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RELIGION and REFORM.

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No. 2,244.—VOL. XLIII.

FRIDAY, NOVEMBER 28, 1930.

PRICE TWOPENCE

OUR EFFORTS TO EVOLVE THE PERFECT CHURCH.

THE NAZARENE'S RADIANTLY DIVINE SPIRIT—
ABSORBED OR ALMOST LOST IN THE GODHEAD—
PRESENTED THE IDEAL RELIGION TO HUMANITY.

UNPARALLELED DISASTER, HOWEVER, FOLLOWED
ITS FALLING INTO THE POSSESSION OF ECCLESIAS-
TICS—POPES, CARDINALS, AND PRIESTS.

TOTALLY BLIND TO THE MASTER'S SUBLIME PRIN-
CIPLES OF LOVE AND BROTHERHOOD, THOUSANDS
UPON THOUSANDS WERE TORTURED AND SUF-
FERED DEATH AT THE STAKE.

PERFECT IDEAS CAN, IT IS CLEAR, ONLY SERVE
COMMENSURATE WITH THEIR ACTUAL RECEPTION.

ALL STAGES OF LIFE IN THE SPIRITUAL WORLD—
STAGES OF MINISTRATION AND HEALING.

By JOHN RUTHERFORD (Roker-by-the-Sea).

THE Perfect Church will undoubtedly be the achieve-
ment of the Perfect Humanity. Many and complicated
are the disorders of the world, but the seers affirm with per-
fect confidence that these disorders will ultimately be "com-
prehended within a higher harmony." We must never for-
get we are finite, and this implies, in the earth sphere,
limitation of power, of knowledge, and of wisdom. Mal-
adjustments—Spiritualism has constantly affirmed—must
not be ascribed to the Supreme, as God's immanent vital
influence has made possible triumphant virtue, and thus
justified His Creation. Through Spiritualists affirming the
Creative Fountain absolutely perfect, they emphasise the
idea that the Universe is an artistic whole, a rational sys-
tem, a harmony.

The Prophet of Nazareth uttered ideal truth in claim-
ing that his life existed—in an uninterrupted sense—in the
Divine Presence, in the direct and constant intercourse of
his soul with God, and of his reception of truth and wisdom
direct from on High. The prophet's words imply that his
own personality was almost entirely absorbed and lost in
the Supreme. The sectarian theologians of his and our day
have, however, strangely misunderstood the Seer's sublime
teaching, and especially of the poetic words, "I and my
Father are one." Well has Emerson said that "The true
Christianity—a faith like Christ's in the *infinitude* of man—
is lost. None believe in the divine spirit of man, but only
in some man or person old and departed. Ah, me! no
man goeth alone. All men go in flocks to this saint or that
poet, avoiding the God who seeth in secret; they cannot
see in secret; they love to be blind in public. They think
society wiser than their soul, and know not that one soul,
and their soul, is wiser than the whole world."

It is extraordinary to find how blind the Church has
always been. When science revealed that the sun, the
moon, the stars, including the world we inhabit, constitu-
ted one vast system of worlds; that the centre of our sys-
tem was the sun; that this sun was, as it were, in the middle
of the whole galaxy of heaven, and that the moon, the stars,
and earth too, revolved around in fixed orbits, and with
regular motions, the Church declared this to be false, and
quite contrary to the sacred scriptures, and went the length

of putting the astronomer Bruno to death by fire for his
revelations. St. Paul, it is written, once affirmed he "had
been caught up to the third heaven." It is remarkable
that the Church seems never to have had a lift that way,
or had even the slightest inkling of an original spiritual truth
and has often been a "medium" for what is false, abhor-
rent, and contrary to God's Word revealed in Nature.
To save the young from evil ecclesiastical influences, we
must be unceasing to enlighten them concerning the priest's
utter lack of ethical and spiritual intuitions, and the Church's
past career in crime by taking the lives of millions for doubt-
ing or alleged doubting its superstitions. The history of the
Inquisition is terrible reading.

By giving positive proof of immortality Spiritualism
discharges a high mission. This truth educates, I hold, the
affections, exalts the dignity of mankind, and exalts also
the sense of justice. It is true that at the present time our
gospel may not accomplish all we might expect of it. This
is not, I think, fairly an argument against it. No great
idea or principle does immediately accomplish all that might
be expected of it. The accomplishment is, I believe, de-
fective in proportion as the idea is lofty, and the idea must
be lofty to achieve anything at all. The uplifting influence
of wisdom—radiated from higher spheres—is useful only in
proportion to the recipient's *capacity to receive it*, not accord-
to the sublimity of the truths themselves. Although our
fellow-Spiritualists have some slight degree of comprehen-
sion, they are yet a considerable distance from true wisdom.
Whitman puts the case simply:—

"Immense have been the preparations for me,
Faithful and friendly the arms that have helped me,
Cycles ferried my cradle, rowing and rowing like cheerful
boatmen;
For room to me stars kept aside in their own rings;
They sent influences to look after what was to hold me.
Before I was born out of my mother, generations guided
me,
My embryo has never been torpid—nothing could over-
lay it.
For it the nebula cohered to an orb,
The long low strata piled to rest it on,
Vast vegetables gave it sustenance,
Monstrous sauroids transported it in their mouths, and
deposited it with care.
All forces have been steadily employed to complete and
delight me;
Now on this spot I stand with my robust soul."

As we believe that every man is an incarnation of the
Supreme, our critics flounder regarding the inequalities and
defects found in human nature. And they do not compre-
hend Sir Oliver Lodge's explanation that "all our defects
and difficulties are due to the refractory nature of matter." The poet, however, exhibits illumination on the point when
he says "*Out of Death—the worst—comes life, the best,*"

"Surely in the great beginning God made all things good,
and still
That soul-sickness men call sinning entered not without
His will.
Nay, our wisest have asserted that, as shade enhances
light,
Evil is but good perverted, wrong is but the foil of right.
Banish sickness, then you banish joy, for health to all
that live;
Slay sin, all good must vanish, good being but compara-
tive."

Swedenborg avers, my readers are aware, that in the course of his spiritual experience he had converse with spirits—evidently ecclesiastics—who had figured in history, and who had been “dwellers on the threshold” for two thousand years! Their radiations of self-love, arrogance and vanity unfitted them for spheres of wisdom and love. The seer acknowledges his belief in the “Inward Saviour,” or spirit of God in the soul. Spirit Dr. Benjamin Rush has, through the mediumship of Mrs. Richmond, given his testimony on the alleged incurability of deformed souls. He says: “I have seen human beings going out of physical existence without the slightest thought either of life or of immortality, in an atmosphere as dense and vaporous spiritually as is your city in its densest external fog, without a thought or aspiration or hope beyond that innate flame that keeps alive the human spirit—without volition, will or purpose, but at the mercy of every fluctuating wind or vapour of thought that might be around them. I have seen them surrounding prisons, monasteries, places of ancient crime or warfare, unable—because having no spiritual volition—to rise from that condition. I have seen them aware, in some degree, of their imperfection. In the worst instances, I have seen them not aware even that they had passed from earthly life, but still repeating, in a kind of mechanical degree the performance of mortal existence, whether they were of criminal thought or anguish, or abject misery and woe. The first thought is that the state is most hopeless and beyond alleviation or cure. Not so. There is in nature a reaction for every condition of darkness, and to apply that reaction, and find out the antidote is the great secret of moral and spiritual uplifting. Many of the most hardened believe that their acts were right, and that the world was arrayed against them. There are criminals from the gallows taken out suddenly into the world of souls that require spiritual surgery before the spirit is aware of the change. The sudden shock and the unnatural method of changing lives causes paralysis in the spiritual structure. It then requires building up. One of the attendants who ministers to souls thus disenthralled takes charge of these spirits—not questioning about the crime or moral condition, since that too, is a subject of healing—and the suffering spirit is borne to a suitable place of rest, where the first and entire thought is to acquaint the unhappy one with the fact of his new state of existence. So with spirits that fall in battle; the sudden death producing confusion upon the psychic fibres and atoms until there is an extraneous power or effort to adjust them. We have, however, known spirits to leap suddenly from one state of existence to another with full consciousness of all their powers, and these are those minds that, having gained thoroughly the conquest over the material bodies, are ready and unafraid to meet death; but the majority of human beings are not in that condition. All stages of spiritual existence are stages of ministration, but no palpable change can take place in the condition of any human spirit, either upon earth or in the world of souls, without an aspiration; that the aspiration is the beginning of advancement; that the volition, the conscious wish and will to do and be better, constitutes the first perceptible step towards improvement; but before that is attained, wise and beneficent spirits may attend years and watch the spirit, striving to quicken the volition and conscious activity, just as a skilful nurse attends through hours of delirium ministering to the fevered patient, expectant that the change may come and hailing the dawn of consciousness with delight.”

This eloquent message of the spirit of Dr. Rush shows that no soul, however imperfect, is doomed to remain an “unprofitable servant.” God is in all and beyond all. The spiritual world is thus clearly a world of love. Beauty truly is there, but the workers first seek to make it active internally in the spirit, so that its outer manifestation may be sure. The angel who “walks with God” is not anxious to prove that his thoughts are all self-originated. He prefers to regard them as heavenly inspirations. And the true genius likes to be thought of as the recipient of ideas, melodies and truths which no amount of mental discipline or hard work would of itself have been able to elicit. The greatest individualities the world has ever produced have been men who have confessed to being used by a power

greater than themselves for ends of which they themselves were but dimly aware.

“Not pleasure alone is good, but pain also; not joy alone, but sorrow;

Freed must the psyche be from the pupa, and pain is there to free it.

Throes and struggles and clenchings of teeth—but pain is there to free it.

Lo! the prison walls must fall, even though the prisoner trembles.

Long the strain, sometimes seeming past endurance—the dead shell gives way and a new landscape discloses.

Curtain behind curtain, wall behind wall, life behind life;

Dying here, to be born there, passing and passing and passing.

At last a new creature, behold! transfigured to more than mortal!

For brief after all is pain, but joy, ah! joy is eternal!

And thin the veil that divides, the subtle film of illusion—

The prison wall so slight, at a touch it parts and crumbles. And opens at length on the sunlit world and the winds of heaven.”

—EDWARD CARPENTER.



THE FAILURE OF THE CHURCHES.

By A. K. VENNING.

By the merest chance I have just been reading “The Four Great Immoralities of Christianity,” by George W. Gray, in the “American Magazine” of July, 1929. Mr. Gray, an American missionary, who has worked for seventeen years in India, wrote a book entitled “The Christ of the Indian Road,” which is said to be read all over the world. It should have great interest for all Spiritualists, dealing as it does with the most important subject before the world to-day—the coming World Religion, “Spiritualism.”

“Hundreds of thousands in India who reverence Christ will not go into a Christian church to hear about him,” says the author.

A prominent Hindu said: “A Christ cult is growing up in India entirely separate from the Christian Church. Jesus has become naturalised in India,” etc.

Bara Dada, the kindly old philosopher of India, said: “Jesus is ideal and wonderful, but you Christians are not like him.”

“Love is the central force in Christianity,” asserts Gandhi.

These are what the East regards as “Christian Immoralities:

First is this religious snobbery, the ugly side of denominationalism.

Second is the appalling dearth of reality in the religious life of great numbers of professed Christians.

Third is race prejudice.

Fourth is economic exploitation.

That is bad enough, and yet these critics of Christianity should realise that if it had not been for this same Christianity few, if any of them, would ever have heard of Jesus! Is not that a fact?

Anyhow, the world of thinkers is getting tired of denominations and sects and outgrown baseless creeds, and is ready to throw overboard everything but the essential fundamental facts and truths.

It looks as if the world at large is being carefully prepared for the coming world religion—Spiritualism, which some call the Second Advent! We are living in a very important time in the development of the race, although few seem to sense it!



God is peace, bathed in love.

The simple English word *sweetheart* is worth meditating.—FITZGERALD.

UNLESS thou canst swear, “For life, for death,” oh! do not call it love.—MRS. BROWNING.

THE LIBERATION OF THE SPIRIT.

By V. HOLLOWAY.

IN our journey through life, if we pause to reflect on it, we may well be surprised by the accumulation of quite unnecessary possessions, which seems to come about through the fault of our own. Think of the articles of furniture, numerous and uninteresting, which we harbour in our homes apparently to look at, with no virtue beyond; or the inevitable collection of small ornaments and knick-knacks, which were surely destined to try our patience by the dusting they require. Sometimes the spring cleaning woman makes a raid on the latter, but it is really appalling that we allow ourselves to be so hampered. Very often it is the same with clothes, and so on throughout all our material requirements.

Turning to our mental life, a very cursory inspection shows us the same state of affairs there. How we furnish our minds—our mental homes—with the trivial, the unimportant, the aggravating, while all God's universe is calling us to contemplate the grand, the noble and the inspiring! It is our bounden duty to correct this tendency which nearly all of us have, both in our secret thoughts and daily conversations.

Even when we reach the region of the really intellectual we may come as a shock to many to realise that here, too, with probably the best intentions, we load ourselves with the unnecessary. What mental baggage—"impedimenta," the Latin so aptly has it—do we store up in the shape of tangled arguments which are often incapable of satisfactory conclusions by the ardent debaters? Take, for instance, the vexed theological points as the infallibility of the Bible versus the scientific story of evolution; the mystery surrounding the birth of Christ; the question as to whether He did or did not work miracles; the resurrection puzzle. We have all at some time listened to sermons on these points, and all the eloquence of the preacher has been called up for the defence of his faith.

What difference does it make to us whether Christ worked miracles or not, or whether after death his body remained normally or otherwise? Will it help us to live our rather difficult lives by dwelling on such problems? I think not. What we do cling to, and what does inspire us about Christ is his living example of law and love. His life was one long proof that he was steeped in love for the human race, even to the point of yearning in compassion for the cruellest enemies man could have—the orthodox religions and the "pious" hypocrites who in all ages have let out the refinement of torture to their victims.

But, you say, who really bothers about such points? The ordinary man in the street has well-nigh lost interest in churches altogether. But is this so? In a popular evening paper there recently appeared an article entitled "Must We Believe in the Miracles." That article would be glanced at, if not read, by hundreds of people. It was written by a bishop, and commences by stating that the miracles of the Old Testament do not count for much, but those in the New Testament are of supreme value. "Why?" are left to imagine. The writer argues that if we want non-miraculous Christianity we must re-write the whole Gospel, and what, he asks plaintively, would be its value? The obvious answer to this astounding statement is that this gentleman should not profess to be a follower of the Nazarene if he cannot do without the elements of dazzle and power that pervade the performing of miracles.

Surely Christ's kingdom was not based on such a foundation as that! Its keynote is spirituality. "A new commandment I give unto you, that ye love one another," says love. The radiance of divine love is the essential, the one essential, of Christ's life. And why? Because it is a God of Love, love so transcendental and sublime that we with our limited capacities can only feebly appreciate it, let alone hope to emulate it. The words "God is love" greet us from every pulpit. They appear trite and commonplace through long familiarity, but oh! if we couldathom their deep significance!

The writer claims that the miracles evoked, as nothing could have done, the confidence of the disciples. Well,

what about the desertion of their Master by the disciples after the betrayal? The memory of the miracles could not prevent Peter's denial. Was it the thought of the miracles which shamed him? No. Christ looked at him across the judgment hall with such supreme love in his gaze that henceforth Peter did not know how to make amends for his faithlessness. Love again was the only miracle, more wonderful than any other.

Then again, the preacher tells us not to say "Miracles do not happen," for we never know when a new spiritual force may break out. But is there not a better reason than that, for are not "miracles" happening every day? The flower blooming from the rough soil a marvel of colour and fragrance, the chicken formed perfectly from a jelly-like mass of protoplasm, human birth, what are these but daily miracles? True, they are so commonly seen that we have come to regard them as commonplace, but that is our fault. The miracle is there for all with eyes to see.

WHAT SPIRITUALISM SAYS.

What does Spiritualism say on such an issue? In the words of the great pioneer of the modern movement, Andrew Jackson Davis, "Order is heaven's first law." And again: "Contemplate a presiding, great positive mind, who while he commands, compels obedience, meanwhile himself obeys."

The most probable explanation of Christ's power is that he understood these natural laws as nobody else did, and hence in his great purity could apply them with seemingly wonderful results. But the real wonder lay in the laws themselves, not in their application.

A brief glance at the other points at issue mentioned above will suffice to show what a searchlight the scientific aspect of Spiritualism can cast on the obscure. I say "scientific aspect" advisedly, since the purely surface attention to Spiritualism, that of "phenomena-seeking" only, will never reveal the deep, abiding truths which are a reward of close mental application, an application that all earnest Spiritualists should consider necessary to their progress. With this in mind, let us think for a moment of the evolutionary theory versus the Bible story of Creation. The account in Genesis was written in the childhood of the human race. "A work of inspiration," some ardent adherent says. Granted! It was very much inspired. The men who at that dawn of intellect could conceive such a vision of God's handiwork were inspired. But all inspiration is not necessarily literally true! How could man at that time be scientifically correct? Why, science was an unknown quantity. He was moved to express his reverence for the Creator's work, and our debt of gratitude to him is great. But to each age its revelation, and we must not imagine that the intellect of man has never to advance beyond the infant stage. It would be a crying shame on the twentieth century if its conceptions were not infinitely grander and more exact than its predecessors.

The seers of to-day have a still more sublime story for us in the tale of evolution they unfold. Do they thereby lessen our reverence for God? In the "Harmonial Philosophy" of A. J. Davis, which has been so admirably condensed and simplified by that remarkably lucid writer, W. H. Evans, there is a threefold description of God, scientific, philosophical and religious, and though it is too much to quote here, a careful perusal shows undoubtedly a more God-like being than those in Genesis who, as it were, waves a fairy-like wand over the earth and says, "Let us make man." The moving language and the lofty treatment of this subject are, however, beyond criticism.

May we humbly thank God for His continued gift of inspiration to our leaders, and gladly drink our share of refreshment therefrom. Of a truth, the evolutionary theory raises, not lowers, the Christian's conception of God, and it is the glorious task of Spiritualism to show that the divergences between science and true religion are hallucinatory rather than real.

And so on, through the whole gamut of vexed theological questions, which to our limited human intelligence are probably incapable of solution, and are, after all, only man-made controversies that harass the soul, preventing that liberation of the spirit which is the heart's most sincere desire. The abounding of so-called "Christian" sects, still

very often at bitter variance with each other, yet all professing to hold the key to the problem of soul-salvation, is certainly a pitiable sight, which might well make "angels weep," for who was so intolerant as the religious bigot?

Now, let us not deny the good that undoubtedly exists in any denomination seeking after soul-salvation. Surely, to seek at all for spiritual welfare is far ahead of that other way of living, which stifles any yearnings in that direction, and is quite content with the material in life. "That way madness lies." Let us rather try to see the good that is in all of them. Let us realise that our minds, being finite and limited, can never hope to fully apprehend God the Infinite, the Unlimited.

Just as we through our own peculiar temperament have perhaps seized a kernel of truth from some one or other of these sects, so others, with characteristics differing from ours, have "followed the gleam" shining from another body. The regard of such tolerance will probably be that we ourselves shall be helped by what at first seemed alien to our ideas. If we cultivate a desire to know and follow truth, and a willingness to receive it, from whatever source it may come, we are well on the way to God, "whose service is perfect freedom," the freedom to obey His laws, of our own desire, in which obedience we shall realise the highest of which we are capable, and become such freemen as we can never hope to be by following our lower selfish impulses.

"Our wills are ours, we know not how—
Our wills are ours to make them Thine."

THE QUESTION OF CHRIST.

A SUMMARY of Biblical criticism is contained in a work entitled "The Encyclopedia Biblica." This work is a damaging criticism of the reliability of the Scriptural accounts of the main events of Christ's life. These criticisms are not the work of anti-Christians, but of Christians who have devoted themselves to Biblical research, and are the greatest experts in this sphere of knowledge. A mass of works have been written concerning Biblical criticism, against which apologetic works argue in vain. The case for Biblical criticism is overwhelming. The Gospels offer to us a confused account of the life of Christ—indeed, we possess no authentic record. We have a sketch of his life in the Gospels, but we have no guarantee of any particular saying ascribed to Jesus. We are not certain as to what was spoken and was not spoken by him. I assert that, in the face of all Biblical criticism, we cannot accept the reliability of the Scriptures.

We are told that our movement becomes narrowed because of its rejection of the history of Jesus. No such authentic history exists. The history of Jesus is shrouded in mystery and controversy. It is said that this rejection of his history keeps our movement on too low a spiritual plane. Why? On the contrary, I hold that Spiritualism is not founded on personalities, or on the histories of personalities, but upon universal principles. Its philosophy is based upon the principle of the "Fatherhood of God"; that spirit is the source of all phenomena. Such a religion, based upon such affirmations, goes to the source and beginning of all creation for its foundations. Spiritualism contains the universal precepts of all world teachers; consequently, the main teachings of Christ, since they are universal teachings. But our philosophy may embrace the teachings attributed to Christ, without of necessity committing the movement to the acceptance of his history as a personality.

We are further told that Christ was, as history has sufficiently proved, an unique world-teacher. But what history—church history? If so, then I reply that the church's conception of Christ is not compatible with Spiritualism. He was a great teacher, but only one of many great teachers. Indeed, Jesus had no claim to originality, for what he taught was taught before him by other teachers like Confucius and Siddhatha Gautama. Indeed, a study of comparative mythology will reveal a striking similarity between the story of Jesus and other "saviours" before him. Let us be careful lest we draw ourselves into the mesh

of church controversy and faith. The failure of the church has resulted from the shipwreck of ecclesiastical controversy. If we accept Jesus as our leader, then why not all world-teachers? Many thinkers would be prepared to accept the evidences and philosophy of Spiritualism, but would not accept the history of Christ's personality. To hold that the acceptance of Jesus as our personal leader would constitute a narrowing of the movement, and would destroy our basis of universality. The worship of personalities leads inevitably to sectarianism. Why need we delve into the annals of dubious history for our fount of inspiration? Spiritualism is a new revelation that finds its guidance and inspiration from the ever-present spirit world—from principles comprehensive and all-embracing.—ANONYMOUS.

AN INTERESTING EXPERIMENT.

By the courtesy of Mrs. Champion de Crespigny, Mr. B. K. Kirkby, and Mrs. L. E. Singleton, we were recently privileged to experiment with the "Reflectograph," which has been attracting a good deal of attention in London. It is an electric device, spelling out messages by illuminated letters brought into operation by the pressing of keys on a keyboard, and electrically operated. So delicate is the contact that the keys can be depressed by merely blowing at them.

The sitting took place in a good red light, sufficient to make the features of each sitter clearly distinguishable. The medium (Mrs. Singleton) was placed in a cabinet, the curtains of which were always drawn open, so that she was in full view the whole time. The sitters were arranged in a semi-circle, and were within four feet of the medium, the electric instrument being in the centre of the circle. The gradual formation of an ectoplasmic hand and arm was clearly visible, the arms and legs of the medium all being securely tied to her chair. This hand played upon the keys, and spelt out a number of messages, one of which was from a deceased friend of our own, and which certainly contained evidential matter. The communication seems to be more than ordinarily independent of the mentality of the medium, though it is quite possible there would be physiological reaction.

The "Reflectograph" can be said to have passed through the experimental stage, and maintains a high average of success.

Experiments were next tried with a new instrument called the "Communigraph," which consists of an electrical contrivance, having a round disc top, with thirty-one keys bearing the letters of the alphabet, and such signs as "Yes," "No," etc. Above the disc is a counterbalanced arm, from which depends a small ball which rotates round the disc. The current is supplied by a small dry battery, and when the ball touches any key an electric contact is established which flashes up the letter to be spelled. In our experiment the "Communigraph" was worked (as was the "Reflectograph") by the materialised hand, protruding visibly from between the medium's breasts. It is believed, however, that by further experiment the sensitiveness of the instrument will allow it to be operated by invisible psychic force independent of any materialised hand. A fair measure of success attended the experiment to obtain messages.

Such an instrument may possibly have the advantage that it can only successfully be used by guides who are accustomed to its operation, and thus it becomes "selective" as far as the spirit operators are concerned. This may offer an advantage over the table method, which often seems open to any wandering spirit. If this instrument can be operated in a home circle without a materialised hand, it would be advantageous, but if a materialised hand is necessary to depress the keys, then we can see no reason why such a hand could not write its own messages without the presence of an instrument, and thus perhaps add the identity of the handwriting to the evidential contents of the message.

Such considerations, however, should not hinder experiment. There are some minds which are impressed by

operation of mechanical instruments, particularly when they are scientifically constructed.

Perhaps the most interesting experience, however, was that we were allowed to handle the materialised hand in full view of the assembled company, and with the medium's eyes well within our range of vision. The hand appeared to be a perfectly normal hand, slightly lower in temperature than our own, but no colder than that of other sitters with whose it was compared. We minutely examined the shape of the fingers, the cut, shape, and length of the nails, and having examined the hands of the other sitters, we have no hesitation in saying that it was NOT the hand of anyone present in the room. Its shape, size, and the length and trim of the nails was certainly different to that of any other hand in the room.

Experiments are still proceeding with these instruments, and we wish them all success.—EDITOR.

THE NATIONAL FUND OF BENEVOLENCE.

SIR,—On behalf of the Committee, will you allow me to express our grateful thanks for the splendid response to the Annual Appeal for support to the Fund of Benevolence? Such a fine response considerably eases the minds of the Committee. Especially may we thank the members of the W. T. Stead Borderland Library for the handsome gift of £105, and an anonymous donor, "Egeria," of £85. This latter sum is a tithe of the proceeds from the sale of certain property, and, at the donor's request, is ear-marked to the Reserve Fund, with the suggestion that others may follow such an example. The contribution of the Portsmouth Temple was supplemented by £3 6s., the proceeds of a special collection at a public meeting addressed by Mr. Hannen Swaffer and Mr. Maurice Barbanell. To all contributors, both large and small, we tender our grateful thanks.

Apart from the special amounts above mentioned, the collections have only increased this year by £10, while the calls upon the Fund are continually increasing. We sincerely trust that the Churches whose names do not appear on the list have not forgotten the work of the old workers, and that their contributions will be forwarded during November and December, thus relieving the Committee of anxiety for another year.

May I personally, on behalf of the Fund, express my thanks to the donors for their kindly thoughts and their appreciation of the work which has been done?

MARY L. STAIR.

32b, North Street, Keighley, Yorks.

PERSONAL DONATIONS.—The Gift of Egeria, £85; Rev. G. Vale Owen, 5s.; Mrs. Ruth Hey, 10s.; Mr. and Mrs. Waterhouse, 10s.; J.H.H., London, 10s.; Mrs. McLaughlan, 10s.; Mr. A. Scott, 7s. 6d.; Mrs. Marshall Hancock, 10s.; Mrs. E. E. Green, £3 3s.; W. T. Oversley, £1; H. Allen George, 10s. 6d.; Mrs. M. Walker, 3s. 6d.; J. S. Hawick, 10s. 6d.; G. F. Berry, 10s.; A. Garlick, 5s.; Robertus, £1 1s.; Mr. and Mrs. H. Stair, 10s.; F. Wilmot, 5s.; P. W. Oversley, 5s.; Mrs. Bennion, 5s.; J. J. Ashworth, 10s.; P.S., 10s. 6d.; The Old Friend of the Cause, 5s.; Three Marsden Friends, 10s. 6d.; Mrs. Griffiths' (Barrow) Home Circle, 10s.; E. R. O., 10s. 6d.; C. Surrey Street, Bristol, 5s.; E. Leach (Eastbourne), 10s. 6d.; Mr. A. Bentley, £1; Mr. Whitmarsh's Fee from Acton Spiritual Mission, 10s. 6d.; Mrs. L. M. Hare, Payment at Healing Circle, Southampton, 7s. 6d.

CHURCHES AND SOCIETIES CONTRIBUTING DURING OCTOBER.—LONDON AREA.—Members of W. T. Stead Borderland Library, per Miss Estelle Stead, £105; London Spiritual Mission, Pembroke Place, £11 2s.; Marylebone Association, Speaker's Fee, £1 1s.; Acton Mission, 10s. 6d.; Battersea, £1 10s.; Brixton Brotherhood, £4 4s.; Crouch End, £3 4s. 6d.; Cambridge, £2 1s.; Hackney Church and Lyceum, £2; Ilford Psychical Research Society, £2 2s.; Islington, £2 11s.; East London, Earham Hall, £1; South

London Mission and Lyceum, £2 16s.; Luton, £2 2s.; Dover, £1; Manor Park, £2 2s. 9d.; Plaistow, £1 1s. 6d.; Surbiton Christian Church (Church, 10s. 6d.; Lyceum, 2s.), 12s. 6d.; Sutton, Surrey, £1 1s.; Woolwich and Plumstead, £1; Wembley Church, £2 0s. 9d.

NORTH MIDLANDS AREA.—Eastwood, Notts., 5s.; Coalville, Leicester, 3s. 6d.; Hucknall, Derbyshire Lane, 10s.; Mansfield 1st, Dallas Street, £1; Nottingham, Sherwood Street, £1 1s.; South Wigston, Leicester, 5s.; Sutton-in-Ashfield, 8s.

SOUTH MIDLANDS AREA.—Cannock, 16s.; Coventry, Bull Street, £1 16s.; Coventry, Broadgate, £1 1s.; Coventry, Lockhurst Lane, 4s. 6d.; Smethurst, Church Lane, £1 2s. 9d.

SCOTLAND.—Lochgelly, Fife, 10s.; Paisley, 6s.

SOUTH WALES.—Cardiff 1st Church, £2 5s.; Swansea, £1 1s.

NORTH-EAST LANCASHIRE AREA.—Accrington, Pearl Street, £1; Accrington, Abbey Street, 7s. 6d.; Lancaster, Great John Street, £1.

NORTH-WEST LANCASHIRE AND CUMBERLAND AREA.—Barrow Psycho., Three Quarters' Members' Tax, £1 15s.; Barrow, Dalton Road, £1 10s.; Poulton-le-Fylde Special Meeting Services, given by Miss Sunderland, £1 5s.

SOUTH-WEST LANCASHIRE AREA.—Birkenhead, Hamilton Street, 18s. 3d.; Colwyn Bay, £1; Rock Ferry Occult Research Society, 12s.; Wrexham, 1st Church, £1 1s.; Runcorn, Ashbridge Street, 10s.

MANCHESTER AREA.—Heywood, William Street, 5s.; Congleton, £1 1s.

YORKSHIRE.—SHEFFIELD DISTRICT AREA.—Barnsley, North Pavement, £1 1s.; Barnsley, Grace Street, £1; Heeley Lyceum, Gifford Road, 10s.; Heeley Lyceum, Gifford Road, 10s.; Sheffield District Committee, £2 2s.; Heeley, Woodseats, late Bramall Lane, 10s.; Mrs. Marshall Hancock's Class, 5s.

LEEDS DISTRICT AREA.—Harrogate, 8s. 6d.; Leeds Psycho., Brunswick Place, £1; Hemsworth, 6s.; York, Spenn Lane, £1 5s.; West Melton, 10s.

SOUTHERN DISTRICT COUNCIL AREA.—Portsmouth Temple, £7 9s.; Portsmouth Temple, Special Appeal, £3 6s.; Portsmouth Temple Lyceum, 5s.; Plymouth, Morley Street, £5; Worthing Church, £5; Ventnor, 14s. 6d.; Reading Society for Psychical Investigation, Special Meeting by Mr. Hannen Swaffer and Mr. M. Barbanell, £2 2s.

NORTHERN DISTRICT COUNCIL AREA.—Collected by Mr. W. D. Todd: Mr. J. Ridley, 2s. 6d.; Mr. and Mrs. Drude, 2s. 6d.; Dudley National Spiritualist Church, 5s.; Retiring Collection, High Shields, 8s. 6d.; Retiring Collection, J. Gills' Testimonial Meeting, £1 6s.; Cramlington and Seaton Delaval, 7s. 1½d.; Newburn-on-Tyne, 10s.; New Shildon, Newlands Avenue, £1; North Shields, Rippon Hall, £1 7s.; North Shields, Rippon Hall, Personal Subscription, £1 6s.; South Shields, Fowler Street, 15s.; Newbiggin-by-the-Sea, 10s.; Swalwell, 4s.; West Ryton, 2s. 6d.; Gateshead, Rectory Hall, Lyceum, 5s.

TOTALS.—Personal Donations: £100 17s. Church Donations, £111 16s. 1½d.; Stead Bureau, £105. Grand Total, £317 13s. 1½d.

BEAUTY is truth, truth beauty—that is all ye know on earth, and all ye need to know.

THE FUTURE LIFE.—As Sir Oliver Lodge says in his "Raymond, or Life and Death," our lives here are controlled and dominated by experience of the past and expectation of the future: "Without any idea of the future our lives would be purely mechanical and meaningless: with too little eye for the future—a mere living from hand to mouth—it becomes monotonous and dull." Certainly, the more one gets into close touch with the after-life and its occupants, the fuller and more interesting becomes our daily life and work here below. And yet it is quite a common experience to hear people who know little of Spiritualism, and take no interest in the little they do know, sneer and scoff at the subject. Sir Oliver's closing chapters are splendid, especially the last on "God." Everyone should read it.—A. K. VENNING.

SPIRITUALISTS' NATIONAL UNION.

PRECIS OF MINUTES OF GENERAL COUNCIL
HELD AT NATIONAL SPIRITUALIST CHURCH, SMETHWICK,
ON SATURDAY, OCTOBER 25TH, 1930.

Present: J. B. McIndoe in the chair, M. Barbanell, F. T. Blake, T. Bogue, A. H. Jones, E. A. Keeling, G. F. Knott, A. G. Newton, E. W. Oaten, Mrs. E. Paling, J. M. Stewart, and the General Secretary.

THE arrangements for the tour of the Rev. Wm. Erwood should complete bookings for the months of February and March under the auspices of the National Union. Efforts will be made to arrange similarly for some of the noted foreign mediums who will be passing through England on their way to the International Spiritualist Congress at the Hague next year. The Council have in hand a project to bring into this country Mr. Mirabelli, a noted Brazilian physical medium. It was further resolved that the Council under suitable financial guarantees, shall adopt a policy of inviting other noted foreign mediums to visit and demonstrate in this country under their auspices. The Council have under consideration the formulation of some scheme to enable provincial churches to participate in any series of seances so arranged.

It was resolved that the name of Sir Arthur Conan Doyle be retained as Honorary President in spirit life, and to elect Mr. Hannen Swaffer as Honorary President and Lady Jean Conan Doyle as Honorary Vice-President of the Union.

The visit of the Vice-President, Mr. A. G. Newton, and the General Secretary to a delegate meeting of the South Wales D.C. was reported, and a long discussion ensued on the working of the South Wales Platform Scheme. A small Council deputation has been appointed to meet the delegates' conference as soon as it is convened. It was further resolved that the officers arrange that the subject for discussion at the Consultative Conference of 1931 shall be on "The Control of the Churches."

Eleven new churches were accepted into affiliation.
Three new subscribing members were elected.

It was resolved to increase the "National Spiritualist" monthly by four pages as from January next. All small print will be eliminated, and new features introduced.

The Parliamentary Committee reported on the steps taken to get the new Bill introduced into the House of Commons, and to see that copies of the Bill and other pertinent matter is sent to every member of Parliament, and urging support of the Bill.

PLATFORM WORKERS' FELLOWSHIP.—It was resolved to call the attention of District Councils to the discussion of the A.G.M. on the formation of platform workers' schemes by District Councils, and that the rules and regulations governing such schemes must be sent to the Council for approval before becoming operative. The Council will set up a Rules Sanctioning Committee to deal with these and other matters.

The I.S.F. report showed affiliation from the S.N.U. of Canada. Arrangements are well in hand for the Congress at the Hague next year, Sept. 4th to the 10th inclusive. The British delegates have been requested to provide a Spiritualist Church Service typical of our church work.

The Council of the S.N.U. will organise a party of British delegates, the estimated cost being about £10 per delegate from London. The I.S.F. Council have adopted the Glossary of Psychic Terms to be found in F. W. H. Myers' "Human Personality," and the S.N.U. Council proposes to publish this list by instalments in the National Spiritualist Journal.

F.O.B. REPORT.—Collecting boxes are being introduced, and it has been resolved that the area representatives should hold themselves responsible for seeing the boxes are opened and resealed, and that they be in possession of a list of the persons entrusted with the collection boxes.

CHURCHES WITH SMALL MEMBERSHIP.—This matter is now referred to the District Councils for grouping these

small churches into units for the purpose of securing representation at Conference, and in cases where the membership is so small that the minimum officers and committee cannot be appointed as required by the bye-laws of the Union. District Councils are advised to consider such small groups in the nature of missions, and to attach them to the District Council or some neighbouring church to mother them and give help, advice and supervision until the membership has increased and the church can stand alone.

G. F. BERRY, General Secretary.



MORE PROVED THAN COURT CASES.

"We know full well that right through scriptural history there is a great deal of information establishing the reality of spirits," said Mr. F. J. Crawley, Chief Constable of Newcastle, and formerly of Sunderland, at a crowded meeting held in the Assembly Rooms, Seaham Harbour, Sunderland, recently. The meeting was reported in the "Sunderland Echo."

"I have examined this subject very closely for the past 12 years, and my only regret is that I did not do so earlier," he added. "I find it more proved than anything I have ever heard in a court of law."

Mrs. Robinson, of Whitley Bay, spoke on "Is Spiritualism a Religion?" and Mrs. Wallace, of Scarborough, said the meeting had been called to expound the beauties of Spiritualism and to try to bring to people's minds the reality of survival after death.

Mrs. Hughes (Seaham Harbour) gave to members of the audience many messages claimed to have been received from relatives and friends in the spirit world.



LETCHWORTH PROPAGANDA MEETING.

CROWDS had to be turned away from the Letchworth Picture Palace on Sunday evening, Nov. 16th, when Mr. Hannen Swaffer and Mr. M. Barbanell were the speakers at a special propaganda meeting. Mr. Tom Groom, of the Marylebone Spiritualist Association, presided over the large gathering, and introduced the speakers to the audience.

Mr. Maurice Barbanell stressed the fact that they had not come to put before the meeting theories concerning life and the universe. They stood on the platform supported by an array of facts. They did not believe that man was a spiritual being. They KNEW he was such, because they had definitely established contact with men who had passed over. Spiritualism enabled them to live without fear of death, which they had proved to be the gateway to a fuller existence. It enabled friends and relations who had gone on before to come back and speak with the loved ones left behind. It enabled them to live life more fully. It abolished the elaborate dogmas which religionists had been preaching for hundred of years, and provided a sure and dependable faith. It was a channel through which guidance flowed freely from Beyond.

Mrs. Hurst followed, giving a remarkable display of clairvoyance. Of the eleven descriptions given, ten were recognised and promptly acknowledged.

Mr. Hannen Swaffer said that a week previously he had been present at a sitting in the house of a friend in North London. No professional medium had been present. In that house Conan Doyle came and spoke to him. "I have spoken to Conan Doyle five times since he passed," he declared. "He came once to talk of the Albert Hall meeting which was to take place. He spoke of all the great love following him on the other side. Rest assured, Conan Doyle is doing there the work he did here." Doyle was already helping to bridge, from the other side, the gulf which separated one world from the other.

Mr. Swaffer related several of his own psychical experiences, and closed with an appeal to those present to inquire into their case. "All the evidence which has convinced millions of sane, educated people can be obtained by each

one of you if you try," he said. "I do not want you to believe what I tell you. I want you to prove it for yourselves."

NEWSY NOTES.

SPIRITUALISM IN SOUTH AFRICA.

The Dark Continent is receiving the light! Mr. Lyn-ton A. Barrett, the Editor of "The South African Spiritual-ist," writes, in answer to my questions, that Spiritualism in his country is moving forward very rapidly at present. Nearly every Church and Society is commanding constantly increasing attendances, and the movement is, he says, find-ing it difficult to cope with the work. In Johannesburg an Information Bureau has just been established where in-quirers and investigators are given help free of charge. The Bureau is well-furnished, and is used as a reading room by Johannesburg Spiritualists, and on an average twenty enquirers are dealt with there daily.

THE MEDIUMS.

The two best mediums in South Africa at the moment are Mrs. Kimpton, of Durban, and Mrs. Lloyd, of Johannes-burg. Mrs. Lloyd is reported to be one of the world's best mediums for private sittings, and all revenue accruing from her work is presented to the building fund of the "Spirit-ualist Church of South Africa." An attempt is being made to provide more efficient platform workers by the formation of "Workers' Mutual Improvement Classes" in Johannes-burg and Bloemfontein. The method of procedure is for a chairman, speaker and medium to give a demonstration of their respective powers, while the remainder of the class take notes. At the end of the meeting suggestions are offered by the members of the class for various means of improvement.

COULD IT BE DONE HERE?

These classes are held weekly, and Mr. Barrett informs me that although they have already brought about some improvement, they are not receiving sufficient support. "The weakness of the method lies in the fact that, in their endeavours to avoid all possibility of acrimony, members refrain from candour, and the result is that there is a ten-dency for classes to become Mutual Admiration Classes instead of Mutual Improvement ones," says he. The idea is a very good one, but has its limitations. If a properly-developed medium and an accomplished speaker were placed in sole charge, something might be done. "Can the blind lead the blind?" I wish, however, that we could form a few Mutual Improvement Classes, with proper in-structors, here. They would no doubt do good work.

THE UNAFFILIATED CHURCHES.

"The Spiritualist Church of South Africa" publishes its own magazine, and has branches in various large towns in South Africa and Rhodesia. It is affiliated to the Spirit-ualist Union of South Africa, and the Union is in turn affiliated to the International Federation. Apart from these organisations, there are, however, numerous indepen-dent Spiritualist Churches and Societies scattered in differ-ent parts of the country. Many attempts have been made by the Union to bring about unity and co-operation, but they have so far met with little response. As it is, the inde-pendent churches are, it is claimed, holding back the pro-gress of the movement, for greater advances could be made if the various churches were to combine to strengthen each other. "There seems to be no real obstacle in the way of their joining the Union," writes my correspondent. "The annual subscription is very nominal and in the case of a weak society the Union is prepared to waive payment altogether for the first year, if necessary. The Constitution of the Union affords the greatest freedom to members." On the whole, however, the movement is gaining ground rapidly, in spite of the obstacles in its path.

TEA CUP READING!

I see that "The South African Spiritualist" is register-ing a protest against an outbreak of tea cup reading which has taken place in Johannesburg, which is one of the South African centres of Spiritualism. "Many tea shops in the city now employ tea cup readers on a salary or commission basis, and although no direct charge is made for the read-ing, an indirect charge is levied by means of an increase of 100 per cent. in the price usually charged for a cup of tea," the journal says. At one tea shop the paper's representa-tive found himself fifth on the waiting list for readings at ten o'clock in the morning. He had to wait half-an-hour before his turn came, but he admits that three of the read-ings received showed some psychic basis. "I feel that the practice of tea cup reading calls for the strongest con-demnation," he adds. "It is grossly misusing faculties which God has given us, not for our amusement, but to help those in grief and in spiritual distress."

THE SURGEONS' "QUACK."

Lord Moynihan, President of the Royal College of Surgeons, issued a warning against cancer "quacks" in a recent broadcast talk. "The cancer curer is still a curse in the land," he declared. "Cancer never yet was cured by a quack, but infinite harm has come to the patients from the delay which foolish, impotent, and pernicious practices in-volve." I suppose Lord Moynihan would call Mr. Rees Evans a quack, and his treatment "pernicious." Never-theless, there are scores of people who claim that they have been cured from cancer by Mr. Evans' treatment. I, for one, would prefer to support the quack who could cure, rather than the surgeon who blunders. Rees Evans has a form of treatment which scores of people honestly believe in, but the cancer "researchers" will not give it a trial. WHY?

THE RADIUM TREATMENT.

Well, for one thing, they have pinned their faith to radium treatment. "The future of radium, as a thera-peutic agent, might appear to be assured," said Lord Moyni-han. I like the note of uncertainty. Gradually the truth is coming out about the much-boasted radium "cure" for cancer. Dr. T. Bennett, Dean of the Middlesex Hospital Medical School, declared recently that radium treatment will not live up to all the claims made for it. That is about as candid a statement as any man in his position could make. Where experts differ, who shall decide? Meanwhile, the public pays—and suffers.

UPTON SINCLAIR.

Mr. Upton Sinclair, the novelist and playwright, was one of the defeated candidates in the recent elections in America. Quite a stir was caused in literary circles when recently he was bold enough to publish a book on telepathy, in which he said, "I know it happens." Mr. Sinclair is a good investigator, and is on the road to becoming a Spirit-ualist.

THE BISHOPS—

The Archbishop of Birmingham, speaking in London at a conference in connection with the Catholic Evidence Guild, said, "This is a credulous generation. It prides itself on its scientific progress, and yet swallows eagerly even what the Spiritualists tell it." The Bishop of Bir-mingham, preaching in Birmingham, said "To-day there are many men of science putting forward new speculations. We must not wish these men to be silenced. Let us have argument and counter-argument, knowledge and clear thought. Let us accept the new ideas. The fundamentals of the Christian faith will, I am confident, remain un-harmed." What are Birmingham Christians to do?

—AND SPIRITUALISM.

There are, according to my Platform Guide, THIRTEEN National Spiritualist Churches in Birmingham, as well as a large number of independent Spiritualist Societies.

OBSERVER.

FOUNDED NOVEMBER 18th, 1887.

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FRIDAY, NOVEMBER 28, 1930.

MENTAL MUSINGS.

LIFE is a strange mixture, and when one contemplates the contradictions which he finds in human nature; the high and the low, the good and the ill, the selfish and the unselfish; the vast medley of men and women of all types and kinds and classes, of all races and nationalities, and of all degrees of development, physical, mental, and spiritual, one is tempted sometimes to wonder what it all means. Viewed physically we come from the cradle: we pass to the grave, and for the vast toiling millions of the human race, that is all that can be said. There are a few names which stand out on history's page, a few men and women who make impressions which leave traces of their identity behind, but the vast mass of men who have lived and died have left behind them little trace. It is, of course, true that some have done good in the world, and left it better than they found it: and that there are others whose lives apparently have produced quite an opposite effect. And yet despite it all life runs on, and the deep evolutionary urge which is behind all things tends to show that while history in some senses repeats itself, yet in the real and absolute sense there is a definite move forward and upward.

It may, of course, be argued that men live not for themselves, but for the race, but as we pointed out last week, if, as the scientists claim, this planet will in course of time cease to be a fitting habitation for life as we know it, then the fate of the race is as sure as the physical fate of the individual. One can only find refuge in the recognition of the fact that man is the product of a cause, that behind the appearances of the man who seems to be, there is the real man as yet unnoted and unnoticed. Many ill-shaped bodies have enshrined great souls, and many handsome and beautiful bodies have been the habitation of very crooked minds. One cannot always judge the quality of a life by the body through which it manifests, any more than one can judge the amount of water in the reservoirs miles away in the bosom of the hills, by gazing at the service pipe above the kitchen's sink, or the quality of the wine by the goblet. If, as Professor Keith says, there is design, surely design implies purpose, and, whether we discover it or not, purpose behind manifested life is the only thing which can satisfy either human necessity or human intuitions. Scientists may investigate, philosophers philosophise, and religionists may preach, but the one thing which can change the whole tenor of human thought, and we believe the whole tenor of human conduct, is the recognition of the fact that life is something superphysical, that man is a creature who uses his body as a means to his partial manifestation within the limits of a physical plane.

Just as it may be necessary for the materialist to postulate a stream of life which ebbs and flows through physical substance, so it is necessary, it appears to us, to postulate a spirit within man, a dynamic energy which in some measure creates or moulds its own form, in order that it may find

expression. After all, is it not true that the germ within the egg has sufficient energy and directive power within itself to use the substance contained within the egg-shell in order to build and form a body which would enable it to manifest upon a physical plane, and even though death takes place within the egg, and the chick is born dead, the fact that it has been partly formed is an inference that there is or has been such moulding energy at work. That such directive energy has ceased to complete its work is no more mysterious than that it started to perform it, and hence death is no more mysterious than birth, and as surely as one has its purpose, so has the other. And so along purely materialistic lines one can argue that a universe which has produced a rational being, and therefore contains rationality as a part of itself, only becomes rational in so far as it considers the one who moulds as superior to that which is moulded. The pot is the product of the potter, and the potter is surely superior to the pot.

The crux, however, of the whole question arises when we ask what confirmation is there of such a line of argument, or if you prefer the term, such a speculation. If we could trace the directive energy which we call man to still exist in some other form, when the body upon which his energy has been directed has fallen into dust, then our speculation rests upon something more than theory. This is just what we claim that modern psychical science is doing. It is showing clearly that death is merely the transference of the same unit of energy which once manifested through a physical body into another channel of manifestation; that it has by no means ceased to be; that, in fact, it has been released to work no longer within the limitations of one body, but to bring its power to bear maybe upon several, and perchance upon many other bodies, both human and mechanical. The fresh and unaccustomed vehicle may modify the manifestation to some extent—but this ought to be expected. No man drives a strange motor car as easily as his accustomed machine. The materialising circle has demonstrated to us very clearly that the same unit of energy which built up the body of a relative of ours, and was capable of using it for three score years and ten, is still capable of building a similar materialised (though temporary) form through which the same personality can be expressed in the old familiar manner. It is easy for the modern investigator to talk about the subconsciousness of the medium building up a recognisable human form; the subconsciousness of John Smith (the medium) may be capable of building up a body of John Smith, but it does not build up the body of Tom Brown; and in order that the materialised form of Tom Brown may become visible, tangible, and animated, it appears to us necessary to suppose that the unit of personality, which we know as Tom Brown, still manifests. If the subconsciousness of the incarnate human being is capable of building a replica of anybody's body, why does it not do so for its own purposes? Why does such phenomena happen only under the stimulus of what we know as psychical power, and why does the materialised form of Tom Brown always claim to be Tom Brown, and never John Smith (the medium)?

It is such considerations as these which bring to the man who has had wide experience an interior conviction based not upon incidental or isolated facts, but upon a long series of evidential and sequential experiences which force a conviction that nothing can destroy: that the unit of energy which has manifested as a personality upon earth, and which has been released by the incident of death, is still active and still operative, retaining its individuality, as surely and as certainly as it would have done had it continued its life on earth.

The phenomena of Spiritualism, therefore, make practically certain the fact that man here and now is an eternal spirit, that life is but a day in his eternal existence, and that when the night of death closes upon earth's limitations, he is but released to live, and live more intensely in a larger and freer world.



My life is blessed with thoughts of thee forever and ever.—FITZGERALD.

CURRENT TOPICS.

POLICE RAID A
SEANCE.

Some weeks ago we drew attention to the materialisation seances of the Rev. James J. Dickson, Pastor of a Spiritualistic Church in San Francisco, U.S.A.

Miss Lind-af-Hageby and the Duchess of Hamilton spoke highly of the phenomena, which have been occurring regularly at the weekly seances held at the pastor's house. A cutting from an American paper, however, tells us that the seance room was recently raided by the police on the complaints of neighbours, who declared that the seances interfered with their sleep. Dickson was found giving instruction to forty students when the raid was made, and Mr. and Mrs. Dickson and Mrs. F. A. Huttman, an assistant, were arrested under charges of violating a local bye-law which prohibits the solicitation of funds at a Spiritualist seance. There appears to be no question in the indictment as to the genuineness of the phenomena produced at the seances. It seems rather that Mr. Dickson has been the victim of the jealousy of the neighbours, who may quite possibly have been actuated by sectarian prejudices.

PROGRESS IN
GLASGOW.

During a recent visit to Glasgow we were convinced that the Glasgow Association of Spiritualists continues to live up to the motto of the great city—"Let Glasgow flourish." Excellent attendances characterised the meetings, which were decidedly harmonious and successful. Glasgow Association has always stood for the presentation of Spiritualism on a decidedly high level, and has undoubtedly fostered sound mediumship in the south of Scotland. The growth of Spiritualism in Scotland is as phenomenal as its growth in England, but the same tendency is apparent there as further south—the exploiting of Spiritualism by individuals for their own fame or profit has led to the existence of a number of small rooms, many of which may be doing good work, but some of which undoubtedly do not add to the prestige of Spiritualism as a religious movement or as a scientific form of research.

BLESSINGS
INVOLVE

RESPONSIBILITIES.

Wherever one goes he finds an intense interest amongst the general public in matters psychical. There must be tens of thousands of people in this country who are prepared to declare themselves concerned, not only of the fact of human survival, but of the moral and spiritual implications which arise from a study of life on the other side of the veil. It is undoubtedly due to the work which has been done by the Churches and Societies that the public have been able to ascertain these facts. It is undoubtedly true that the mediums who have brought conviction to countless thousands have been produced largely as the result of our propagandists and our churches. Yet how few of those who enjoy the benefit of spirit communication, and who tell us of the comfort and consolation which arise from the uniting of severed friendships realise that there is a call upon them to assist in spreading the truth! How few of them are found helping and encouraging the societies which are doing the propaganda work! There is great need for the development of the spirit of sacrifice. Spiritualism brings comfort, consolation and strength into the lives of those who enjoy its benefits. There is a great need for such beneficiaries to realise that there is a corresponding duty. It is easy to grumble about the inefficiency of our churches and our platforms, but the matter could be remedied in six months if every real Spiritualist in the country would make some small sacrifice to enable the churches to carry on their work.

It does not seem to be realised that there are many Spiritualist Churches which are only capable of continuing their work because of the faithful few who make financial sacrifice out of all proportion to their means. We could tell of working-men who have mortgaged their homes and pledged themselves to commitments which would mean bankruptcy in order to enable the little

Spiritualist Church to maintain its work. It must be said in justice to them that their faith in the spirit world has been justified. It does not seem to be realised that assistance rendered to the cause of the spirit people is in some measure a matter of repayment for value received. To whom much is given, from him much is required.

*

GRAHAM MOFFAT: AN APPRECIATION

By WILFRID RUTHERFORD.

By reason of his striking personality and marked elocutionary gifts Mr. Graham Moffat, the well-known playwright-actor, has given a keen stimulus to Spiritualism throughout the kingdom.

To listen to one of his lectures is a real intellectual treat. He deals with the subject of Spiritualism in a distinctly original manner. By means of soft persuasive speech tinged with a broad Scottish accent, he has the happy knack of winning confidence and interest at once, and holding his audience throughout. He is also at times extremely humorous.

But it is the subject-matter of his discourse that counts for so much everywhere. His wide Biblical knowledge is undoubtedly a valuable asset, and enables him to drive home points and analogies with dramatic force. Above all, however, his intimate knowledge of human psychology is such that when questioned by sceptics he is able to return "the soft answer which turneth away wrath."

Recently it was my privilege to spend a most enjoyable day with the Moffat family at "The Warren," their beautiful home near Sandhurst. "The Warren" is delightfully situated. It is, in fact, just one of those rustic abodes which is an eternal feast to the eye of the artist. Save for the drone of an occasional train on the Reading line, silence reigns supreme.

If harmony and beauty characterise the surrounding country, such features are reflected still more inside "The Warren" itself. The house is a perfect museum of curios collected in all parts of the world. There are art treasures, too, calculated to satisfy the most fastidious taste. A library of valuable books includes the very latest on psychical research.

"The Warren" is not without domestic pets. A handsome sheep dog—a particularly friendly chap—appears with Mr. Moffat on the stage. He is said to be psychic. Then there are two or three proud Persian cats, as friendly to visitors as their canine pal.

What struck me more than all else was Mr. Moffat's picture gallery. A full length oil painting depicts Mrs. Moffat when she was beginning her career as an actress. Mrs. Moffat's role as "Grannie" on the stage is familiar to all playgoers, but the famous actor's wife won renown many years ago as an active participant in the Suffragette movement with the renowned Mrs. Despard.

Another full length portrait of Mr. Moffat himself, the work of a well-known artist, also adorns the gallery.

In this sylvan Berkshire retreat all aglow with russet Autumn tints, Mr. Graham Moffat, assisted by his wife and daughter, Miss Winifred Moffat, entertains his many visitors. A peaceful haven set amidst surroundings as beautiful as any to be found in the British Isles, this provides inspiration for one of Spiritualism's most active and eloquent protagonists. There is small wonder that when Mr. Graham Moffat sallies forth "to spread the gospel" he carries with him on to the platform a whiff of bracing Highland air as well as the calm and fragrant atmosphere of his delightful Berkshire home.

✱

MR. JOHN FELIX, of 37, Ospringe Road, London, N.W.5, has produced in pamphlet form a very dignified poem on "Happiness," which shows him to possess a truly poetic gift. It comments on the nature and purpose of life, and pleads for unselfishness. It can be obtained from the author at the price of sixpence.

CORRESPONDENCE.

THE MARGERY THUMB PRINTS.

SIR,—When the recent debate between Mr. Chapman Cohen and myself took place at the Queen's Hall, I made reference to the "Margery" phenomena, and particularly to the "Walter" thumb prints. On that occasion Mr. Cohen maintained that he had submitted the thumb prints to Scotland Yard, and their reply in effect was that those submitted were too faint to make comparison possible. I, therefore, wrote to Dr. Crandon and asked for details of the Scotland Yard examination, and his reply is as follows:—

"In reply, I beg to state as follows:—

"1.—The Walter print has never been taken to Scotland Yard. Therefore, no one there could have any knowledge of it.

"2.—It was studied by Mr.——, who for twenty-five years was Chief of the Finger Print Department at the Yard.

"3.—He reported that the mirror prints were indeed MIRROR prints (by photography), and that all were made by direct contact with human skin.

"4.—He did not know the psychic end of it, which makes his testimony of greater value.

"5.—The mere fact that we have a print in three-dimensional wax of every print, plain and mirror, shows us that our so-called mirror prints were obtained by a rotation in a fourth direction."

Immediately on receipt of this I wrote to Mr. Cohen asking for further details, and his only reply was to the effect that he submitted a copy of the alleged thumb print.

My whole contention is that if only a photographic copy was submitted, then obviously it is impossible to draw any inferences, and Mr. Cohen must have known this at the time, and his statement at the Queen's Hall concerning the "Walter" thumb print was deliberately misleading. He gave the impression that he had submitted somehow or other both the original "Walter" thumb print and the alleged psychic one. It does seem that when "Free Thinkers" stoop to this kind of subterfuge, they are revealing a bias which no "Free Thinker" should have.

MAURICE BARBANELL.

A REPLY TO "M.O.H."

SIR,—Allow me to reply to your correspondent, "M.O.H.," whose letter appeared on Oct. 17th. The earnest Spiritualist lets moral sense keep pace with his intellectual and psychic development. He knows that the inflow of truth is regulated by his degree of understanding and spiritual discernment; that to ignore truth, howsoever it may be presented, is to curtail his progress and render him unworthy in the sight of advanced beings who may have hoped to co-operate with him. He will not barter his spirituality for popularity; he will not descend to meet it.

"M.O.H." must have made an exceedingly superficial study of Spiritualism. Other religions seek to remain "respectable" by turning a blind eye upon cruelty and gross ignorance, by following public opinion instead of guiding it. Who wants Spiritualism to do likewise? It must succeed where other religions have failed; its principles must be practised, their influence must eventuate in kindness and goodwill and faithful performance of duty. Does "M.O.H." expect Spiritualism to gloss over the inhumanity, cowardice, and iniquity of "Big Business"? Surely it is the duty of any man, be he a Spiritualist or anything else, to defend the weaker and champion the unjustly persecuted, to protect helpless animals and babies from the hands of vandals. This attitude may antagonise "earnest thinkers"; so much the better if it keeps selfish persons out of our ranks. This is the important point—it does not antagonise God and the angelic beings.

Spiritualism has so far escaped the error of being bound by one person's opinions. It is determined to be progressive, ever seeking to expand its field of activities and extend the boundaries of knowledge. Our late leader did his work well, but he has left work for others in different

spheres of thought and action to do. And, whatever his doubts and private views may have been, we know that he firmly believed in the principles of Spiritualism, and practised what he preached. Could anyone, unless he had an atrophied conscience, imagine a person who believed himself to be a son of God, torturing a dog for surgical recreation, or injecting filth into a healthy babe, or deliberately suppressing truth for professional ends. I hope that our writers may continue to express their views fearlessly.

EDWARD SMITH.

SPIRITUALISM AND MODERNISM.

SIR,—I am sorry that Mr. Evans, in his article appearing in THE TWO WORLDS of Oct. 24th, has charged me with holding views which I have not expressed. I could wish him to be more careful, for I know your space is limited. Mr. Evans accuses me of condemning ritual, creed, and dogma dogma. If he will re-read my articles more carefully he will see that I expressly state that "forms and ceremonies are helpful to many," and that order and a devotional atmosphere are requisite. I specially mention "the Last Supper" and "Mass or Holy Communion" as beneficial if rightly understood and administered. My objections are to FALSE creeds, FALSE dogmas, the continuance of ERRONEOUS teaching, especially to the young, and the perversion of beautiful ceremonies to wrong ends.

I was for years singing in the choir of a minster church, with its services after the manner of the cathedral service; and I miss the beauty and satisfaction of the music and ceremony which I then participated in. I should personally be heartily glad if, in some of our churches, we could adopt all that is good, true, and beautiful, to the exclusion of the false and misleading, and with additions from the truths now revealed to us from the spirit world. But truth must hold first place. I do not advocate a strict uniformity in creed and worship; all needs must be attended to. There is room for Christian Spiritualists, Jewish Spiritualists, Moslem Spiritualists, Buddhist Spiritualists, and others. I think their work should lie chiefly in enlightening the people of their own particular creed. But there are many who have discarded orthodox religions, and the appeal to them can often be better made by those outside orthodoxy. There has always been a considerable element in Spiritualism inclined towards complete liberty of thought, and the adoption of truth at the expense of existing creeds. It will, I think, be an evil day for Spiritualism when this element is submerged or destroyed. The old creeds cannot remain unchanged, and the need is approaching for discarding much, revising much, restating much, and conforming generally to the knowledge gained through the revelations of biblical research, historical research, comparative theology, scientific discoveries and Spiritualism. Spiritualism stands not only for spirit communication, but for "the spiritual nature of man and the universe." Spiritualism, in this sense, is thousands of years old; it teaches a beautiful philosophy, which is little known, even to professing Spiritualists. It is supported and borne out by Modern Science, and supplies valuable material for the regeneration of religion throughout the world. Modernism claims no infallibility, but it is a sincere effort to disentangle the good and true from the evil and false.

May I be allowed again to point out that the whole tenor of my articles was not to belittle the Great Master, Jesus, but to show how very far the Christian Churches have travelled away from His teaching. Nothing said by my critics has weakened this contention. A. L. WAREHAM.



MRS. AND MISS PARKER, of 4, Tunstead Avenue, West Didsbury, beg to express their thanks to the many friends for their expressions of sympathy in the matter of the transition of Mr. W. F. Parker, and especially thank the members of the Manchester Central Spiritualist Church, the Manchester Propaganda Committee, and the Directors and Staff of THE TWO WORLDS for their floral tributes.

WHEN you have finished reading THE TWO WORLDS please pass it on to a friend.

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

SUNDAY, NOV. 30TH, at 2-30, LYCEUM.
At 6-30 and 8-15, MR. CONNOR.
MONDAY, at 3, MRS. HOPE.
At 8, MEMBERS' CLASS.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY at 3 and 8, MRS. OATES.
FRIDAY, at 8, WHIST TOURNEY, 1s.
SUNDAY, DEC. 7TH, LYCEUM OPEN
SESSION.

Manchester Central Spiritualist Church
5, PARSONAGE, BLACKFRIARS STREET.

SUNDAY, NOV. 30TH, at 11 and 6-30,
MRS. E. GREEN.
MONDAY, at 8, MRS. WORTHINGTON.
SUNDAY, DEC. 7TH, at 11,
DEVOTIONAL MEETING.
At 6-30, MR. J. B. MCINDOE at the
Ardwick Picture Theatre.
SILVER COLLECTION at all meetings.

Manchester Society of Spiritualists,
38, MASKELL STREET.

SUNDAY, NOV. 30TH, at 10-30, LYCEUM.
At 6-30, LYCEUM OPEN SESSION.
MONDAY, at 8, MRS. ARMSTRONG.
WEDNESDAY, at 3 and 8, MISS BARTON
SUNDAY, DEC. 7TH, MR. J. B. MCINDOE
at Ardwick Picture Theatre.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, NOV. 30TH, at 10-30, LYCEUM
At 3, 6-30, and 8 MR. L. GEE.
MONDAY, at 3 and 8, MRS. BROAD-
HURST.
WEDNESDAY, at 3 and 8, MRS. KELLY.
SUNDAY, DEC. 7TH, MISS CADDICK.

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

SUNDAY, NOV. 30TH, at 2-30, LYCEUM.
At 6-45 and 8, MISS BARTON, D.N.U.
MONDAY, at 8, OPEN CIRCLE for
HEALING and CLAIRVOYANCE.
TUESDAY, at 8, MRS. WOLFENDEN.
WEDNESDAY, at 3, MRS. BURTONWOOD
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MONDAY, at 3 and 8, MRS. CHAPMAN.
WEDNESDAY and SATURDAY, at 8,
PUBLIC CIRCLES.
THURSDAY, at 3, MR. MUDD.
At 8, MR. OGDEN.
SUNDAY, DEC. 7TH, MR. MUDD.

Moss Side Progressive Lyceum Church
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At 6-30 and 8-15, MR. W. H. PEEL
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TUESDAY, at 8-15, OPEN CIRCLE.
THURSDAY, at 3-15 and 8-15, MRS.
BENSON.
SATURDAY, at 8, OPEN CIRCLE.
SUNDAY, DEC. 7TH, MR. T. CONNOR

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, NOV. 30TH, at 10-30, LYCEUM*
At 3, OPEN CIRCLE.
At 6-30, MR. WALTON.
WEDNESDAY, at 8, SERVICE.
SUNDAY, DEC. 7TH, MISS RICHARDSON.

How to Train the Memory. By H.
ERNEST HUNT. 1/41, post free.

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

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At 6-30 and 8, MR. ALKER.

MONDAY, at 3 and 8, MRS. WOLFENDALE
TUESDAY, at 8, CIRCLE, MR. MINNERY.
WEDNESDAY, at 3 and 8, MISS SELLERS
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SERVICES:
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NOV. 30.—MADAME TICKELL.

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TUESDAY, at 3, Psychometry.
WEDNESDAY, 7 to 9, Healing Treatment
FRIDAY, at 7-30, Psychometry.

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

Resident Minister, MR. FRANK T. BLAKE

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TUESDAY, at 8, PHENOMENA.
THURSDAY, at 3, PHENOMENA.
At 8, EDUCATIVE LECTURE and
DISCUSSION.
FRIDAY, at 6, HEALING. Guild in at-
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TUESDAYS at 7-30 & THURSDAYS at 3,
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THURSDAYS, at 7-30, ADDRESS and
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Local Clairvoyant: MRS. W. G. HAYTER

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MRS. LEVETT,
Address and Clairvoyance.
MONDAY, at 8, HEALING CIRCLE.
THURSDAY, at 8, ADDRESS and
CLAIRVOYANCE.

National Spiritualist Church, Brighton
MIGHELL STREET HALL.

SUNDAY, NOV. 30TH, at 11-15 and 7,
MR. H. C. GUY,
Address and Clairvoyance.
MONDAY, at 7-45, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL
UPPERTON ROAD.

SUNDAY, NOV. 30TH, at 3-30,
MRS. BURTON.
At 6-30, MR. A. W. ORR.
At 8, OPEN CIRCLE.
WEDNESDAY, at 7-45, CIRCLE.

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CANNON HALL (Entrance Market St.).

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SUNDAY, NOV. 30TH, at 11 and 6-30,
MRS. A. GREGG,
Address and Clairvoyance.
SUNDAY, DEC. 7TH, MRS. E. CLARKE
(C.S.F.).

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

SUNDAY, NOV. 30TH, at 6-30,
MRS. MEURIG MORRIS,
Address and Clairvoyance.
TUESDAY, at 3, LADIES' MEETING.
THURSDAY, at 8, MR. GLOVER BOTHAM
SUNDAY, DEC. 7TH, MR. BOLTON,
Secretary, L.D.C.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, NOV. 29TH, at 7, and
SUNDAY, NOV. 30TH, at 3 and 6-30,
MR. D. J. DAVIS.
SUNDAY, DEC. 6TH, MISS L. GEORGE.

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

SUNDAY, NOV. 30TH, at 7,
MRS. NUTLAND,
Address and Clairvoyance.
WEDNESDAY, at 7-30, MR. W. WILDE,
Psychometry.

Ryde Christian Spiritualist Church,
Isle of Wight,
NEWPORT STREET, OFF HIGH STREET.

Services: SUNDAY at 6-30.
Enquiry Class: WEDNESDAY, at 7-30.

SUNDAY, NOV. 30TH, at 6-30,
Address and Clairvoyance.

Isle of Wight.
Ryde National Spiritualist Church,
BELVEDERE HALL, BELVEDERE STREET

SUNDAY, NOV. 30TH, at 3, LYCEUM.
At 6-30, MR. A. G. NEWTON.
THURSDAY, at 7, MRS. K. FILLMORE.

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

SUNDAY, NOV. 30TH, at 11 and 6-30,
MR. T. W. ELLA.
THURSDAY, at 8, MRS. TUFFNELL.

Sutton Spiritualist Society.
Co-OPERATIVE HALL, BENHILL STREET

SUNDAY, NOV. 30TH, at 6-30,
MRS. B. STOCK,
Address and Clairvoyance.
SUNDAY, DEC. 7TH, MRS. FILLMORE,
Address and Clairvoyance.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, NOV. 30TH, at 11 and 6-30,
MRS. BOND.
THURSDAY, at 3, MRS. CROXFORD.
At 6-30, MRS. E. THOMPSON.

85, LANCASTER GATE, W.2.
SUNDAY, at 7 p.m.
Address and Clairvoyance,
By STEPHEN FOSTER.
TUES. & THURS. at 3, Psychometry.
WED. at 3, FREE HEALING CIRCLE.
SATURDAY, NOV. 29TH, "Tea" at 5.
Write for Syllabus, or Call.
Phone: Paddington 2312.
All Welcome.

SOCIETY ADVERTISEMENTS.

Barking Spiritual Endeavour Healing Circle,
25, HEATH STREET.

EVERY TUESDAY EVENING at 8.

Friends interested are cordially invited.

Barnsbury Spiritual Church,
50, HILLMARTEN RD., HOLLOWAY, N.7

SUNDAY, NOV. 30TH, at 7,
MRS. JOHN WAITE,
Address and Clairvoyance.
WEDNESDAY, at 8, ADDRESS and
CLAIRVOYANCE.

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

EIGHTH BIRTHDAY SOCIAL AND
DANCE,

In Aid of Church Building Fund
SATURDAY, NOV. 29TH, at 7.
Tickets 1/-. Refreshments at Moderate
Prices.

SUNDAY, NOV. 30TH, at 11, MISS J.
PROUD, Address and Clairvoyance.
At 3, LYCEUM.

At 6-30, MR. H. BOLTON,
Address and Clairvoyance.

MONDAY, at 3, MRS. S. TREADGOLD.
THURSDAY, at 8, MRS. M. MORRIS,
Clairvoyance.

Battersea Christian Spiritualist Church
UNITY HALL, FALCON GROVE,
Near Clapham Junction, S.W.

SUNDAY, NOV. 30TH, at 11, CIRCLE.
At 6-30, MRS. MORRIS,
Address and Clairvoyance.

MONDAY, at 2-30, LADIES' MEETING,
MRS. PRIOR.

SATURDAY, at 7-30, HEALING CIRCLE
and PSYCHOMETRY, MRS. LOGAN.

SUNDAY, DEC. 7TH, MRS. M. RADLEY.

Bounds Green Christian Spiritualist Church,
CANNING HALL, CANNING CRESCENT,
HIGH ROAD, WOOD GREEN.

SUNDAY, NOV. 30TH, at 7,
MR. S. F. BARKER.

TUESDAY, at 8, MRS. HART.

SUNDAY, DEC. 7TH, MRS. G. COOKE.

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

SUNDAY, NOV. 30TH, at 11, DISCUSSION
At 7, MRS. LANE.

WEDNESDAY, at 8, MRS. CLEMENTS,
at Shaftesbury Hall, adjoining Bowes
Park Station.

LYCEUM every SUNDAY at 3.

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

SUNDAY, NOV. 30TH, at 11,
MR. WELLS.

At 6-45, MR. G. PRIOR.

WEDNESDAY DEC. 3RD XMAS BAZAAR

Clapham Spiritualist Church,
Opposite CLAPHAM NORTH STATION,
BEDFORD ROAD, CLAPHAM, S.W.4.

SUNDAY, NOV. 30TH, at 11, OPEN CIR.
At 3, LYCEUM.

At 6-45 for 7, MR. F. HARROW,
Address and Clairvoyance.

MONDAY, at 3, LADIES' MEETING,
Psychometry.

MONDAY, at 8, MAGNETIC HEALING CIR.

THURSDAY, at 8, OPEN DISCUSSION
GROUP. "What is Psychometry?"

FRIDAY, at 8, MISS F. FALLOWS,
Clairvoyance.

SUNDAY, DEC. 7TH, MR. C. G. BOTHAM

SOCIETY ADVERTISEMENTS.

Central London Spiritualists' Society,
33, HATTON GARDEN, E.C.1.
(Note New Address)

FRIDAY, NOV. 28TH, at 7-30,
MRS. STOCKWELL.

SUNDAY, NOV. 30TH, at 7,
MR. CORKHILL.

FRIDAY, DEC. 5TH, MRS. TINA TIMS.
SUNDAY, DEC. 7TH, MR. ISTD.

CIRCLE after every SUNDAY Service.

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

SUNDAY, NOV. 30TH, at 7,
MRS. CAMPBELL.

THURSDAY, at 8, MEMBER WORKERS.

Church of Psychic Science,
QUEENS GATE HALL, HARRINGTON RD.
SOUTH KENSINGTON, LONDON (close to
South Kensington District Railway
Station).

SUNDAY, NOV. 30TH, at 6-30,
MR. HORACE LEAF, F.R.G.S.,

Speaker and Demonstrator.

Subject, "Spiritualism, Religion and
Evolution."

FREE HEALING SERVICE by Qualified
Healers, commencing at 8.

Sick invited to attend.

SILVER COLLECTION.

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

SUNDAY, NOV. 30TH, at 6-30,
MRS. BAXTER,

Address and Clairvoyance.

WEDNESDAY, at 3, CIRCLE.

At 8, MISS MADDISON,

Address and Clairvoyance.

Croydon National Spiritualist Church
BROAD GREEN HALL, HANDCROFT RD.
nr. junction London Rd., West Croydon

SUNDAY, NOV. 30TH, at 3-15, LYCEUM.
At 6-30, LONDON DIS. COUNCIL.
WEDNESDAY, at 7-45, MRS. MORRIS,
Clairvoyance.

THURSDAY, at 3, LADIES' MEETING.
SUNDAY, DEC. 7TH, MR. HITCHCOCK.

The Spiritualist Fellowship
(KENTISH TOWN), "THIRTEEN MOR-
TIMER TERRACE, HIGHGATE ROAD.
Cars, 7 15, 25, Gordon House Stop.

Sundays at 7, Thursdays at 3 and 8.

SUNDAY, NOV. 30TH, and THURSDAY,
DEC. 4TH, MISS GOLDSMITH.
MONDAY, at 8, and WEDNESDAY, at 3,
"ARDENE" (MR. R. KING).
SUNDAY, DEC. 7TH, MR. & MRS.
BILLETTE.

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

SUNDAY, NOV. 30TH, at 11-15, MISS
LEONARD. At 3, LYCEUM.

At 7, MR. H. CARPENTER.

WEDNESDAY, at 8, MISS L. THOMAS.
SUNDAY, DEC. 7TH, MRS. HARVEY.

Forest Hill Christian Spiritualist Church
BEADNELL ROAD, FOREST HILL, SE23.

SUNDAY, NOV. 30TH, at 11-15, PUBLIC
CIRCLE. At 3, LYCEUM.

At 7, MISS L. GEORGE.

TUESDAY, at 3, MR. A. E. PAYNE.
At 7-30, HEALING CIRCLE.

WEDNESDAY, at 8, DISCUSSION MEETING
THURSDAY, at 8, PUBLIC CIRCLE.

FRIDAY, at 8, MEMBERS' CIRCLE.
SUNDAY DEC. 7TH, MRS. WILLIAMS.

SOCIETY ADVERTISEMENTS.

Finchley Spiritual Mission,
FERN BANK HALL, GRAVEL HILL
HENDON LANE, CHURCH END, N.3
Trams and Buses to "Queen's Head."

SUNDAY, NOV. 30TH, at 7,
REV. GEORGE NASH,

Address and Clairvoyance.

THURSDAY, at 8, MRS. V. CROXFORD,
Address and Clairvoyance.

Forest Gate Christian Spiritualist Church,
228, ROMFORD RD., FOREST GATE, E.7

SUNDAY, NOV. 30TH, at 6-30,
MR. E. A. NEWBY.

At 8, PUBLIC CIRCLE.

SUNDAY, DEC. 7TH, MRS. M. LAWS.
SUNDAY, DEC. 14TH, MISS EVA CLARK.
WEDNESDAYS, at 3, LADIES' MEETING

Fulham Spiritualist Society,
12, LETTICE STREET, PARSON'S GREEN.

SUNDAY, NOV. 30TH, at 11-30, CIRCLE.
At 3, LYCEUM.

At 7, SERVICE.

THURSDAY, at 8, REV. G. NASH.
SUNDAY, DEC. 7TH, MRS. FILLMORE.

Hackney Spiritualist Church,
240A, AMHURST ROAD, N.16.

SUNDAY, NOV. 30TH, at 3, LYCEUM.
At 7, MR. & MRS. PULHAM.

MONDAY, at 8, MRS. DUNN.

TUESDAY, at 8, MEMBERS ONLY.
WEDNESDAY, at 8, FREE HEALING.

THURSDAY, at 8, PSYCHOMETRY.

Silver Collection.

FRIDAY, at 8, LYCEUM MEETING.
SATURDAY, 7-30, SOCIAL & DANCE, 6d.

SUNDAY, DEC. 7TH, MISS MADDISON.

Hackney Independent Lyceum Church
PEMBURY HALL, 41, PEMBURY ROAD
(First Gateway on left in Downs Park
Road).

SUNDAY, NOV. 30TH, at 3, LYCEUM.
At 6-30, MRS. MINNIE LINES,
Address and Clairvoyance.

OPEN CIRCLE after Service.

MONDAY, at 8, FREE HEALING by
appointment.

THURSDAY, at 8, DISCUSSION.

SUNDAY, DEC. 7TH, MRS. FLETCHER.

Haringay Christian Spiritualist Mission
1, SALISBURY PARADE, ST. ANN'S RD.
(Side Door, Boot Shop).

SUNDAY, NOV. 30TH, at 11, SERVICE.
At 7, MR. CONNOR.

TUESDAY, at 8, FREE HEALING CIRCLE
MR. CUMINGS in attendance.

WEDNESDAY, at 8, MISS EVA CLARKE.

Harrow Spiritualist Society,
GREENHILL HALL, STATION ROAD,
HARROW-ON-THE-HILL.

SUNDAY, NOV. 30TH, at 6-30,
MR. ERNEST MEADS, Address.

WEDNESDAY, at 8, MRS. STOCK,

Address and Clairvoyance.

SUNDAY, DEC. 7TH, MRS. MENZIES.

Hounslow Spiritual Mission,
Corner of DOUGLAS ROAD, HANWORTH
ROAD (op. Congregational Church).

SUNDAY, NOV. 30TH, at 6-45,
MRS. HOLLOWAY.

TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 3 (LADIES' GUILD) and

and 8, MRS. CORNWELL.

LYCEUM every SUNDAY at 3.

Brotherhood of Light,
106, GT. RUSSELL STREET, W.C.2.

Meetings held every FRIDAY at 8-15.
Lecturer: MR. A. E. CHARLES, N.D.

Subjects: "Studies in Hermetic
Philosophy."

SOCIETY ADVERTISEMENTS.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, NOV. 30TH, at 7,

MR. POLLARD,
Address and Questions.

THURSDAY, at 3, LADIES' MEETING,

MISS THORNDICK,
Address and Clairvoyance.

FRIDAY, at 8, MRS. NEVILLE,
Address and Clairvoyance.

SUNDAY, DEC. 7TH, MR. HORACE LEAF

Kensington Spiritualist Church,

LINDSAY HALL, THE MALL, NOTTING
HILL GATE.

SUNDAY, NOV. 30TH, at 6-30,
MR. EDMUND SPENCER.

MONDAY, at 8, in Small Hall, MRS. L.
LEWIS, Psychometry.

WEDNESDAY, at 8, in Small Hall,
Special Lecture by MR. F. FLOOD,
"Astrology and Spiritualism."
Admission, 1s.

THURSDAY, at 8, in Small Hall, OPEN
DEVELOPING CIRCLE, MRS. M. LINES.

Lewisham Spiritualist Church,

LIMES HALL, LIMES GROVE, LEWISHAM
(op. Prince of Wales Playhouse).

SUNDAY, NOV. 30TH, at 11-15, CIRCLE.
At 6-30, MRS. CARRIE YOUNG,
Address and Clairvoyance.

MONDAY, at 3, LADIES' OWN, MRS.
REDFERN, Address and Psychometry.

WEDNESDAY, at 8, MR. CHAS. WALL,
Address and Clairvoyance.

FRIDAY, at 8, MEMBERS' DEVELOPING
CIRCLE.

**Little Ilford Christian Spiritualist
Church,**

THIRD AVENUE, MANOR PARK, E.12

SUNDAY, NOV. 30TH, at 7,

MR. & MRS. BAIN,
Address and Clairvoyance.

MONDAY, at 3, MRS. CLEGHORN.

TUESDAY, at 8, HEALING CIRCLE.

WEDNESDAY, at 8, MRS. EDEY.

SUNDAY, DEC. 7TH, MRS. PODMORE.

MONDAY, DEC. 8TH, ONE DAY SALE.

WEDNESDAY, DEC. 31ST, SOCIAL after
Service.

Manor Park Spiritualist Church,

CORNER OF SHREWSBURY ROAD AND
STRONE ROAD.

SUNDAY NOV. 30TH at 11 HEALING
CIRCLE. At 3 LYCEUM.

At 6-30 MRS. E. CLARKE Address.

THURSDAY at 3 MRS. BRADLEY.
At 8 MRS. E. HINES.

SUNDAY DEC. 7TH MR. E. MEADS.

**New Southgate National Spiritualist
Church,**

ADULT SCHOOL HALL, PALMER'S ROAD

SUNDAY NOV. 30TH at 7

MISS JESSIE MCKAY.

WEDNESDAY at 8 MR. ISTD.

SUNDAY DEC. 7TH MRS. MARSON.

Palmerston Christian Spiritualist Temple

4, PALMERSTON RD., FOREST GATE, E.7

SUNDAY, NOV. 30TH, at 6-30,

DEDICATION SERVICE.

TUESDAY, at 3, MRS. GREENWOOD.

WEDNESDAY, at 3, LADIES' MEETING,
MRS. CROWDER.

At 8, MRS. YORKE, Psychometry.

THURSDAY, at 8, MR. S. OUSELEY,
Address and Clairvoyance.

SUNDAY, DEC. 7TH, MRS. GRETTE
BYCROFT.

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SPEER (Author of "EDIE"). Cloth,
3/9, post free.

SOCIETY ADVERTISEMENTS

Shepherds Bush Spiritualist Society,
73, BECKLOW RD., ASKEW RD., W.

SUNDAY NOV. 30TH at 11-15 OPEN
CIRCLE.

At 6-30 MISS WHITE

Address and Clairvoyance.

THURSDAY, at 8, OPEN CIRCLE.

Southall Spiritualist Society,

CO-OPERATIVE HALL, KING STREET,

SUNDAY NOV. 30TH at 7

MRS. BROWNJOHN

Address and Clairvoyance

TUESDAY, at 3, LADIES' MEETING, held
at 16, Osterley Park Road.

SUNDAY DEC. 7TH MR. APPLEBY.

South London Spiritualist Mission,

LAUSANNE HALL, LAUSANNE ROAD,
PECKHAM, S.E.15.

SUNDAY, NOV. 30TH at 11-30, OPEN
CIRCLE.

At 7, MRS. BLANCHE PETZ,

Clairvoyant Artist.

THURSDAY, at 8-15, MRS. PODMORE,
Address and Clairvoyance.

SUNDAY, DEC. 7TH, PUBLIC MEETING,
Address and Clairvoyance.

HEALING CIRCLE, TUESDAYS at 8-15.
LYCEUM every SUNDAY at 3.

Stratford Spiritualist Church,

IDMISTON ROAD (Sixth Turning down
Forest Lane going from Maryland
Point Station).

SUNDAY, NOV. 30TH, at 11,

MR. HENRY.

At 3, LYCEUM.

At 6-30, MRS. E. NEVILLE.

TUESDAY, at 8, HEALING CIRCLE.

WEDNESDAY, at 3, LADIES' MEETING,
MRS. SOONES.

THURSDAY, at 8, LANTERN LECTURE,
MR. H. J. OSBORN.

SATURDAY, at 7-30, WHIST DRIVE.

SUNDAY, DEC. 7TH, MRS. CROXFORD.

Streatham Christian Spiritualist Church

TUDOR HALL, PINFOLD ROAD

(Adjoining Streatham Library).

SUNDAY, NOV. 30TH, at 11, SERVICE
and CIRCLE.

At 6-30, MRS. V. CROXFORD,

Address and Clairvoyance.

WEDNESDAY, at 3, LADIES' MEETING,
MISS JOAN PROUD, Psychometry.

At 8, MRS. M. MAUNDER, Address and
Clairvoyance.

SUNDAY, DEC. 7TH, MR. T. E. CORKILL

Streatham Spiritual Brotherhood,

STREATHAM SCHOOL OF MUSIC (almost
opposite STREATHAM Station).

SUNDAY, NOV. 30TH, at 6-30,

MRS. FLETCHER.

CIRCLE after Service. Free Healing.

THURSDAY, at 3 and 8, MRS. MELLOY.

Surbiton Christian Spiritualist Church,
MAPLE ROAD, SURBITON.

SUNDAY NOV. 30TH at 3 ADDRESS
and PSYCHOMETRY.

At 6-30 MME. BISHOP ANDERSON
Address and Clairvoyance.

WEDNESDAY at 3 MR. D. SERJEANT
Psychometry. At 7-30 MR. T. W. ELLA

Tottenham Christian Spiritualist Church
TRADES HALL, 7, BRUCE GROVE, N.17.

SUNDAY SERVICES—

Lyceum at 3. Service at 7. After Circle

Nov. 30.—MRS. DAVIES and MRS.
BARLTHROP.

Dec. 7.—MR. MARTIN.

SOCIETY ADVERTISEMENTS.

The Fellowship of the Spirit,
78, LANCASTER GATE, W.2.

SATURDAY, NOV. 29TH, RECEPTION
and SOCIAL. SILVER COLLECTION.

SUNDAY NOV. 30TH at 6-30

"MIRALDO" on "Incarnation."

Circle: The Guides of W. E. LONG.

The Church of the Spirit,

24A, CHURCH ROAD, CROYDON

SUNDAY, NOV. 30TH, at 11,

MR. PERCY SCHOLEY.

At 6-30, MISS N. TOM-GALLON.

WEDNESDAY, at 8, MR. P. SCHOLEY,
Address and Demonstrations.

Wembley Spiritualist Society,

UNION HALL, EALING ROAD, WEMBLEY

SUNDAY NOV. 30TH at 6-30

MR. R. BRAILEY.

SUNDAY, DEC. 7TH MRS. CLEMENTS.

LYCEUM every SUNDAY at 3.

West Ealing Spiritualist Church,
HESSEL ROAD.

SUNDAY NOV. 30TH, at 6-30,

MR. WILKINSON,

Address and Clairvoyance.

WEDNESDAY, at 7-45, MISS J. PROUD.

**Wood Green Christian Spiritualist
Church,**

BRADLEY HALL, BRADLEY ROAD,
STATION ROAD.

SUNDAY, NOV. 30TH, at 11-15, SERVICE
At 7, MISS EVA CLARK.

WEDNESDAY, at 8, MRS. A. TUFFNELL.

SUNDAY, DEC. 7TH, MRS. V. REDFERN
LYCEUM every SUNDAY at 3.

**BIRTHS, MARRIAGES AND
TRANSITIONS.****TRANSITION.**

MRS. BOOTH, of Manchester (late a
member of Heeley Spiritualist Church,
Sheffield), wishes to announce the pass-
ing to the higher life on Nov. 17th,
1930, of her beloved husband, F. H.
Booth, also to thank all members and
friends for their kindness shown to her
at Bold Street Spiritual Church, Chorl-
ton Road, Manchester. "My spirit is
at peace with all."

HORACE LEAF.

"At Home" every Wednesday at 3
p.m. Public Developing Class every
Friday at 8 p.m. Special Developing
Class for Practice every Tuesday at 8
p.m. Psychic Correspondence Train-
ing Class. Particulars on application
41, Westbourne Gardens, Bayswater,
London, W.2. Phone, Park 6099.

ALFRED VOUT PETERS,

51, Hunter Street, Brunswick Sq., W.C.1

SUNDAY, at 11, DEVOTIONAL MEETING.

MONDAY, at 8, PUBLIC CIRCLE.

WEDNESDAY, at 3, SMALL OR LIMITED
GROUP (Seats to be booked in advance)

MRS. BLACK HILL,

"At Home" every Tuesday at 3. Open
Developing Class at 8. New Session of
Private Developing Class begins Thurs-
day, Dec. 11th, at 8. Particulars on
application, 6, Pasture Road, North
Wembley. Phone, Wembley 3322.

Two Young Ladies resident in Llan-
gollen would like to know of the nearest
church or room or circle they could
join in. Very sincere.—Box R.B., Two
WORLDS Office, Manchester.

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Miscellaneous Advertisements.

RONALD BRAILEY, Clairvoyant and Psychometrist, at home daily. Post correspondence. Circles Tuesdays and Thursdays at 8.—90, Sunny Gardens, N.W.4. Tel.: Hendon 1888.

B. D. MANSFIELD, Trance Medium, holds Public Circles every Wednesday and Friday at 8. Few earnest sitters wanted to form new Developing Circles Tuesday evening.—4, Westmoreland Street, Ebury Bridge, Victoria, S.W.1.

MISS FRANCES DAUNTON, Clairvoyant and Psychometrist. At home daily 2 to 7. Circles for Psychometry every Monday, Friday, Saturday at 8 p.m. Wednesday at 3 p.m. Public Developing Class every Tuesday at 8 p.m.—Flat 2 (1st Floor), 18, Monmouth Rd., Westbourne Grove, Bayswater, W.2. Phone, Park 4796.

MR. ARTHUR AUSTIN, Clairvoyant, Psychic Palmist and Psychometrist, at home Wednesdays and Thursdays after 6-30.—17, Bassein Park Road, Shepherds Bush, W.12 (2 knocks).

MR. F. ANDERTON-HULME, Psychologist and Healer, 71, George's Square, S.W.1. Healing Circle, Thursday, 7 to 9, and at 37, Upper Gloucester Place, N.W.1., Healing Circle, Tuesday, 7 to 9.

MR. H. J. STEABEN takes a limited number of Healing Cases for Absent Treatment. Private and Class Tuition given in healing. Letters only to 50, Upper Gloucester Place, N.W.1.

MRS. B. HAMILTON holds Public Developing Classes Mondays and Fridays at 8 p.m. Circles for Psychometry, Wednesdays and Saturdays at 8 p.m. Sundays at 7 p.m., Short Address and Psychometry. Home daily from 11 to 7 p.m.—69, Westbourne Grove, Bayswater, W.2. Phone, Park, 4375. Exactly opposite Post Office.

MRS. E. A. CANNOCK attends Tuesdays and Thursdays for Consultation for Healing at 111, Campden Hill Rd. (corner) High Street, Nottingham Gate. Public Meetings, Tuesdays at 7-30 and Thursdays at 3 and 7-30. Also by arrangement. Write 56, Barrowgate Rd., or Phone Chiswick 1184.

MRS. FLORENCE SUTTON, 2A, Lanark Villas, Maida Vale (lower door), Clifton Road bus stop. Meetings for Clairvoyance and Psychometry, Wednesdays and Fridays at 8. Developing Class, Tuesday at 8.

MRS. HARVEY, Clairvoyant and Psychometrist, 43A, Russell Road (near Olympia), Kensington, W.14, at home 10 to 1 and 2 to 10. Public Circles for Psychometry on Mondays at 8, Wednesdays and Fridays at 3 and 8 and Saturdays at 8. Public Sunday services weekly at 7. The speaker on Nov. 30th will be MR. GORDON SHARP. Phone, Western 0265.

Sweet Corn from Heaven.

THROUGH

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(By the same hand, "Jesus Christ at Work," etc.).

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