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THE TWO WORLDS OFFICE, MANCHESTER.

very light in the daytime, and at night, even when the Venetian blinds were lowered, was very bright owing to an electric standard immediately below in the street. My reason for choosing this room was the hope that proximity to my hostess would cause any ectoplasm I possessed to combine with hers, and thus induce the ghost to make an appearance.

For three nights nothing unusual happened, and as I could only stay two nights more, I was afraid the ghost would elude me. On the fourth night I retired about eleven o'clock, and fell fast asleep. Awakening suddenly about midnight, I noticed at once that something was amiss. My body was perfectly rigid—I could move no part of it except my eyelids, but in a few moments my neck also became free. To make sure that I was not dreaming, I carefully noted the contents of the room, rubbing my face several times against the pillow. A few feet above my head appeared a dull, luminous, amorphous cloud, which was revolving slowly, and growing larger and denser; then, with a rush, it descended on me!

The next moment, becoming free from my catalepsy, I was fighting for my life! How long the struggle lasted I cannot say, but eventually overcoming my adversary, I lost consciousness.

When I recovered, it was still quite dark, and I again found myself in a cataleptic state, and aware of a soft, warm object moving against the back of my neck. Finding that my right arm was free, I put it over my shoulder, and to my astonishment grasped a small attenuated hand!

Pulling steadily, I succeeded in dragging over my shoulder the head of a woman. No other part of the body existed, except the head and hand! The face was clearly visible through the fairly strong light caused by the reflection from the electric lamp outside; it was that of a woman about thirty-five years old, with fair hair and drawn, white features. She spoke irritably.

"I have been waiting for this."

"Why?" I asked.

"Because you can help me."

"In what way?"

"Pray for me. I am bound to the earth."

"Why is that?"

"Because of my sins."

"What were they?"

"I cannot tell you." She spoke stubbornly and with difficulty, and I realised that it would be useless attempting to persuade her to confess. Still holding her hand, I noticed it was very warm. This was unusual, as materialisations are generally cold.

"Your hand is very warm."

"It is the way I use the power."

"How is it you can come to me?"

"Because you are near to her"—meaning my hostess, asleep in the next room.

"Was it you who attacked me this evening?"

"No, it was the grey woman. She is mad."

"Who is she?"

"Mrs. M——'s (my hostess) great grandmother."

"Is she earth-bound, too?"

"Yes. She drove a man to suicide, and has never freed herself from remorse."

"Does the man haunt the house?"

"No. But she thinks very much of him, and causes his appearance."

"Then the image of the man hanging from the ceiling is real. If it is not he, who is it?"

"It is the woman's thought."

"Why does she haunt her grand-daughter? Does she try to injure her?"

"No. We draw power from her, that is all."

"Is she the only one you draw power from?"

"No. There are others, but she is the easiest."

I remembered my hostess's account of the sound of a heavy body being drawn across her bedroom floor, and the noise of a wet flannel falling.

"What was the cause of the dragging of the heavy body and the flopping sound?"

"When the man committed suicide, the grey woman cut down the hanging body and dragged it across the room.

Then she washed up some blood that had come from him."

"How can she make all these sounds?"

"By the power of thought."

These answers were coming now in short, sharp gasps, and although I lay perfectly still, so as not to cause any disturbance, the head of my strange visitor became smaller and smaller. I succeeded, however, in getting some further information.

"Have you any secret you want to reveal?"

"No."

"Has the great grandmother?"

"No."

"No money hidden, or anything to discover?"

"No."

"Will you promise not to haunt the house any more?"

"If you pray for us."

"This applies to both of you?"

"Yes."

"Are you both responsible for all the sounds and other disturbances?"

"Ye-es." The voice trailed off to a whisper, and the next moment my hand closed on itself, and the woman was gone.

The following morning, before recounting my experience to my hostess, I inquired whether anything unusual had happened to her during the night, but nothing had, except that she seemed to sleep rather more soundly than usual. I then told her what had happened to me, and found she knew nothing about the suicide of a man in the house. She was pleased to find her impression that the woman in grey was her great grandmother was correct, and promised to carry out the request to pray for her. There had always been a mystery about the cause of this woman's death, although it was agreed that she killed herself in a fit of insanity.

The hauntings appear to have ceased immediately, and the lady's health recovered as mysteriously and gradually as it had failed.

This is not the only ghost that I have known to come in solid form.

The remark about the creative power of thought is illuminating, and throws light on the nature of certain hauntings. All hauntings are not due to actual living beings; facts point to many of them being caused by impressions imprinted on the atmosphere or in space as the result of intense thought and emotion. In all probability we shall one day discover that telepathy is much more frequently at work than we are aware of.



WE regret to report the transition of Mrs. A. F. Davis, of Cardiff, which occurred on December 16th. Mrs. Davis was 76 years of age, and until five years ago, when her health broke down, had been an ardent worker in the cause. Though her physical presence will be much missed, yet we know that she has been released from great suffering. At Mrs. Davis's own request Mr. James Woodland conducted the service at the graveside, and a number of friends gathered to pay their respects to an old worker.

WATER DIVINING.—The editor of "Pearson's Weekly," in reply to a correspondent's question, says: "There is no trick in water divining, though the twig is more responsive in some people's hands than others. Secure a Y-shaped hazel twig, and hold the arms of the Y tightly in your hands. If water is near, the loose end will drop towards it. The twig is also responsive to metal. I have several times successfully experimented myself."

WE have just had a chatty letter from Mr. Britton Harvey, of Melbourne, Australia, Editor of "The Harbinger of Light." Mr. Harvey has been passing through a very trying time, and has had to submit to four operations, two of them of a major kind. We are pleased to hear that he is now clear of hospital, and is gradually building up strength. Mr. Harvey conducts the Australian Spiritualist journal, "The Harbinger," in a very able and efficient manner, and it is to be hoped that he will long be spared to guide its destinies.

A Working Man's Point of View.

AN IMAGINARY BROADCAST TALK.

By W. H. EVANS.

IN listening to the talks which have been recently broadcast on "My Point of View," I have noted the question of religion has been frequently referred to. It is a subject whose importance no one doubts. One frequently hears it said, people are not so religious as formerly, and certainly with the declining membership of the churches lends support to that view. I do not think people are less religious, though clearly they are certainly less interested in formal theology. There is a sincerity of mind amongst the people of to-day which equals anything in the past, and they demand that the leaders of religion be honest. One can only stand appalled at the attitude taken by the bishops on the question of the Prayer Book. Doubtless an outsider weighs these matters with some impartiality, and brings to bear another set of motives. Religion is not a matter of form and ceremony, of creed, ritual or dogma, all of which may have their use. These things are mere accessories. Religion is a life, and can only be expressed by action. Christianity demands uncompromising honesty, and it is this which makes it, even when some who profess to be Christians, declare it to be an almost impossible ideal. Consequently, as an outsider, I can feel no sympathy with the shuffling compromises and manouevring for positions of place and power. Hence the decline in the authority the Church once held and the contempt with which many to-day regard it.

I cannot profess to entirely understand the importance of the controversies over vestments or reservation of the sacrament, but I do think there are more important questions. Why is the voice of authoritative religion so weak about the great social problems of to-day? Has the Church lost its vital message for our age? It would seem not by some accounts, for we are assured that Christianity is not political, that Christ supports no parties. To some extent I agree, but the teaching of Jesus has definite implications which can only be worked out by wise political and social action. I have no use for any religion which cannot find expression in present-day civilisation.

When one reads the gospel message he realises that Jesus was reaching beyond his own age. Is it too much to expect of the leaders of religion that they give some united guidance upon the great problems of to-day? Can they not indicate what is necessary that the gospel of Christ may find expression in economics as well as spiritual righteousness? At present we are confused with the clamour of disputants who seem to think the colour of an altar cloth more important than feeding the hungry. Individual Christians do a great deal of good, and many make tremendous sacrifices, but it is the definite and united voice we need, not the isolated protests and cries of those who feel as deeply as any as the same need. The pressure of circumstances, the hunt for work, the economic insecurity which besets the workingman of to-day, do not make for soundness of view or stability of mind. Hence our need of a definite lead from the leaders of religion.

THE MODERNIST AND SCIENCE.

Another matter which tends to confuse many is the controversy between fundamentalist and modernist. Many are hazy about these questions. Science has had a profoundly modifying influence upon religious thought. Consequently there are many controversies about some of the oldest doctrines of Christianity. But a halting and hesitating note has crept into the voices of some religious leaders. They are clinging to a traditional rather than a vitalising and inspiring principle. The vastness of the universe revealed by science appears to many minds. They are overwhelmed. The whole question of personality in relation to the vast expanse of worlds and systems seems puerile. How can such a power be realised? Yet it has been realised by all the mystics. They have enjoyed an uplift of consciousness which, taking themselves, has revealed a transcendent self, which is commensurate with all conceivable vastness, which is indeed

infinite. And they know that transcendent self through their own nature, which is one with it. But the modernist is of a more rigid mind. He is scientific in his inclinations, and seeks to bring theological statement into harmony with modern scientific discoveries. At the best the conception of and belief in God for him stands for the idea of unity which science reveals is at the root of all the variety of the universe. The application of that must be worked out later.

When we come to the question of human survival over bodily death, we find "the man in the street" often knows more than he in the pulpit or laboratory. "The man in the street" is not the fool some think he is. He can reason, weigh evidence and argue out things for himself. He is not tied to traditional forms of thought, nor is his point of view narrowed by specialism. He approaches questions with an open mind. He is startled when some of his friends claim to have had converse with the spirits of departed friends, and will express himself forcibly thereon; but when he is told he can prove it for himself, he takes up the "psychic telescope" and looks through it, and so strives to satisfy his mind by personal experiments as to the truth of the claims of modern psychical research. Sneers from scholars do not perturb him; he smiles. The contempt of scientists leaves him cold. He goes on his way secure in a knowledge which the prejudices of the scholar and the contempt of the scientist have denied to them. Hence we find interest in psychic investigation grows, and "the man in the street" has views upon the nature of the soul and its destiny which although they may be crudely expressed, are nearer the truth than the metaphysical speculations of scholars and the dogmatic assertions of scientists that life is like the flame of a candle which is extinguished at death.

The growth of this knowledge is having a decided influence upon people's lives. There is a growing tendency to view life against the background of continued existence beyond death. We see that man is not the sum total of bodily functioning; he is in every truth a spirit with a body. We see there is a purpose for earthly existence, though we may not understand it completely. Is there anything of which it can be truly said we do understand it? We are feeling our way towards a synthesis. The unity of all things finds its expression in belief in God, and our desire is to show this forth in deeds of service.

A HOPE FOR THE FUTURE.

When we look at life around us and see the welter into which our social life has degenerated, one is filled with grave doubts about modern civilisation. Is it really worthy of surviving? Everything is reduced to a profit and loss basis. "The cash nexus," as Carlyle expressed it, reigns supreme. The first and last question in the commercial world is "Will it pay?"—not will it serve the community? There are some great captains of industry who think in terms of service, but in the main it is not so. We are encouraged to think selfishly. We must get on or get out. It hits us wherever we go, shouts at us from the advertisement columns of the daily press, screams at us from hoardings, intrudes itself into our places of pleasure. Everywhere we are encouraged to think of ourselves. We are constantly told of the need to equip ourselves for the struggle of life; not that we may be of better service to our fellows, but that we may pass them in the race, and get a bigger reward. We are told there are plums to be had; get them, strip them of their flesh, and leave the stones for the less efficient brethren. With all this vile and immoral commercialism shouting its base suggestions at people, the wonder is to find them so good and honest as they are.

This does give one hope for the future. We see the futility of much that is praised. In the light of a knowledge of matters of the soul, we see that the acquirement of wealth often means spiritual pauperism, a state of soul which is to be deplored. Nevertheless the immoral use of the law of suggestion by the business world carries with it grave risks. For the wrong use of a law is its degradation, and eventually we have to pay.

I have not much time for questions of philosophy. Mr. Wells in his broadcast talk asked the question, "What am I?" and he referred to the changes which had taken place in himself, and he spoke of the Wells of former days as

dead. Is not this a mistake? Is not the Mr. Wells of to-day but a fuller expression of him of yesterday? Is not he conscious of a continuity of identity? He must be, or else he is a victim of split personality. Upon this change in himself, together with his studies in zoology, he bases certain conclusions, speaks of a thought process which in some manner we express. But is not a thought process a result of human consciousness? That thought process he regards as relatively immortal; that which gave it birth is mortal. Man, he says, is immortal; individual men are mortal. But can any aggregate of mortal beings be considered as immortal? Is the constant stream of mortal atoms across the stage of the world immortal while the atoms are constantly dying? The stream can only live as long as the atoms. When they cease, the stream ceases its flow. This, of course, saying men are mortal is a statement of belief. Mr. Wells does not, cannot, know this—yet. Death, I believe, will give him the greatest surprise of all. The point which seems to escape these thinkers is this. The conception of immortality is either a purely human one, or it is a revelation. If it is a revelation, there must be something in man which relates to it, something which corresponds to the source from which the conception is revealed. It indicates there is in man an element which is immortal, and that must be mental or it could not appeal to him. The power to receive a revelation of immortality implies that the recipient is immortal. If it is a conception born of human consciousness and is not a revelation, is it not reasonable to think that the power which conceives and brings forth is at least equal to, if not greater than, that which is conceived and brought forth? Man must be equal to the conception of immortality to which he has given birth.

These views are canvassed and discussed by men to-day. There is a growing interest in these questions, an interest, which, I believe, is being strengthened and fostered by this wonderful phenomenon of wireless. It expresses our human solidarity, and reveals we are one. We see our life is but an expression of invisible power. We clothe our thoughts with matter. We see around us the expression of our mental life. It is not altogether pleasing. There are too many ugly things in our civilisation. We have yet to learn to think collectively, to co-ordinate our social processes, to bring our civilisation up to the level of our idealism; to bring our commercial life into line with the great principles of love and fellowship. It is said, "Christ came not to be ministered unto, but to minister." May we not minister one to another, and bring to birth the kingdom of heaven?



IN order to achieve success in the world you must add to talent ambitions and perseverance.—R. C. N.

I SHALL not remain by the Spiritualistic theory if a better one can be obtained to explain the phenomena. I advance it simply as a hypothesis that will explain the facts. There is no other explanation but Spiritualism.—PROF. JAMES H. HYSLOP.

THE ONE THING NEEDED.—We think of physical culture, and intellectual culture, and the culture of our bank accounts, and while so doing we forget that all our happiness, health and prosperity depends on soul culture. If we neglect the cultivation of our souls, and lower our consciousness to physical sensations, we isolate our body-consciousness from the consciousness of our souls, which is the intelligent power of the Almighty in us, and therefore we suffer from a lack of wisdom and power.—WALTER DE VOE.

WE have to record the passing of Mrs. Elizabeth Annie Mansfield, aged 64, who passed away at St. Stephen's Hospital, London, on November 24th, 1929. Mrs. Mansfield had been connected with Spiritualism in Hull, Manchester, and Bradford before going to London, and been very faithful to the cause through many years. The remains were interred at the Brompton Road Cemetery. Mrs. Mansfield before going into hospital was convinced that she would not get through the serious operations which had to be performed. She faced the final scene with every confidence, and within a few hours was in communication with her surviving daughter. Thus passes another old worker who has rendered her meed of service to the growing cause.

Hypnotism in Practice and Theory.

REV. GEORGE COLE AT MANCHESTER.

VERBATIM REPORT.

THE possibilities of the utilisation of hypnotism as curative agent were emphasised by the Rev. George Cole in the course of a lecture and demonstration on the subject at Manchester Central Spiritualist Church recently.

There was a considerable attendance present, and Mr. Ernest W. Oaten, who occupied the chair, referred briefly in his introductory remarks to the work of Braid (of Manchester) and many others who had paved the way for the subsequent advent of modern hypnotism. He had pleasure in introducing the speaker, Rev. Cole, who he had no doubt would provide them with material for thought and interesting experiments. With regard to the latter he wished to stress that hypnotism was a very important and sacred subject, and only those who had made themselves conversant with at least some of its aspects, and who fully realised the responsibility placed upon them should venture into the realm of experimental and research work.

Rev. George Cole said he wanted to emphasise at the outset that only those subjects who co-operated with the hypnotist could be sent into the hypnotic sleep. "No one who sets himself out to defy the hypnotist can be hypnotised," he stated. "It is impossible to hypnotise anyone against his will. Hypnotism, however, can be a very useful instrument in the hands of those who do healing work. Supposing I were to cut my finger, there would be, first of all, the opening of a wound. The edge would begin to swell out. The formation of proud flesh (swelling of the wound) would make itself apparent immediately on the edge of the wound. I simply mean that an operation by nature would commence to take place, the operation of healing. What is it that would be directing this operation? I think we might call it the subconscious self.

"Hypnotism and Spiritualism are closely connected, but there are differences. A hypnotist, for instance, would have no power to exude ectoplasm from the body of a medium during the sleep state. This requires the essential co-operation of some other intelligences. The point is to think, worthy of note, and later I will tell you how subjects can be even made clairvoyant when hypnotised.

THREE SUBCONSCIOUS LAYERS.

"The subconsciousness possesses three layers to which I always make reference. The first is the 'Suggestive Layer,' and during hypnosis the subconscious self within the region of this layer carries out the suggestions received. Very often this layer is extremely useful.

"I will give you an illustration: Supposing you had had a hard day's labour and are tired. You go to bed, and the external self is soon turned out of action. Up rushes the subconsciousness with the purpose of building you up again for the work of the following day.

"We are constantly using that suggestive layer of the subconscious self in our every-day lives. When we go for a walk our thoughts soon begin wandering. We become occupied in thinking of something which often has very little connection with our journey. All the time, however, our feet keep on walking without any conscious direction of the will. It is an habituated action of the subconscious self. Yesterday the organist who sat by me could not have manipulated his instrument so well had he not been employing his subconsciousness in the work. He had to read the music and almost at the same time reproduce it by using his fingers on the keys. Very often he must have forgotten the latter process. At any rate, he was frequently using, however unconsciously, his subconscious mind.

"The subconscious self can be trained to do all manner of things. Once it is trained it will, however, do its customary actions of its own accord. A tradesman does much of his work subconsciously, yet at one time he must have had to learn how to employ his various implements.

"Once you train the subconsciousness it will do things more accurately. It will go through its customary actions more accurately than when you bring the conscious self

far upon it. An illustration is to be found in the pianist who plays his instrument very often without consciously watching his fingers. When, however, he does begin to do so, he sometimes commences to make slips and errors.

"SUGGESTIVE LAYER" A SLAVE.

"I should like to emphasise that the Suggestive Layer of your mind is YOUR SLAVE, and it carries out perfectly the promptings you make. Supposing I were to hypnotise one of you, I would appeal first of all to the Suggestive Layer. In most cases there would be a response. In others there might very possibly be no answer, but in most people the Suggestive Layer is very wide awake, and will carry out nearly any suggestion of the hypnotist.

"You can almost divide humanity into two great classes—those who are suggestible and those who are not. For myself, I have failed to be hypnotised, for the Suggestive Layer of my mind is never very prominent. This is a great drawback. It does not, however, follow that if you are not suggestible you cannot be hypnotised. Some of the greatest subjects could only be sent to sleep after prolonged and repeated attempts.

"There are various ways of inducing hypnotism to the Suggestive Layer. If, for example, you suggest to the patient that he concentrate on a pretty picture, and verbally prompt somnambulism while he is concentrating thereon, you may possibly get him into a light sleep. On the other hand, you may endeavour to exhaust the sensory nerves. Put an object before the subject at an awkward angle, so that in gazing upon it he may strain his eyes. The subconsciousness, ever on the alert, will when it feels the over-strain endeavour to remedy it, and in consequence if you get a susceptible subject, sleep will be induced.

"It is quite the same with the auditory nerve. I remember once going to hear a lecture by Sir Oliver Lodge. I very much wanted to hear the address, but I was very tired. Upon the talking sent me to sleep! When I awoke the lecture was over. I was very disappointed, but it was merely the action of my subconscious which put me to sleep.

"It is as I said ever on the alert, and is always seeking to repair physical weaknesses.

THE MEMORY LAYER.

"Beneath the Suggestive Layer there is what we call the Memory Layer. It is one of the most extraordinary things which has yet been discovered, for within that region of the mind everything that has ever happened to you is recorded. Every thought of yours and every word—the whole is recorded there, complete and absolute. This is what will make you face your life exactly as it is when you pass into the other world, for nothing at all is ever forgotten in the Memory Layer of your mind.

"I will give you an illustration. There was once a professor of Hebrew, who used to walk up and down his study repeating Hebrew passages in an attempt to commit them to memory. He had an ignorant servant, who knew nothing at all about languages, but who often moved about within hearing distance of his master's room. The servant was hypnotised, and, in response to the hypnotist's command, repeated word for word long Hebrew passages in the very accents of the professor. Here we have an instance of chance falling of sound upon the ear being stored up in the Memory Layer and exactly reproduced.

"The Memory Layer is a portion of the substance of us which does not belong to the physical body. It belongs to the other body—the psychic one.

FREEDOM FROM THE BODY.

"When you throw a person into the deeper hypnotic state, and you call into action an even deeper layer of consciousness you are touching the psychic faculty, which manifests in clairvoyance, clairaudience, psychometry, etc. This layer can be brought to the surface with strange results.

"On one occasion I hypnotised a woman with the purpose of curing a sore she had, and in doing so brought her to this third stage. While she was there I went into her room and re-arranged some of the furniture. I then asked her, 'Can you describe the other room now?' She did so quite correctly. I asked her the

time on a clock situated behind her back. She also answered this question correctly.

"Another time I took her wedding ring off her finger, and when I put it back again, asked her, 'Where is your husband?' She replied, 'Oh! he is in British Columbia. He is coming back now. Oh! dear me. Poor fellow, he has hurt his eye.' Three weeks afterwards the good man came home, with his eye still sore, and exactly as she had seen it."

The speaker referred to the psychometric phenomenon often manifested by subjects who touch this third and deepest layer. A patient told from a watch placed in her hand: "Thirty years ago this watch was your uncle's. Eight years ago it was your husband's. Now it is yours." This was quite correct.

"These illustrations," continued the speaker, "are examples of the power of transcending the limitations which are imposed upon our waking consciousness. Reasoning depends upon the possibilities of space, the possibilities of time and the possibilities of distance. The deeper layer of hypnosis ignores these to a very large extent. It is even possible in hypnosis to make a subject remember what transpired on the anniversary of his first birthday. (The speaker related an instance.)

"In conclusion, I should like to stress upon you the value of hypnotism in curing disease. The subconscious self has a very marked effect upon the body of the patient, and by its utilisation you can even cure such difficult cases as epilepsy. In proper hands hypnotism could do invaluable work in healing the sick and afflicted."

EXPERIMENTS.

Following his lecture, the Rev. George Cole proceeded to conduct some demonstrations. "There are certain things I feel that I should always do on occasions such as this," he said. "Shall we pray?" The congregation joined in prayer.

Of six experiments which were conducted, two of the subjects were sent into a sleep closely approximate to the deeper stage of hypnotism; two were able to assume a light sleep, and two failed to respond to any of the suggestions made. The following will serve as an example of the mode of procedure usually employed, the patient to whom the remarks were addressed being rapidly influenced.

"Your hands are gradually becoming numb. You feel them getting stiff. You are losing their control. Now, when I say 'Three' you won't be able to open them. One, two, three! Try!" The subject attempted to unlock his hands, but failed. "You would, I think, make a very good subject. Now you are gradually going to sleep! Your eyelids are closing. You feel them growing heavy. You can't keep them open. Now they are fast. Sleep! Deeper still. Sleep deeply. That's right. Now you're asleep—fast asleep. You don't feel any pain now. Did you feel that? (The subject was scratched with a pin without hurt.) Now I'm going to awake you. When I say 'Three' you'll awake. Now, one, two, three. You're back again!"

The "sleeping" suggestions were made in a soft, soothing tone, and were accompanied by downward passes when inducing hypnosis and upward passes in bringing the subject back again to normal consciousness.

The evening was a very successful one, and the Rev. Cole did not fail to impress upon his audience the value and importance of this vital subject.—J. L.

IF you find a pearl of truth, call your fellows and show it, that they may admire its beauty, and turn within for other pearls.—"ALTAR LILIES."

COMPENSATION and retribution—an impartial weighing of my opportunities against my achievements—are necessary corollaries of Personal Responsibility and Eternal Progression.—A. T. CONNOR.

THE influence of Spiritualism upon science, philosophy and religion has been of an ennobling, amplifying and uplifting character. Even in the comparative infancy of the new science so much can be affirmed, and we may rest assured that it will become possible to say infinitely more as the years roll on.—E. T. POWELL.

An Experience.

By THE EDITOR.

It was in 1914 that, in consequence of a slight breakdown in health, I went to live in the country, in a wild, bleak, exposed district, some six hundred feet above sea level. How I secured the tenancy of the house was in itself a strange experience, but hardly concerns the incident I want to relate.

Our new residence had originally been a large manor house, which had been divided into two, the northern half of which we were to occupy. It was a bleak, cold, rainy day when we moved in, and the house sounded strangely hollow as we tramped the carpeted floors trying to make order out of chaos. We hurriedly put the kitchen and a bedroom into something like order, and having spent an hour before a good fire, retired to rest, tired but happy. The storm had ceased, but situated as the house was in a most exposed situation on the top of a cliff, the wind howled outside, while a glint of moonlight cast a pale glow throughout the room. In a few minutes we were asleep.

Some time later my wife quietly nudged me. "Sh, sh!" she said. "Keep quiet and watch." I could see nothing, but my wife claimed to see a very beautiful woman clothed in bridal robes, standing near her bedside at the end of the room farthest from the window. Rubbing the sleep from my eyes, I sat up and assumed a passive state of mind. Slowly but surely the figure outlined itself. A woman apparently 5ft. 8ins. in height, with a beautiful complexion, large expressive eyes, and regular features, and over her fell a bridal veil, covering a gown which seemed to shimmer, and which swept the floor. I beckoned her to my side of the bed, and held out my hand invitingly, wondering if I was observing a materialised form. She came to the foot of the bed at my side of the room, but seemed to hesitate with a kind of nervousness, and gradually went back to the other side of the bed. I did not hear her speak, but my wife claimed that she uttered the words, "Welcome home." It was a strange message, since we had never been in the house before, and had only seen it the previous week for the first time. My wife asked her name, and she gave her the name of "Esme T——," and added, "You will be happy here. I give you welcome." Slowly the vision faded, and having made a few notes, in case sleep should banish the incident from my mind, I was quickly in the land of dreams.

The following morning we talked over the incident, and wondered what it meant. The name conveyed nothing to us, but the following day I went down to the village inn and made a few inquiries from its landlord. "Oh! yes," he knew the name T——. It was the name of the individual who had once owned the house. It was a sad story. He had bought the house, divided it and reconditioned it, and gave it as a wedding present to his eldest son, who had married a girl from the south of England—a very beautiful girl, too, so I was told. Could they tell me her name? No, it was before their time. It must be fifty years ago, but old Tom Norris, the village builder and carpenter (who was now over seventy years of age) could tell me more about the property than anyone else, since he had always done the repairs. I met him a few days later, and having ingratiated myself into his good offices by talking of repairs, questioned him about the house. Oh! yes, he remembered old Mr. T—— very well. He had made the house a present to his son Tom, when he married nigh on fifty years ago. He had married a very beautiful girl from the south of England, but she had only lived a few months, and had died in that house, the house that had been her wedding dowry. "Could you recall her name?" I asked. The old man was far from educated, but he recalled the sinking of the "Titanic," which had taken place a couple of years before. There was a man connected with the "Titanic" whose name reminded him very much of the beautiful girl from the south. "Oh! yes," I said, "you mean Bruce Ismay." "Yes, that was her name—Isme," which was perhaps the nearest an uneducated man could get to Esme.

And so I was welcomed as a tenant by the former owner of the house, which had been the scene of her short but happy married life. Her husband sold the property and went away. What became of him the villagers never knew, but during the five years we lived in the house Esme was a frequent visitor, and her presence brought a sweet and happy influence during our residence there. My health built up, and though during those years of the European war times were hard and economic difficulties were by no means absent, it is perfectly true that we spent some of the happiest years of our lives in the house.

Conan Doyle Defends D. D. Home.

THE "Sunday Chronicle" says:—

Sir Arthur Conan Doyle steps into the lists in defence of the famous medium, Daniel Dunglas Home, whom Sir Edward Parry severely criticised in the "Sunday Chronicle" last week.

Sir Edward stated that Home "persuaded a very foolish old lady that the spirit of her deceased husband asked to adopt Home as her son. This she obediently did, and was so infatuated with her adopted child that she gave him deeds of gift amounting to £60,000."

"I think that in his interesting article Judge Parry has been unduly severe upon D. D. Home," writes Sir Arthur Conan Doyle. "I edited the popular edition of 'Home's Life' and became familiar with the real facts." He continues:

ASKED FOR ADVICE.

As to the episode of Mrs. Lyon which Judge Parry treats so severely, I consider that Home acted in a most honourable manner.

The facts were roughly these. This elderly lady, attracted by Home's admitted charm and desirous of getting admission to those circles in which he was a welcome visitor, adopted Home as her son, and settled a large sum of money upon him.

After the lady had made her offer he wrote letters—which I have seen—to some of his best friends to ask the advice as to whether he should accept or not. Both Cartwright and Robert Chambers, the publisher, strongly recommended him, as his health was failing, to secure his future by accepting.

It was found however, that the arrangement would bring no means work.

Presently she desired to get her money back again. I think she had asked for it in a reasonable manner there is little doubt that Home, who was a man of sensitive honour, would have returned it.

"BOTH LIARS."

At the subsequent trial Lord Gifford characterised Mrs. Lyon as a lying witness. On hearing, however, that Home claimed to have been levitated and to have had other similar experiences, Lord Gifford, who was an absolute materialist, put him down as a liar too.

Thus the whole thing from the judge's point of view was the word of one liar against another. He ended by giving a verdict for the old lady.

I think the day will come soon when increased knowledge of psychic matters will enable the public to judge more clearly the real merits of this old episode, which occurred in an age of ignorance and darkness. When that time comes the name of D. D. Home will be honoured as one of the self-sacrificing and disinterested pioneers of a great scientific and religious revolution.

MISTAKE not credulity for faith, for many there are who believe, yet know not why or wherefore. It is not thus that one comes into the kingdom.—"ALTAR LILIES."

WHAT is more winsome than a smile? How like the light shining on the rippling waters! It comes from the pools of humour within, and, eddying out, glorifies the countenance and transfigures it. It wells up from the soul, rejoicing the heart of the beholder.—W. H. E.

NEWSY NOTES.

ACROSS THE CHANNEL.

Time indeed works many changes! We have just returned from a brief sojourn in Northern Ireland, and were eased to note the sure and steady growth of Spiritualism that country, for although it is but six months since we last paid a visit to Irish shores, many changes of a progressive nature have in the meantime been wrought. In Ulster we found two National Union societies, and, in addition, a local psychical research organisation. The Belfast Association of Spiritualists is, we are glad to see, manifesting signs of considerable enterprise, and plans are at the moment on hand for the conversion of an admirably situated city building into a new and up-to-date local headquarters. The building is specially suited for the purpose, and, we understand, £800 are to be spent by the Association in the project. Even then the society will still be free from debt, and it is anticipated by the local officials that its fifty subscribing members will rally round to support the new enterprise. The Association deserves every success: it is an organisation which almost exclusively relies upon itself both for finance and Sunday and week-night platform workers.

THE OTHER OUTPOST.

The Belfast Spiritualists' Alliance, the other affiliated church, is also progressing rapidly, and considerable interest is being directed to its new membership scheme, to which we have referred in a recent issue. The Alliance is now about six years old. At the moment it has 75 subscribing members, and possesses about £130 in property. Its finances amount to about £150, and it relies very much, so far as public services are concerned, upon the eight local demonstrators which it has trained. The great handicap of the Irish organisations is, of course, the difficulty and expense involved in bringing across the water suitable speakers and mediums. However, it was a pleasing sign to see that these two Irish outposts frequently exchange their respective local workers, and are able, in so doing, to provide a considerable variety in both mediumistic and intellectual fare. We heard it rumoured that both organisations might co-operate in bringing to their country special and outstanding Spiritualistic speakers, but so far no very definite arrangements have been made. It is, however, to be hoped that the local churches will give the matter every consideration. The idea is certainly to be commended.

THE GOLIGHER CIRCLE.

Gradually the Irish press seems to be changing its old prejudiced views of Spiritualism, and the Rev. A. Ford, who recently visited Belfast, was given, we are told, a very cordial reception. The Psychical Research Society, although working quietly, has also a prominent place in the Irish movement, and many very successful seances with reputed mediums have been conducted under its auspices. Mrs. E. Wriedt, of Detroit, U.S.A., the renowned medium, gave some sittings during her recent Irish vacation, with phenomenal results. Another item of interest we gathered, was that the famous Goligher Circle is to commence sitting again shortly. The passing of Dr. Crawford, with whose work most of our readers will no doubt be familiar, will be a severe handicap to the sitters, but we hardly think that they will hold many seances without becoming aware of his discarnate interest and activities. The circle will recommence sitting early in January and in constitution will somewhat resemble the original one. There will be seven sitters in all.

COURAGE NEEDED.

These and other signs of activity amply indicate the position of Spiritualism in Ireland at the moment. To our Irish brethren we set forth our appreciation of their work and courage. The most hostile enemies do not seem to be found in either agnostic or materialistic camps, but within the very churches which they have arisen to help. But the fight is going well with them, and we look forward with confidence to further fruits from their efforts.

THE EVILS OF BRIDGE.

The "far-reaching evils" of bridge drives were recently denounced by the Vicar of Chorley Wood in a "Christmas Letter" to his parishioners. "It is with a sense of pain," writes the Vicar, "that I point out things which are certainly detrimental to the Christian faith. The evils of bridge drives are far-reaching; they breed a bitter, covetous spirit, and often engender envy and jealousy, creating undue nervous excitement. Friendships are broken and families divided." We cannot understand why bridge should be drawn out from all the other games which usually characterise church parties; the game itself can breed no baseness in anyone, but rather the spirit in which it is played. Of course, marbles, for that matter, could be used to the same end. We wonder how much of the Vicar's letter constitutes a genuine protest, and how much is merely a publicity stunt for his church. As a Christmas greeting, however, it is, to say the least, original. Gambling may be bad, but the gambler will gamble on anything. We have even known choir boys gamble on the length of the sermon.

JONAH AGAIN.

The call for the resignation of Dr. Day, an Alabama instructor of biology at Howard College, for expressing his doubt as to the validity of the story of Jonah and the whale, recalls another incident of a somewhat similar nature which occurred some four years ago. On this occasion a young school teacher was fined one hundred dollars for teaching the Darwin theory of evolution. The counsel for the prosecution declared at the trial that his belief in every single word in the Bible was firm. Personally, we have found the story of Jonah and the whale very difficult to "swallow." Belief and blind credulity are, after all, two very different things. Many people to-day quite ignorantly confuse them.

THE SABBATH AND ENTERTAINMENTS.

Recent enterprise on the part of some of our church parsons indicates the gradual decay of the traditional long-faced and solemn Sabbath. Whilst some correspondents are utilising the columns of the Birmingham press in vigorous protests against Sunday entertainments, Father Degan, of Coalville, Leicestershire, has organised a recreation club at the rear of his church, where young people take part in dances and other amusements on the Sabbath. The Rev. E. J. S. Teviotdale, Rector of Stanningfield, near Bury St. Edmunds, has put in a special dance floor in the parish hall. "I am starting a tobacco shop and a little room where the lads and girls can come and write their love letters," he says. Whilst we were rather surprised at the latter project, we entirely sympathise with those individuals who are working to make the Sabbath more human, especially for the young life of the cities. Happiness is a better form of Christianity than solemnity, and is certainly one of the roads to Heaven. The Christian hopes to be happy there, not sad, and those Christians who raise the voice of protest against Sunday entertainment should realise that they are also at variance with their own expectations of Heaven. There, they say, it will be one big Sunday—and one long happiness.

TALE PIECE.

Writing on the question, "Is Spiritualism Justified?" Mr. Jasper Maskelyne, the illusionist, states in "Ideas" his position in regard to the subject as follows:—

"No! Human beings, alive or dead, were never intended to perform miracles. When I can persuade a medium to produce ghost effects as I want them, and not as the Spiritualists like them, I shall be prepared to accept Spiritualism as a new religion. But until that time I shall continue to regard it with distrust."

Obviously Mr. Maskelyne's will be a "home-made" religion. Comment is unnecessary. OBSERVER.

THERE is little in man to be proud of if you eliminate the power of the spirit.

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Welcome—1930!

WE have opened the door and let the stranger in, full of hope and potential vigour. The babe of 1930 has entered into our lives. He has been born in a time of depression, but a new birth is always a time of hope and optimism, and we shall watch the growth and development of the New Year with interest. Under what star has he been born? Will he bring auguries of peace, stability, and progress, or will he bring, as did his predecessor, continual struggle against the legacies of the past?

Every Spiritualist is an optimist. He leaves it to others to talk about the Garden of Eden of a long-past time. He is looking forward to the ideal state which has yet to be realised, and which can only be realised through struggle. At the worst, the coming of the New Year can but afford us an opportunity for further effort towards the realisation of our ideal. We shall at least get what we win!

Slowly but steadily the door between the two worlds is being thrust farther and farther ajar. In 1848 there was one family who were conscious of the ministrations of a spiritual world. (Perhaps it is hardly fair to call them "ministrations." They were rather interferences from another plane.) We are sometimes asked why can we not let the spirit world rest? The fact is, it was they who opened the door without our seeking. The little family at Hydesville were serene enough in their unsophisticated course of life when the raps of a dead pedlar broke in upon their peace, and made way for years of turmoil, argument, and criticism in place of the peaceful pastoral life they had formerly lived. To-day there is scarcely a country in the world that does not contain hundreds and even thousands of families who are conscious day by day of the nearness of the spirit world. There are still a large number of fallacies connected with Spiritualism that need to be overcome, and the chief of these lies in the erroneous opinion that the denizens of the unseen world merely visit us in the seance room, or at the church, or at the developing circle. Of course, it is true that people on the inner side of life have their duties, but as long as memory lasts and affection draws them, there will be moments in every day when they mingle with us in our homes, when they strive to impress their thoughts upon us, to influence us, to restrain our hastiness, and to do those things which will add as well to our own well-being as to the comfort and betterment of the world in which we live. It is unfortunately true that a large number of people are not aware of their presence in the home. They are too busy with the routine of every-day life. Their thoughts are so concentrated upon the things of earth that they do not catch the delicate vibrations which are the indication of spirit presence, but it is none the less true that they are there.

Children in particular are often conscious of the presence of the spirit people. We well remember the early

years of our own life, when the face of a visitor at the bedside was no unusual thing, which excited neither fear nor surprise. It was when we spoke of it to those of mature years, whose eyes had closed on the things of the spirit and become concentrated on the earning of a living, that we were accused of idle fancies and imaginations. There must be thousands of people who share with ourselves the memories of spirit visitors seen in early childhood, and probably most of them have come to the same conclusion as Hood:

"It was a childish ignorance,
But now it is a little joy
To know I'm farther off from heaven
Than when I was a boy."

During the coming year Spiritualism will pursue its round of activities in the seance room. Thousands of clairvoyants will describe the forms that are seen by them to the listeners who are either anxious to receive news from the invisible world, or over-critical of every communication received from a medium. It is astonishing to compute that in the five hundred Spiritualist Churches of the country in the course of a single year half a million spirit descriptions are given, of which it is safe to say that some 350,000 are definitely recognised. Can we imagine this huge procession of half a million spirit people communicating to or through mediums in the course of a single twelve months? Surely it is no wonder that Spiritualism is growing, and the annual procession will start again this week. How many will return to their ethereal homes disappointed either at the inefficiency of the mediums through whom they attempt to manifest, or at the blind obtuseness of the individuals to whom the descriptions are given (unknown, unremembered, and unrecognised) the future alone will show; but in addition to this vast number there must be a far greater number of spirit people who come into our homes during the ordinary routine of daily family life who are unseen and unrecognised.

This must be remedied. We must awaken men to the growing revelation that

"Millions of spirits walk the earth unseen."

Brethren, the year's work has begun. Let us be faithful to the charge which has been entrusted to us. Let us be honest to our convictions, to our God, and to those who have given us the ineffable privilege of the conscious knowledge of human survival. Let us not apologise or hide our light under a bushel. Men have just been celebrating the festival which commemorates the life of one who was martyred because out of the knowledge he possessed he braved the world to tell the truths he knew. We are not a drop of the blood of the martyrs, but we can all be honest with ourselves and with our neighbours. It does not demand a very high standard of conduct to be at least honest and out-spoken. The average Briton is generally credited with fearlessness and courage. Let us show it in standing for the truths we know, in testifying to the facts which the spirit world have brought to us, remembering that though we may sometimes fear the opinions of men here, we shall some day have to face the opinions of those who at great effort to themselves have struggled to convey to us that knowledge which giveth strength, the knowledge that "there are no DEAD."

Hand in hand with angels, and faithful and loyal together, one another, let us go forward into the New Year. The whole world is at our feet. We have but to be honest, brave and bold, and true to the convictions which have been conveyed to us from the world invisible, to sweep away the gradually weakening opposition to our claims, and to establish the truths for which we stand upon a solid and unshakeable basis.

It is this earth life that has been the strange and exceptional thing. The wonder is that we ever succeeded in entering a matter body at all. Many fail.—SIR OLIVE LODGE.

It is generally conceded to be a fact that no mortal can trace the beginning of a thought. It is as real as the sun in the heavens, yet when it comes to you, you know not whence it came.—C. N.

CURRENT TOPICS.

A SPECIES OF
DEPRAVITY.

ALTHOUGH, owing to the holidays, our protest is somewhat belated, we would like to join in the chorus of indignation which has arisen against the cruelty of stag hunting as practised in various parts of the country. The disgraceful scene which is reported from Tiverton, Devon, is a blot upon anything which calls itself civilisation. That a hind should be separated from her calf, chased by dogs, and when she takes refuge in the river, dragged ashore in order that she may be despatched by cruel men and a pack of dogs, to gratify those who have nothing useful with which to occupy their time, is a scandal which ought to be stopped. The useless sacrifice of life in any circumstance is inelegant, but if a man shoulders his guns and stalks a wild animal in its natural habitat, he may at least have the excuse of the word "sport," but when tame animals at the close of the breeding season are subjected to the sort of treatment reported from Devonshire, it almost makes one blush for the name of sport. It is time this artificiality is done away with, and we are glad to see that the matter has been raised in the Commons. We sincerely hope the Home Secretary will take some steps to see that tame animals are not thus made the victims of what is little less than human depravity. The Spanish bull fight seems to be a mean compared with this. This form of hunting has been called "cruel sport." It is a great pity that the word sport has been so de-

WHY WAS I
BORN?

THE "Manchester Evening News" has been publishing a series of articles on the subject, "Why Was I Born?" the first of which is by "An Atheist," who takes about three columns to tell us that he doesn't know. In order to fill his space he has to introduce matters which are quite extraneous to the subject, such as the existence of God, and the purpose of God, thus making a gratuitous assumption in order to find a scapegoat upon whom the blame should fall. It is a very human but poor argument. Finally, "The Atheist" says he doesn't know why he was born, and after reading his article—neither do we. Mr. Robert Blatchford follows with quite a humorous article in his best style. Mr. Blatchford asks why he should be expected to know, and argues the folly of any man attempting to understand processes which are so great that, even when they come within the range of his vision, he is staggered by the vastness of them. He concludes, however, that the object of life is happiness. In the words of Robert Ingersoll: "The place to be happy is here; the time to be happy is now; the way to be happy is to make others happy," which is sound philosophy and good commonsense, even when no other and subsequent phase of existence is taken into consideration. Most arguments on such a subject are fruitless, since they are an attempt to come to conclusions on insufficient data. It reminds us of the man who in the course of an argument made the statement, "But a man must live," and when he was asked "Why?" lost his temper. It can be at least said that if the solution of such problems is beyond us, their consideration at least whets our appetite, and gives opportunities for mental gymnastics. It is, however, a poor man who cannot justify his own existence!

MASKELYNE A
SPIRITUALIST!

IT has often been asserted that the late Mr. J. N. Maskelyne was at heart a Spiritualist, though the public regards him very largely as an opponent of the subject. Mr. W. Goldston (President of the Magicians Union), writing in the "Sunday Express," makes the following statement: "Many people will easily recall the impressive figure of John Nevil Maskelyne, the Grand Old Man of Magic, who for many years played to full houses at his own theatre at Langham Place. Much of his success was due to the fact that he was a man who understood the real value of magic. Throughout his life Maskelyne was the great exponent of Spiritualism. He was forever issuing challenges, taking actions, writing articles—to keep himself in the public eye. In reality, his

protestations against 'spooks' were all part of his publicity programme. HE WAS REALLY A BELIEVER IN SPIRITUALISM. I have his own word for this."

THE TRUTH
MUST WIN
INEVITABLY!

So it would appear that Spiritualism suffers as much from its friends as from its opponents. When we think of the scores of men personally known to us who occupy prominent positions in the public eye, who are as thoroughly convinced of the fact of Spiritualism as any worker in the ranks, but who carefully withhold their testimony, and like Peter of old would rather deny their Lord than face the criticism of the public, it makes us question the boldness of our race. Sir Arthur Conan Doyle some time ago complained that hundreds of prominent men were as thoroughly convinced as he himself of the truth of survival and of communication with the spirit world, and he thought it unfair that they should leave it to him almost unaided to face the criticism of the public, and the financial support of the movement which he has for many years generously given. There seem to be few men who are prepared to openly state their opinions or assist in the propagation of the great message which Spiritualism has to convey to the world. They do not seem to have got hold of the idea upon which the spirit people are continuously harping, that there is another life where every individual must reap the reward of the service he has rendered to his fellows, and where the sting of conscience will be as keen over the sins of omission as over those of commission. Yet still the chariot of progress goes on, and many loyal souls are finding their greatest happiness in life in facing the incredulous smiles of the critic, secure in the consciousness that truth will ultimately justify itself.

THANKS.

THE Editor desires to express his gratitude to his numerous readers and friends whose cards of remembrance have added to his happiness during the festive season.

Shaw Desmond in Scotland.

MR. SHAW DESMOND addressed a crowded meeting, presided over by Mr. E. Rosslyn Mitchell, ex-M.P. for Paisley, under the auspices of the Glasgow Association of Spiritualists, in the James Robertson Hall, Glasgow, on the afternoon of Sunday, December 22nd, 1929.

Taking as his subject "Give us back our dead," Mr. Desmond said that materialistic science was rapidly losing ground. Already we had a substantial minority even among the psychologists on our side, and in a few years would have the majority. To-day there are 10,000 clergymen in the Church of England who, but for fear of their Bishops, would preach survival as we preach it. Ere long many of them would join us openly. To-day we could fill the largest halls, and in the near future there would be a great increase in the number of large, well-established Spiritualist churches.

In the success which he foresaw there lay a danger. We would have a great influx of people, some without any very deep convictions, and others who came in merely to be on the winning side. Also there were the dangers of the establishment of a new priesthood, and of complacency born of success. All of these must be guarded against.

A strong appeal for fair play and for the protection of mediums from unsuitable conditions followed, the lecturer concluding with a prediction of a widespread development in psychic manifestations and the use of psychic faculties amongst the general public during the next few years. He also related several interesting experiences from his recent correspondence.

In the evening Mr. Desmond delivered a similar address in the Music Hall, Edinburgh, under the auspices of the Edinburgh Association of Spiritualists.—J. B. McL.

If there is no place for laughter in religion, then it will never save mankind.—"ALTAR LILIES."

The Antique Ring.

A PSYCHIC EXPERIENCE BY ALICE E. WILLSON.

WE were thinking of putting away the communication board at the close of our family circle, when I suggested to one of my relatives that she and I should try alone to get a communication. I put my left hand and my relative's right on the pointer. It at once began to move, and in reply to our questions, "Are you a relative?" and "Are you a friend who knew us in earth life?" the reply was "No." We asked, "Do you believe in God?" to which the reply was "Yes." We further asked, "Can we help you, or can you help us?" and received a negative reply. We formed the opinion that the communicator did not know us, and the sitting closed.

At the next sitting my relative and I tried again, and the board was immediately moved, apparently by a stranger. In reply to our question, "Do you believe in God?" we received the reply "No," and I asked the communicator to go away. My relative, however, corrected this wrong mental attitude by exclaiming "God bless and help you, friend." Then came a communication from the spirit who had come to us at the previous sitting. I had a strange idea that her coming was associated with one or two antique rings I was wearing, and in reply to my question my impression was confirmed. I asked a number of questions as to whether the communicator wished me to perform any special act with regard to the ring, such as returning it to a former owner, or selling it for a specified purpose, etc.; or whether the ring had some good or evil influence, but the reply in each case was in the negative. "Should I continue to wear the ring?" The reply was "Yes." Apparently all the interest centred round the ring itself, and there was a distinct impression of personal indifference. We were asked, "Are you courageous?" but could get no explanation of the question.

At a subsequent circle I removed the rings from my finger, and placed them upon the board. The pointer ignored one of them, but moved at once to the other ring, and repeatedly touched it in a manner that implied a caress. At this sitting there was an atmosphere of decided friendliness. The communicator told us that she was the original owner of the ring; that it was her betrothal ring, and had brought her joy. She said her name was "Helene." That she had lived in France, and the ring had been made there. I had always supposed that the ring was old English. It was bought many years ago at an antiquarian shop in the West End of London. "Helene" told us that she was now happy with the individual who gave her the ring, and with her relatives. We understood her to say that she had never before communicated with the earth, and had only learned to do so by being a looker on at our circle from the spirit world. She appeared to be attracted to us purely by sentimental affection in which she held the ring. It was a symbol to her of past happy days, and demonstrates that memory and sentiment live. It may be that I shall have further communications from her. At least, I hope so, but I am still wondering what there is to be courageous about.



HACKNEY SPIRITUALIST CHURCH.

A MOST successful bazaar was held at the above church on Friday and Saturday, Dec. 13th and 14th, 1929. Mrs. Maunder, Dipl. S.N.U., performed the opening ceremony on the 13th, and was presented with a bouquet of gold and white chrysanthemums.

On Saturday the bazaar was opened by the President (Mrs. M. Radley). The hall presented a very charming spectacle, being prettily decorated. The stalls were nicely dressed with a fine display of goods. Readings by Mrs. Maunder, Mrs. Chiplin, and Mrs. Dunn were much appreciated, as also the delineations by Madame Koster, palmist.

Everybody worked hard to make the bazaar a great success, and judging by the happy faces everybody enjoyed doing so.

The Life of a Theosophist.*

MADAME BLAVATSKY UNVEILED.

AS IT is too often the case that the publication of private correspondence of deceased celebrities is undertaken with the object of "discovering" more of their shortcomings rather than emphasising their qualities, we found ourselves rather chary in approaching Dr. Eugene R. Corson's new volume. Our responsibility was, moreover, the more keenly indicated when we found that the book dealt solely with the rather debated personality of Madame Blavatsky, whom a section of the Theosophists still claim as their leader.

For Madame Blavatsky has earned a reputation which is, fortunately or unfortunately, paralleled by very few of her sex. At an early age she fell the victim to the charms of a Vice-Governor of the Province of Erivan, and lost a time in materialising their acquaintance. Soon after this marriage she abandoned her husband, Blavatsky, by whose name she is perhaps best known, and, according to the story of her first cousin, Count Witte, sought the alternative hospitality of a grandfather. It appears that the budding Theosophist did not quite meet with the reception she had anticipated, for in an effort to relieve himself of her companionship her grandfather placed her in the hands of select bodyguard, who had previously received orders to proceed to the home of the girl's father. "When the company arrived in Poti several steamers, including an English craft, lay in the harbour," says Count Witte. "You know Madame Blavatsky," so the story runs, "immediately struck up an acquaintance with the captain of an English vessel. To make a long story short, one fine morning the convalescent discovered to their horror that their mistress and charmer had vanished into the air. Stowed away on an English ship, she was on her way to Constantinople."

The next we hear of her is as an equestrienne at a circus, where she found herself wooed by Mitrovich, one of the most celebrated opera bassos of his time, in whose company she later went to "one of the European capitals." Shortly afterwards her grandfather was in receipt of letters from Mitrovich, who asserted that he had married Yelena, and styled himself as "grandson," records Count Witte. "The famous basso apparently was not discouraged by the fact that she had not been properly divorced from her legal husband, the Vice-Governor of Erivan. Several years later a new 'grandson' accrued to my grandfather's family."

Still dissatisfied with her matrimonial adventures, the next read of Madame Blavatsky as having married an Englishman, who wrote Witte's grandparents from America where, it appeared, he was journeying on business, to tell them of their marriage. "Next," resumes Witte, "she reappears in Europe, and becomes the right hand of the celebrated medium of the sixties, Hume. Then her family caught two more glimpses of her dazzling career. They learned from the papers that she gave pianoforte concert in London and Paris, and afterwards became the manager of the Royal Choir maintained by King Milan."

Such was the woman who was destined to later establish a religious movement whose tentacles would find hold in even the highest forms of society. That she possessed a remarkable talent in many directions there can be no doubt indeed, Corson states that his father repeatedly told him "Never have I seen such an intense creature, intense in her purpose, intense in her endeavour; nothing around her mattered; though the heavens fall she would keep on her way."

BLAVATSKY AND SPIRITUALISM.

She became connected with Spiritualism, and, dissatisfied with either her position or popularity in the movement, studied Eastern teaching. This she reincarnated (more senses than one), and gave birth to the Theosophical Society. In this connection Corson very correctly says "The first great mistake that the Society made, and which

*"Some Unpublished Letters of Helen Petrovna Blavatsky," by Eugene Rollin Corson, B.S., M.D. Ride 256 pp. 10s. 6d. net.

was probably its greatest mistake throughout its history, was its pronounced antagonism to Spiritualism as it was at that time constituted both in this country and in England." Still Madame Blavatsky would have it so, and her orders, she saw, were carefully followed. It is certainly questionable whether this attitude of Blavatsky did much to help Spiritualism forward, as Dr. Corson would have us believe. At the time it certainly discredited not only Theosophy but Spiritualism, and it is difficult, therefore, to believe that it contributed to the progress of either.

There are seventeen of Madame Blavatsky's letters in all published in this volume, and their perusal should give a very good insight into the character of their writer. Her references to Spiritualism in these are frequent, but the reader should, we think, in fairness not judge them too harshly. Spiritualism in Blavatsky's time was a much less flourishing, as well as soul-satisfying, movement than it is to-day. The march of years since the reign of Blavatsky has not been unavailing, and many changes have been successfully wrought.

On Madame Blavatsky we will comment no further. Certainly Dr. Corson has made a very presentable book out of her several letters, and his commentary at the end is especially valuable. Let us only say that we were struck very forcibly in reading this volume by the thought—how fortunate it is that Spiritualism should claim no mortal leader! It is probably here that we may find the cult's foremost virtue, for it has been demonstrated very conclusively, and we fear tragically, in the past that where a religious movement claims a finite chieftain it is the tendency of the crowd to place him (or her) on a pedestal similar to that of the Infinite.

Madame Blavatsky has, we quite believe, inspired many by her teachings. They may in many aspects have to be revised, but her personality has certainly left its impress on the modern thought of the world.—J. L.

All books in print dealing with Spiritualism and allied subjects can be obtained from THE TWO WORLDS Offices, 18, Corporation Street, Manchester, on receipt of the published price, plus postage.



A LUCKY WARNING.

A WELL-KNOWN and hard-headed American business-man told me a curious story over the luncheon table yesterday, writes "Onlooker" in the "Daily Mail." He is the head of a big American business in this country, and the last man in the world I should expect to go to a clairvoyant. However, he told me that he consulted a woman last Spring, when she told him that he would be in great financial danger in October or November, and that he must be very careful, as it would be a danger not under his control.

He did not quite understand what this meant, and asked her to put it in writing. The woman clairvoyant, therefore, sent him her prediction in writing. He read it and then threw it away and forgot it.

It came back to his mind in October, when his sister in America, who held his power of attorney, telegraphed him to say that she had on good advice made a big purchase of American stock on his behalf. He cabled instantly to resell the stock, and received a reply from his sister and from his financial advisers in New York asking what he meant, because it was a very wise purchase, and strongly urging that he should allow it to stand. He again cabled that they must sell that and a good many other of his securities immediately, and inform him by return that they had done so, or he would hold them responsible. His next message was one to say that the sales had been effected, but they could not understand what had happened to him. They hoped he had not lost his reason. A few days later the Wall Street crash came. This American business-man, if he had not taken that decision at that time, would have been most ruined.



You live in more worlds than one, and the most important are those you see not with your physical vision.—W.E.

YORKSHIRE DISTRICT COUNCIL.

THE Yorkshire District Council held its quarterly meeting in the National Spiritualist Church, Catherine St., Doncaster, on Saturday, December 7th, 1929. There were present 12 delegates, 10 associates, 4 E.C. and 4 officers, making a total of 30. Mr. F. Smith was credentials officer, and Messrs. Oates and Morrel tellers. The President (Mr. Wilson) occupied the chair, and the proceedings opened with an invocation by Mr. H. Firth, followed by spirit communion after which the President called for the minutes of the last meeting, these being accepted as read.

The conference next recorded its deepest sympathy with the relatives of the following arisen friends: Mrs. Jackson and Mrs. Kilburn, of Dewsbury, and Mrs. Longcake, of Scunthorpe.

Correspondence was next dealt with, and the S.N.U. letter of appeal for more funds came in for special consideration. It was resolved by council assembled to ask each church in the Yorkshire area to contribute £1, and thus help to clear off the deficit.

Later about 40 partook of a most enjoyable tea, after which several other business items were dealt with. Mr. J. Oates, of Attercliffe, was elected associate representative in place of Mrs. Shaw.

The conference was brought to a close by the President thanking the Doncaster friends for the very able way in which they had entertained the conference.



BRADFORD DISTRICT COMMITTEE.

THE monthly meeting was held at Heckmondwyke N.S.C., the President (Mr. Nixon) being in the chair. Mrs. Whitley gave the invocation. A welcome to the church was given by Mr. Martin and Mr. Nixon responded, and also extended a welcome and congratulations to Mr. Gush on his first public appearance since his recent illness. Roll call was responded to by four officers, nine churches, fifteen delegates and eight associate members. Minutes, correspondence, and finance were quickly disposed of. The Y.D.C. report made very interesting matter for discussion. Many questions were raised, including the Yorkshire quota re the S.N.U. Appeal and a service of song, composed by Mr. Firth, of Brighouse, which had been placed at the disposal of the Y.D.C. It was suggested that churches should make use of this, and give proceeds to liquidate the Yorkshire quota. Miss Barlow, of Heckmondwyke, was nominated as a new associate member, and Mr. Lonsdale was confirmed as an associate member.

In the evening a propaganda meeting was held, a good audience being present. Mr. Williamson (vice-president) occupied the chair, and Mr. Gush, Mr. Clarke and Mr. Sutcliffe took part in the service.



THE belief that the soul exists after death doubtless manifested itself first in the fact that men dream of those who died. But, were there no desire to believe, it may be doubted whether the belief would survive, or even originate. The desire is for continual communion, and its gratification is found in a spiritual communion. Such communion is also believed to unite worshippers both with one another and with their God.—PROF. FRANK JEVONS.

THE Worthing Spiritualist Church has sustained a severe physical loss through the passing into spirit life of their dearly loved and oldest member, Mrs. Catherine Perfect, at the advanced age of 89. All who were privileged to meet her gained something from her wonderful example and sweet personality. Mrs. Perfect was for many years an ardent worker in the cause of Spiritualism. The love she radiated endeared her to all with whom she came in contact, and the loss of her physical presence will be very strongly felt by her large circle of friends, who, however, rest in the joy of the knowledge of her continued activity in the larger life to which she has now gone. They look forward to her return in spirit to the church in which she worked so faithfully and loved so well.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, JAN. 5TH, at 2-30, LYCEUM.
At 6-30 and 8-15, USUAL SERVICES.
MONDAY, at 3, MRS. OATES.
At 8, MEMBERS' CLASS.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, 3 and 8, MRS. ENTWISTLE.
FRIDAY, at 8, WHIST DRIVE, 1s. each.
SUNDAY, JAN. 12TH, MR. G. F. KNOTT.

Manchester Society of Spiritualists,
38, MASKELL STREET.

SUNDAY, JAN. 5TH, at 10-30, LYCEUM.
At 6-30, GEO. H. LETHAM, Esq., at
Ardwick Picture Theatre.
MONDAY, at 8, SERVICE.
TUESDAY, WHIST DRIVE, Admission 6d.
WEDNESDAY, at 3 and 8, SERVICE.
SATURDAY, JAN. 4TH, at 7-30, DANCE.
NEMO FIVE BAND. 1/3 inclusive.

Manchester Central Spiritualist Church,
5, PARSONAGE, BLACKFRIARS STREET.

SUNDAY, JAN. 5TH, at 11, DEVOTIONAL
MEETING. At 6-30, MEETING in
Ardwick Picture Theatre.
MONDAY, at 8, CLAIRVOYANCE.
SATURDAY, at 7, WHIST DRIVE.
Subscription Tickets, 1s. 3d. each
(Refreshments included).
SUNDAY, JAN. 12TH, MR. ANDERSON.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, JAN. 5TH, at 10-30, LYCEUM.
At 3, 6-30 and 8-15, USUAL SERVICES.
MONDAY, at 3 and 8.
WEDNESDAY, at 3 and 8.

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

SUNDAY, JAN. 5TH, at 2-30, LYCEUM.
At 6-45 and 8, MR. G. A. MAYHEW.
MONDAY, at 8, OPEN CIRCLE for
HEALING and CLAIRVOYANCE.
TUESDAY, at 8, MRS. BURTONWOOD.
THURSDAY, at 8, MR. W. WOOD.
SATURDAY, at 8, OPEN CIRCLE.
SUNDAY, JAN. 12TH, MRS. GRAYSON.

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

SUNDAY, JAN. 5TH, at 6-30 and 8,
MRS. ROTHWELL.
MONDAY, at 3 and 8, MRS. SHEPHERD.
WED. & SAT., at 8, PUBLIC CIRCLES.
THURSDAY, at 3 and 8, MR. ROACH.
SUNDAY, JAN. 12TH, MR. MUDD.

Moss Side Progressive Lyceum Church
1, BUCKINGHAM STREET
(64A, GT. WESTERN ST.), MOSS SIDE.

SUNDAY, JAN. 5TH, at 2-30 and 6-30,
LYCEUM OPEN SESSIONS.
At 8-15, MISS J. RENTON.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8, MRS. CROMPTON.

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

SATURDAY, JAN. 4TH, at 3-30, ANNUAL
MEETING. Will all members kindly
attend.

SUNDAY, JAN. 5TH, at 2, LYCEUM.
At 3-15, CIRCLE, MR. BOLD.
At 6-30 and 8, SERVICE.
MONDAY, at 8, SERVICE.
TUESDAY, at 8, CIRCLE, MR. MORRIS.
WEDNESDAY, at 8, SERVICE.

Every SATURDAY, at 7-30, SOCIAL.
1/-, Refreshments included.

SOCIETY ADVERTISEMENTS.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, JAN. 5TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, SERVICE.
WEDNESDAY, at 8, MISS P. GOODWIN.

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

SUNDAY, JAN. 5TH, at 10-30 and 2-30,
LYCEUM.
At 6-30 and 8, MRS. CROMPTON.
MONDAY, at 3, MRS. BUCHAN.
At 8, OPEN CIRCLE.
TUESDAY, at 8, MR. JOE SMITH.
WEDNESDAY, at 8, MEMBERS' CLASS.
THURSDAY, at 3 & 8, MRS. THORNTON.
SATURDAY, at 8, OPEN CIRCLE.

Pendleton Spiritualist Church,
94, HIGHFIELD CHAMBERS, BROAD ST.

SUNDAY, JAN. 5TH, at 6-30,
USUAL SERVICE.
MONDAY, at 3, OPEN CIRCLE.
At 8, MRS. DAVIES.
WEDNESDAY, at 3, SERVICE.
At 7-30, HEALING CIRCLE.
THURSDAY, at 8.
FRIDAY, at 8, OPEN CIRCLE,
- MRS. WOLFENDEN.
LYCEUM every SUNDAY at 2-30.

Bournemouth Spiritualist Mission,
CHARMINSTER RD. (Opposite Richmond
Wood Road), BOURNEMOUTH.

SUNDAYS, at 11 and 6-30,
ADDRESS and CLAIRVOYANCE.
TUESDAYS at 7-30 & THURSDAYS at 3,
CLAIRVOYANCE and SPIRIT MESSAGES.
THURSDAYS, at 7-30, ADDRESS and
CLAIRVOYANCE.
Local Clairvoyant: MRS. W. G. HAYTER

Bournemouth Spiritualist Church,
(Affiliated to the S.N.U.)
16, BATH ROAD.

Resident Minister, MR. FRANK T. BLAKE

SUNDAY SERVICES at 11 and 6-30.
TUESDAY, at 8, PHENOMENA.
THURSDAY, at 3, PHENOMENA.
At 8, EDUCATIVE LECTURE and
DISCUSSION.
FRIDAY, at 6, HEALING. Guild in at-
tendance to give treatment to sufferer.

Isle of Wight.

Ryde National Spiritualist Church,
BELVEDERE HALL, BELVEDERE ST.,
RYDE, I.O.W.

SERVICES EVERY SUNDAY at 6-30.
At 3, LYCEUM.
THURSDAY, at 7.
Hon. Sec., MRS. D. PERKIS, 78, Well
Street, Ryde.

Brighton Central Spiritualist Church
CENTRAL HALL, 147, NORTH STREET
(Facing Ship Street).

SUNDAY, JAN. 5TH, at 11-15 and 7,
MRS. CROWDER,
Address and Clairvoyance.
MONDAY, at 8, HEALING CIRCLE.
THURSDAY, at 8, ADDRESS and
CLAIRVOYANCE.

Brighton Spiritualist Church,
MIGHELL STREET HALL.

SUNDAY, JAN. 5TH, at 11-15 and 7,
Address and Clairvoyance.
MONDAY, at 7-45, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING.

How to Train the Memory. By H.
ERNEST HUNT. 1/1, post free.

SOCIETY ADVERTISEMENTS.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD,

SUNDAY, JAN. 5TH, at 3-30, OPEN
CIRCLE.
At 6-30, SERVICE.
After Circle at 8.
WEDNESDAY, at 8, OPEN CIRCLE.
Mediums Present.

Kenton Spiritualist Church,
NORTHWICK PARK HALL
(Stations: Northwick Park (Met.) and
Kenton (Bakerloo)).

SUNDAY, JAN. 5TH, at 6-30,
MISS M. MORETON,
Address and Clairvoyance.
TUESDAY, at 3, WEEKLY MEETING for
LADIES ONLY.
THURSDAY, at 8, MRS. MEURIG MORRIS
Trance Address and Clairvoyance.
SUNDAY, JAN. 12TH, MR. PERCY BEAR

Mitcham Spiritualist Church,
MEOPHAM ROAD, nr. STREATHAM PARK
CEMETERY.

SUNDAY, JAN. 5TH, at 6-30,
SERVICE.
At 8, OPEN CIRCLE, Clairvoyance.
All are invited to attend.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, JAN. 4TH, at 7,
also SUNDAY, JAN. 5TH, at 3 and 6-30
MRS. HOLLOWAY.

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

SUNDAY, JAN. 5TH, at 7,
"ZODIAC" (MISS MOYES),
Trance Address.

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

SUNDAY, JAN. 5TH, at 11 and 6-30,
MRS. TIMS.
THURSDAY, at 8, SERVICE.

Sutton Spiritualist Society,
CO-OPERATIVE HALL, BENHILL STREET.

SUNDAY, JAN. 5TH, at 6-30,
Address and Clairvoyance.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, JAN. 5TH, at 11 and 6-30,
MRS. E. THOMPSON.
THURSDAY, at 3, MEMBERS ONLY.
At 6-30, for Public, MISS H. WRIGHT.

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

SUNDAY, JAN. 5TH, at 6-30,
MR. V. E. KENT.
Circle follows service.
MONDAY, at 3, LADIES' ONLY,
MRS. TUFNELL.
WEDNESDAY, at 8, MRS. PODMORE.

SUNDAY at 7 p.m.
LECTURE AND CLAIRVOYANCE
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STEPHEN FOSTER,
At 85, LANCASTER GATE, LONDON, W2
Phone: Paddington 2312.
All welcome.

SOCIETY ADVERTISEMENTS.

Barnsbury Spiritual Church,
ROMAN ROAD, OP. CALEDONIAN RD.
TUBE STATION, N.7.

SUNDAY, JAN. 5TH, at 7,
MRS. KING,
Address and Clairvoyance.
After Service, OPEN CIRCLE.
WEDNESDAY, at 8, OPEN DEVELOPING
CIRCLE.
THURSDAY AFTERNOONS, from 3 to 5,
OPEN HEALING CIRCLE.

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

SUNDAY, JAN. 5TH, at 11 and 6-30,
MRS. FILLMORE.
At 3, LYCEUM.
WEDNESDAY, at 3, MEMBERS AND FRIENDS,
MISS L. THOMAS.
THURSDAY, at 8, MISS L. THOMAS,
Clairvoyance.
FRIDAY, JAN. 4TH, at 7-30, WHIST
GIVE, in aid of Lyceum. Tickets 1s.
SATURDAY, JAN. 11TH, at 7-30,
COMBINED CHURCH AND LYCEUM
DANCY DRESS SOCIAL & DANCE.
Fancy Dress Optional.
Tickets, 1s.

MONDAY, JAN. 13TH, at 3,
AMERICAN TEA AND READINGS.
Bring a pound, and buy a pound.
SUNDAY, JAN. 12TH, After Evening
Service, ANNUAL GENERAL MEETING.

Battersea Christian Spiritualist Church,
Removed to 193, LAVENDER HILL,
S.W. (op. Battersea Town Hall).

SUNDAY, JAN. 5TH, at 11, CIRCLE.
At 6-30, MRS. CALWAY,
Address and Clairvoyance.
SATURDAY, at 7-30, HEALING CIRCLE
and PSYCHOMETRY.
SUNDAY, JAN. 12TH, MRS. PRIOR.

Removing after JANUARY 1ST, 1930,
to UNITY HALL, FALCON GROVE,
BATTERSEA, S.W.

**Bowes Park and Palmer's Green,
Spiritualist Church,**
SHAFTESBURY HALL, BOWES PARK.

SUNDAY, JAN. 5TH, at 3 and 7,
SERVICES.
WEDNESDAY, at 8, USUAL SERVICE.
at Shaftesbury Hall, adjoining Bowes
Park Station.
LYCEUM every SUNDAY at 3.

Central London Spiritualist Society,
MINERVA ROOMS, 144, HIGH HOLBORN
W.C.1. (Corner of Bury Street),
Entrance at Rear.

FRIDAY, JAN. 3RD, at 7-30,
MR. H. BODDINGTON.
SUNDAY, JAN. 5TH, at 7-30,
MR. J. C. STOCKWELL.
FRIDAY, JAN. 10TH, MRS. V. CROXFORD
SUNDAY, JAN. 12TH, MISS V. M.
THORNDICK.

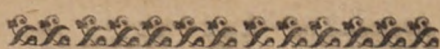
After Circle follows Sunday's Service.

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

SUNDAY, JAN. 5TH, at 11,
MR. WELLS.
At 6-45, MR. G. PRIOR.
WEDNESDAY, at 8, MRS. J. HAMMERTON

Clapham Spiritualist Church,
ST. SLUKE'S ROAD (Adjoining Reform
Club), HIGH ST., CLAPHAM, S.W.4.

SUNDAY, JAN. 5TH, at 11, OPEN CIRCLE
At 3, LYCEUM.
At 6-45 for 7, MISS F. DAUNTON,
Address and Clairvoyance.
FRIDAY, at 8, CLAIRVOYANCE.
SUNDAY, JAN. 12TH, MRS. V. CROXFORD



THE Official Badge FOR ALL Spiritualists.



The Council of the International
Federation of Spiritualists have, in
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Congress of 1925, adopted as its
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The SUNFLOWER (which always
turns its face towards the light)
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This is super-imposed on a white
banner, and surrounded with a
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race.

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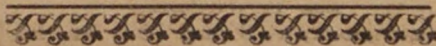
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from £1 1s.



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SOCIETY ADVERTISEMENTS.

Cricklewood Christian Spiritualist Soc.,
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CRICKLEWOOD, N.W.2.

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SUNDAY, JAN. 5TH, at 3 and 6-30,
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WEDNESDAY, at 3 and 7-30, MR. R.
THORNTON, Address and Clairvoyance.

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Services at 11, 3 and 6-30.
TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 3, LADIES' MEETING.
MISS WARD.
THURSDAY, at 8, PUBLIC CIRCLE.
Mrs. PRINCE.
SUNDAY, JAN. 12TH, Mrs. W. EDWARDS.

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STREATHAM, S.W.

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TYLER, Address and Clairvoyance.
FRIDAY, at 8, MR. PERCY O. SCHOLEY,
Psychometry.

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HESSEL ROAD.

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