrs. KINGSTONE.

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

SUNDAY, FEB. 17TH, at 11,

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At 6-30, Mrs. A. BODDINGTON.

Soloist: Mrs. KINLAY.

At 55, STATION ROAD:

MONDAY, 2-45, LADIES' PUBLIC CIRCLE.

WEDNESDAY, at 7-30, Public Meeting,

Mrs. E. M. BALL.

SUNDAY, FEB. 24TH, Mrs. CAMPBELL.

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

SUNDAY, FEB. 17TH, at 6-30,

Mrs. BAXTER,

Trance Address and Clairvoyance.

WEDNESDAY, at 3, CIRCLE; at 8,

MISS MADDISON, Clairvoyance.

THURSDAY, at 3, WHIST DRIVE; at 8,

FREE HEALING.

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FRIDAY, FEB. 15TH, at 7-30,

Mrs. MELLOY.

SUNDAY, FEB. 17TH, at 7,

Mr. and Mrs. PULHAM.

FRIDAY, FEB. 22ND, Mrs. GOODE.

SUNDAY, FEB. 24TH, Mrs. LINES.

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

SUNDAY, FEB. 17TH, at 11,

Mrs. BOLAM, Address & Clairvoyance.

At 6-45, Mrs. M. NASH, Address.

Mrs. HAMMERTON, Clairvoyance.

WEDNESDAY, at 8, Mrs. STOCKWELL,

Psychometry.

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

SUNDAY, FEB. 17TH, at 7,

Mrs. PRINCE.

Address and Clairvoyance.

At 8-45, OPEN DEVELOPING CIRCLE.

THURSDAY, at 8, Mrs. PODMORE.

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

SUNDAY, FEB. 17TH, at 3, LYCEUM.

At 6-30, Mr. ERIC SISSON,

Address and Clairvoyance.

SUNDAY, FEB. 24TH, Mr. H. LEAF.

Clapham Spiritualist Church,
ST. LUKE'S ROAD (Adjoining Reform
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SUNDAY, FEB. 17TH, at 11, OPEN

CIRCLE. At 3, LYCEUM.

At 6-45 for 7, Dr. W. J. VANSTONE.

FRIDAY, at 8, CLAIRVOYANCE.

SUNDAY, FEB. 25TH, Mrs. S. D. KENT.

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

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Mrs. BALMER.

SUNDAY, FEB. 24TH, Mr. J. KAHL.

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Ealing Spiritualist Church,
8, BAKERS LANE, BROADWAY, EALING.

SUNDAY, FEB. 17TH, at 11-15,

Mrs. LEONARD.

At 3, LYCEUM.

At 7, Mr. HORACE LEAF.

WEDNESDAY, at 8, Mrs. B. STOCK.

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SUNDAY, FEB. 17TH, at 7,

Mrs. VIOLET CROXFORD,

Address and Clairvoyance.

THURSDAY, at 8, Mrs. FILMORE,

Address and Clairvoyance.

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

SUNDAY, FEB. 17TH, at 7,

Mr. VANCTONE.

Circle at 11. Lyceum at 3.

THURSDAY, at ALDERMAN DAVIS.

SUNDAY, FEB. 24TH, Mr. G. T. GWINN.

Hackney Spiritualist Church,
240A, AMHURST ROAD, N.

SUNDAY, FEB. 17TH, at 3, LYCEUM.

At 7, Mr. R. BODDINGTON.

MONDAY, at 3, Mrs. MAUNDER.

At 8, PUBLIC MEETING.

TUESDAY, at 8, MEMBERS ONLY.

SUNDAY, FEB. 24TH, at 3, LYCEUM.

At 7, Mrs. E. NEVILLE.

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SUNDAY, FEB. 24TH, Mrs. CORNWALL.

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SUNDAY, FEB. 17TH, at 3, LYCEUM.

At 6-45, Mrs. HOLLOWAY.

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At 7, Mrs. ETHEL CLARKE.

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Mr. CUMMINGS in Attendance.

WEDNESDAY, at 8, Mrs. YORKE.

Harrow Spiritualist Society,
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HARROW-ON-THE-HILL.

SUNDAY, FEB. 17TH, at 3, OPEN CIRCLE.

At 6-30, Mr. ERNEST MEAD, Address

WEDNESDAY, at 8, Miss WYNN,

Clairvoyance.

SUNDAY, FEB. 24TH, Mrs. MAUNDER.

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Mrs. V. CROXFORD.

FRIDAY, at 8, Mr. JOHN G. POLLAR.

SUNDAY, FEB. 24TH, at 7,

Mr. & Mrs. HARCOURT BAIN.

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HILL GATE.

SUNDAY, FEB. 17TH, at 7,

Mrs. KING (L. SMEDLEY).

MONDAY, at 8, in Small Hall,

Miss FALLOWS.

Kingston Spiritualist Church,

VILLIERS ROAD, KINGSTON.

SUNDAY, FEB. 17TH, at 11,

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At 6-30, Miss L. GEORGE.

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At 6-30, Miss MARY MILLS,

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Address and Clairvoyance.

At 8, PUBLIC HEALING CIRCLE.

WEDNESDAY, at 8, Mrs. CROXFORD

Address and Clairvoyance.

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MONDAY, at 3, Miss TUFFNELL.

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WEDNESDAY, at 8, Mrs. MAUNDER.

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SOCIAL AND DANCE.

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73, BECKLOW RD., ASKEW RD., W.

SUNDAY, FEB. 17TH, at 11,

OPEN CIRCLE.

At 6-30, Mr. W. D. WILDE.

THURSDAY, at 8, Mr. A. CLAYTON

(the Blind Medium).

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STRONE ROAD.

SUNDAY, FEB. 17TH, at 11,

HEALING CIRCLE. At 3, LYCEUM.

At 6-30, Mrs. D. C. WILLIAMS.

THURSDAY, at 3, SERVICE; at 8,

Mrs. M. MORETON.

SUNDAY, FEB. 24TH, Mr. G. PRIOR.

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Stratford Spiritualist Church,
WIMSTON ROAD (Sixth Turning down
 Forest Lane, going from Maryland
 Point Station).

SUNDAY, FEB. 17TH, at 11,
 MR. ALAN WELLS.
 At 6-30, MISS FLORENCE MORSE.
 TUESDAY, at 8, HEALING CIRCLE.
 WEDNESDAY, at 3, LADIES' MEETING.
 MRS. MEARS.
 THURSDAY, at 8, PUBLIC CIRCLE.
 MRS. PRINCE.

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 MONDAY, FEB. 25TH, SPECIAL VISIT of
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 At 3, HEALING CIRCLE.
 At 6-30, MISS GANTZ, Address.
 MONDAY, at 3, LADIES' MEETING,
 MRS. EVANS.
 WEDNESDAY, at 3, MRS. F. MOTE.
 MONDAY and WEDNESDAY MEETINGS,
 SILVER COLLECTION.

Wilton Christian Spiritualist Church,
MAPLE ROAD, SURBITON.

SUNDAY, FEB. 17TH, at 11-15, LYCEUM.
 At 3, MRS. GARNER, Address and
 Clairvoyance.
 At 6-30, MRS. STOCK, Address and
 Clairvoyance.
 WEDNESDAY, at 3, MRS. BROWNJOHN,
 Psychometry.
 At 7-30, MISS MARY MILLS,
 Address and Clairvoyance.

West Ealing Spiritualist Church,
HESSEL ROAD.

SUNDAY, FEB. 17TH, at 6-45,
 MR. BOLTON, Address and
 Clairvoyance.
 WEDNESDAY, at 7, MR. SHORT,
 Address and Clairvoyance.

Wood Green Christian Spiritualist
Church,
BRADLEY HALL, BRADLEY ROAD,
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SUNDAY, FEB. 17TH, at 11-15, SERVICE.
 At 7, MRS. L. CORNWELL.
 WEDNESDAY, at 8, SOCIAL EVENING.
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SUNDAY, FEB. 17TH, at 11,
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 At 6-30, MRS. N. TOM-GALLON.
 WEDNESDAY, at 8, MR. P. SCHOLEY,
 Address and Clairvoyance.

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 * WEDNESDAY, FEB. 20TH, at 7-30, *
 * MR. W. G. H. SPEER, Address. *
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SUNDAY, FEB. 24TH, MRS. REDFERN.

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toria Road, Clapham Common, Lon-
don, S.W.4.

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Darwen.

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Point Avenue, Pinner, Middlesex.

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172, Bolton Road, Pendleton, Man-
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MEALS PROVIDED.

PROPAGANDA MEETING in the Evening.

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GOLDERS GREEN TEMPLE, Highfield, Golders Green Road, N.W. SUNDAY, FEB. 17TH, at 7, Mr. LESLIE BANGROFT. MONDAY, at 7, CIRCLE. At 8, HEALING. WEDNESDAY, at 3, CIRCLE. At 7-30, Mrs. CLARKE.

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