

**A Weekly Journal devoted to the PHENOMENA, PHILOSOPHY
and PROGRESS of SPIRITUALISM,
RELIGION and REFORM.**

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OCTOBER, 1930.

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FRIDAY, DECEMBER 12, 1930

PRICE TWOPENCE

Original Poetry.

TWO MYSTERIES.

WIRELESS is a mystery
From out the realm of dreams.
It isn't just a box of tricks,
It isn't what it seems.
It's not a thing material,
It travels through the sky,
And three times round the world can go
While you can wink an eye.

Man, too, is a mystery
From out the realm of dreams.
He isn't merely flesh and blood,
He isn't what he seems.
The real man is a spirit,
And only functions here
In a material body
Because it suits this sphere.
Think of it then, ye thinkers:
Can you these mysteries solve?
The wonder of the wireless,
And how man doth evolve?

—W. BUTCHER.

CONVINCING EXPERIENCES.

SPIRIT LINKS IN SOUTH WALES AND THE NORTH PACIFIC.

In December of last year I was greatly privileged in being able to attend a materialising seance at the Church of Revelation in San Francisco. The pastor-medium is the Rev. J. J. Dickson, a quiet unassuming type of man, yet blessed with most wondrous mediumistic gifts. That night I witnessed the appearance of about thirty materialised forms of great beauty, each one giving his or her name (both Christian and surname in most cases), and each one being recognised by some member of the circle with whom the spirit would converse for a minute or so. Among these forms, as described in "Light" of March 22nd, was a well-built Redskin displaying clearly a large feathered head-dress.

After reaching home in Barry in February we held a few quiet circles, only members of the family being present, the leader being my mother-in-law, although my wife and sister-in-law, both blessed with psychic gifts, were also present. At one of these circles, while the leader was in trance, after we had spoken to several of our "friends," the medium's head suddenly turned sharply to me. A different voice, deep and guttural, said, "Well, young man, you have seen me and my feathers out in your Pacific as you call it. Please tell the medium when you go back that I have spoken here."

A few days later during another circle "Nalata," my mother-in-law's guide, told of several incidents to be met on the coming voyage. He told how at Colon, as the ship was lifted up the third time, we should have to take great care, or there would be trouble for the ship. Also that we should pass another ship of the company in some distress. Also, too, that we should have mutinous conduct on the voyage that would take firm handling. The medium did not know where Colon was or the usual procedure of the

ship passing through the Canal. Yet a month later, as we were entering the third lock of the Panama Canal the vessel did take a bad sheer, and very nearly sustained damage. At the other end of the Canal was another ship of the Company delayed four days with engine trouble, and lastly we had a member of the crew, whom we had to punish more severely than I have ever before been called upon to do.

But in that same circle where these incidents were foreshadowed, "Nalata" said "I will show you myself during the trip."

Six weeks later I was back in San Francisco, and was able to obtain a private sitting with the Rev. Dickson. To my query about taking notes, he said it was a good idea to write down the names of half-a-dozen friends you would like to see, fold up the paper, and put it in your pocket unseen by him, as by writing it helped to send out thoughts to bring the wished-for ones near. I therefore wrote Mother, Ethel (my first wife), Dad, Nalata, Goldsheaf, and Firefly, the latter being the three guides with whom I converse most at home.

I sat for about five minutes alone, a few feet in front of the curtains of the cabinet, and tried to relax as much as possible. Then Mr. Dickson, having switched off the light, took his seat in the cabinet. But three or four minutes, and "Minny's" high-pitched voice greeted me, and welcomed me back to San Francisco. It was easy to recognise the voice of this control from last voyage, and she stated that she would try and show herself to me first. A few minutes later her diminutive form, of about four feet, appeared in front of the curtains. She requested me to send thoughts to my people in the Spirit Land, and she would try and bring them if I would be patient.

A brief pause, and a form appeared before the curtains and faintly gave the name of "Ethel." We conversed for about a minute, and she was gone. But in a couple of minutes she was back again, and then gave her name again in a very much clearer voice. She told in a thrilling voice of the great joy that it gave her to thus be able to show herself to me, to prove once and for all that she did indeed live. Many evidential things about our boy and our lives at home were given, and she told me how much fuller was the life over there than here. She was now perfectly well (she had been confined to bed for over twelve months prior to her passing), and also emphasised that she was very, very happy now. To adequately describe the beautiful phosphorescent-like form would be impossible, and to show her veil, she lifted at my request, her arms, and I saw the filmy streamers falling down over the arms. She asked if I had seen her hand the other night at Los Angeles, as she had tried to show it to me. (Unknown to this medium, two nights before I had sat in a circle in Los Angeles, and the medium then had described to me a very dainty person near me, with beautiful hands, and that she was trying to take hold of one of my hands.) With messages of love, and to her "Pop" at home, she bade me farewell.

The next form came in a few minutes, robed just as beautifully, and she proved to be mother. At first she was not very strong, and went away. "Minny" asked me to call her back by name, and she came back very much stronger. She said that she did give me the "touches" that I frequently feel on my cheek, and she had been near the other night at Los Angeles, and had counselled "Patience," as stated by the medium then. She also gave many items of evidence concerning the family and the old home.

The third entity to appear gave a name faintly, which I thought was "Goldsheaf," but before I could get confirma-

tion he disappeared. In a moment, though, he was back, and then in a loud clear and deep voice said he was "Gold-sheaf." He explained that it took a little time at first to get into tune with my vibrations, and that the voice in calling helped very much. He also told of the joy it gave him to show himself thus to me, and my own pleasure at seeing at last, one with whom I had so often conversed, can perhaps be imagined. We talked for several minutes ere he bade farewell. "Minny" thereupon asked what was his name, and thought it a very queer name. She could not tell me his nationality, as she had not noticed it, and said that they were all about the same colour over there.

"Who is William L——?" "Minny" next asked, "as he is here," and my father stood forth and greeted me. It will be noticed I had written "Dad" on the paper, yet my father was announced by his full name. He told me how pleased he was that I had been able to get there that morning, though at one time he thought I was not going to make it. The others also said that they had been helping to impress the medium to give me this sitting, though out of his normal time, being a Sunday morning, and after he had a service. My father told how he was now making good progress, and that they wished to develop me so that I could be a materialising medium like Mr. Dickson. At present, though, I must stick to my job, but later they would immerse and steep me in "Spiritual Work." He stated that he was often on the ship with me, and after sending his love to the others at home, he bade farewell.

In a few minutes a fifth spirit confronted me, and gave his name clearly, "Nalata." To see and hear this beautiful spirit, whom we have for long at home looked upon as the leader of a large band of spirit workers, was a joy indescribable, and he gave much evidential proof of all that we had been receiving from him at home. We conversed, for several minutes, and after he left "Minny" volunteered as though to confirm my opinion, "He is a wonderful spirit."

"Minny" then asked, "Who is Sydney L——? He is here." It will be noticed that I had not written down his name, for the very reason that he was a younger brother who had died some twenty years before I was born. Neither had I given him a single thought until "Minny" stated his name. He then appeared and greeted me, and to my remark that I had never seen him, he replied in a flash, "No, but you have heard about me, and my work is now to help to look after you." This I thought one of the most evidential appearances, disproving as it does all thought of telepathy, and as I had arrived only that morning from Europe it was quite impossible for Mr. Dickson to have any knowledge about the members of my family.

There was then a pause of quite five minutes or more, during which time nothing was to be heard except the rather stertorous breathing and an occasional restless stir. I thought that the end of the seance had come, though I still continued to try to send out thoughts to others I knew on the "Other Side."

Suddenly there stood in front of me, without any announcement, an exquisite figure, and after a moment's pause, said in a clear and beautiful voice, "You have not heard my name before, or seen me in this life. I am a Persian, and my name is Omera Rayan. I lived on earth many hundreds of years ago, and I am your guide." She repeated her name several times, and spelled it for me to take down. Then she stepped closer to me, and said, "You knew me before you came to earth, and I am helping you all I can. We wish to develop your power until you can give materialising demonstrations like this instrument. Please send me your thought every night, and I will be with you."

She was standing about arm's length from me, and the beauty of her phosphorescent and gossamer-like draperies and veil beggar description. There was a tight-fitting bodice effect outlining her bosom, with straps that led up over the shoulders. The veil seemed to have several streamers, which fell about the dark outline of the arms as she raised them. The whole effect would have made a beautiful picture if an artist could but have portrayed it.

And what of my feelings—it is impossible to describe them. The wonder, the reverence, and the awe, the response of the soul to an exquisite joy, truly the revelation of a lifetime.

"Juanita," Mr. Dickson's control, then appeared herself, and after welcoming me back to San Francisco, told me how much fuller their life and knowledge is over the other side than is ours here. She is fond of stating that our knowledge is only about one per cent. of what they know over there, and on the return journey I had some proof of that in a wonderful slate drawing, which was done by no visible means. Hoping that I would give them opportunity to show themselves to me again, she bade me farewell, and in a few minutes Mr. Dickson was normal again.

(Notes taken the same evening, but at a semi-public seance, when about 40 people were present. Most of them were members of Mr. Dickson's church, as strangers must be vouched for by some friend.)

Before the medium took his seat I told the gathering briefly about the incident in South Wales, when the red-skin, "Wah Weko," who they knew so well, had spoken to me in South Wales. I had thought with Mr. Dickson's permission my public testimony of that fact might help his work a little, or remove a little doubt in some mind.

Mr. Dickson then switched out the light, but even before he had entered the cabinet a faint form was seen near him. Then another form appeared at the other corner of the cabinet. The medium drew attention to the fact that they appeared before he was entranced even. A third form then appeared, but neither of them spoke, neither did they appear to be as vivid or substantial as the entities that appeared later.

The singing of a hymn was barely completed when "Minny" greeted us with "Good evening, friends," and said that she would show herself with us for a few minutes. She addressed greetings and remarks to several individuals in the circle, but always gave their name. It should be noted that the medium is very deaf, and only carries on a conversation with difficulty with the aid of an ear-phone. Yet if, during a seance, anyone calls "Minny," though it be in the dark, that person is immediately answered by "Minny" with his name, which would be a physical impossibility for Mr. Dickson.

The spirits, angels, call them what you will, though the latter term is far the most appropriate to their beauty, then followed each other in quick succession. Each one would stay for about a minute or so, giving its names, and after recognition conversing with the member or relative that was in the gathering. I took no notes of the names of all these forms, as during the evening about 35 to 40 forms appeared. They were of both sexes, and several Indians, with their typical head-dress of feathers, speaking with deep guttural voices and broken English.

After about six spirits had appeared, Ethel L—— was announced, and my wife stepped forth in great beauty. She again told of the great joy it gave her to show herself to me again that day, talked of Don (our son), using his name, and in saying "Give my love to Pop," just as she used to use that word. She said that she was very happy over there, and waiting for us all to come over.

I then asked her if she could show us her veil, and she immediately lifted up her arms right over her head, and showed the filmy gossamer-like veil in a large semi-circle, and then drew it down over her head and shoulders in a perfectly natural manner.

After she had gone "Minny" remarked that it was a very beautiful exhibition, and the two other officers that I had taken with me from the ship afterwards told me that to them it had been the most convincing of all.

Soon after my wife had gone a large figure stood before the curtains, with a long white robe and prominent turban. For a brief while he stood there silent and majestic. Then in a full-toned voice he announced himself, "Nalata." It is impossible to describe the joy and thankfulness at seeing again this great spirit, and this time in the presence of so many people, and much more clearly than in the afternoon. After I had expressed my joy at his appearance, he said in a voice that all could hear, "I told you in England that I would show myself to you, and you see I have kept my promise."

I thanked "Minny" after his departure for bringing him, but she said, "He is a wonderful spirit, and is gone right

back to England now. You know they can travel as quickly as thought."

Several other forms then came through for other sitters, and during one pause "Minny" called out my name. On my replying, she said, "Please give my love to the Duchess of Hamilton when you go back. She has been here, you know. I will come and see you on the ship sometimes too."

Later in the evening my guide came and stood there, giving her name for all to hear, "Omera Rayan." She assured me that if it was a joy to me, it was a great joy to her to thus be able to manifest. In fact, that is one of the principal impressions I gained at these sittings—the evident joy that it gave to be able to manifest and show to earth-bound physical beings that though they (the spirits) had passed over, they were still near us, helping and guiding us.

One entity varied the usual methods. A small green light was seen, about four inches in diameter, that played around on the curtain for awhile. It resembled exactly the schoolboy trick of reflecting the sun on the wall with a piece of looking-glass, only this was as if the moon was being reflected. Then the light dropped to the floor, and from the circle of light the entity slowly built up and greeted a member of the circle.

At another time two forms appeared together, and though the one had spoken it had not gone away before the second one appeared and gave its name.

The meeting was closed by "Juanita" appearing and giving a brief address as apparently is her wont. She told how all could achieve results if they would but persist, though it might mean weeks, months, or even longer in some cases. Also if to strangers none of their loved ones had appeared, if they would but give them other chances, they would get through sooner or later. Then with a word of thanks to me for my public testimony as to what happened in England, and a promise to come and visit me on the boat, she bade farewell.—JAZON.

THE BOOK PAGE.

SOME FACTS AND CERTAINTIES.

ONLY a few years ago the common attitude towards spiritualism was that it was all fraud and delusion. The phenomena did not happen. That attitude has gradually given way, however, and to-day the fact that certain Spiritualistic phenomena do occur is being generally admitted. The evidence which has accumulated has, in short, become so powerful that it is no longer possible to ignore it, and now dispute is centred not so much on the reality of the phenomena as on their probable interpretations.

When several years ago Mr. A. Campbell Holms published his historic work, "The Facts of Psychic Science Collected and Discussed" (Kegan Paul, 25s.), he did a service to mankind for which it may, in the years to come, prove more grateful. Something of a similar nature has now been attempted by Mr. H. V. Prevost Battersby in a new book, "Psychic Certainties," published by Rider (230 pages, 5s.). The scope of this volume is, of course, much more limited, but it has the advantage of being published at a price which brings it well within the reach of almost every investigator into this deep and fascinating science. The volume cannot in any sense be termed a substitute for the former work, although it is likely that many will read it with that end in view. The author has dipped systematically into the whole realm of psychical literature, has collected here certain cases of psychic phenomena the reality of which is as much beyond question as any occurrence of the past can be, has classified them, and has left it to the reader to attach such particular significance as he feels justified in doing. Rightly, Mr. Battersby has considered that in a work of this type it was not within his province to hazard explanations to the well-attested cases he has drawn from the literature on the subject—the explanations, he considers, are invariably uncertain, and the title of this volume gives a clue to its limited scope. But herein lies the value of the book.

One can therefore appreciate why Mr. Battersby has but little space for Spiritualism, whose advocates would gener-

ally go a step further than he, and attribute many of the cases recorded to the action of a Spirit World, populated by human beings who had passed through the experience of death. Mr. Battersby agrees that the origin of the phenomena is "supernormal," but his scientific caution allows him to go little further, although one can sense a desire occasionally for a move in a Spiritualistic direction.

Here, then, are collected for the impartial reader a few "psychic certainties" which, if they will not encourage a belief in human survival, will at least whet his appetite for personal experience and investigation. This is above all a book for the man who, in the words of Solomon (quoted by the author), "Answereth a matter before he heareth it." It is an admirable introduction to a fascinating science—a science which deals with a region of life of which most men are ignorant, but without which most men could not survive.—J. L.

"PSYCHIC SELF-DEFENCE." By Dion Fortune. London: Rider & Co. 7s. 6d. net.

This book is an odd mixture of apparent superstition and commonsense. In the light of our everyday life, some of it reads fantastic and absurd; other parts ring solid and true. Dion Fortune is the victim of her subject, and the fantasies with which occultism is mixed is not hers, but the result of centuries of growth. There are tares as well as wheat, and in these matters the former must be studied as well as the latter, otherwise we may mistake one for the other.

Occultism, it would seem, is plain Spiritualism in fancy dress. Occultists make prodigious claims, but seem as dependent as the Spiritualist medium upon outside agencies to make them good. Much in this book would raise a smile on the face of many mediums. The weird formulas, genuflections, signs, magic circles, throw us back to a past age, and when we know that the results which the occultist claims to get with the use of all his magical paraphernalia is got in the homely circle of the Spiritualist without it, one wonders at the childishness which can obsess some minds in these matters. The writer expresses her belief in old-time curses associated with the removal of mummies, though Egyptologists affirm such do not exist—Tutankhamen to the contrary. Anyway, the principal man associated with that tomb, Mr. Carter, is still carrying on, and that should be sufficient refutation of this hoary superstition. When one considers the amount of archaeological work done every year, the number of bodies removed from tombs, tales of curses on those who do this work need a lot of bolstering up. I confess this part of the book disappointed me. Dion Fortune seems to have nodded, and her usually commendable commonsense is noticeably absent. When all is said, it needed some courage to write this book; it is fair, except in one point, where she leaves it to be inferred that Dr. Crawford, of Belfast, committed suicide because of his association with the Goligher Circle. The facts as known are against that. Dr. Crawford himself wrote to the Editor of "Light," and gave a reason for his action, and it was certainly not due to his psychic work. There is much sage advice in this book. Naturally, it is not the best side of occultism which is depicted here, but those aberrations and excesses to which it is subject at the hands of self-seeking and unscrupulous adventurers. I dislike mystery-mongering, and the time for secrecy in these matters has passed. For that reason Dion Fortune deserves well in lifting the veil and showing us some of the hidden things. They are not nearly so fearsome as one would suppose.—W. H. EVANS.

"THE SPLENDOR OF LIFE." By Edward Corse Scott. London: Rider & Co. 7s. 6d. net.

The author of this book has been a prospector for gold and silver, and from this work it is evident he has also been a prospector for truth. He has discovered a rich vein and worked it, and the results of his efforts are in these pages. Life, as he says, presents us with a jig-saw puzzle, and we have to fit the pieces together before we know the pattern. He presents us with some of the pieces, and indicates a rough sort of pattern. He has courage, and does not fear handling what to some are ugly and inconvenient facts. Behind it all

he sees a beneficent Mind whose purpose is to make men into gods. Life is splendid, a great adventure, and we are called upon to explore all avenues, and not be fearful. He had a strong sense of those values arising from an understanding that death is just an incident in our career, but I judge he has but a small acquaintance with Spiritualism, though he accepts its central claim. He insists that the fundamental law of the universe is Love, and he presents his argument with clarity and simplicity. He looks forward to the time when the sense of "universal law" will "hold a fretful world in awe, and the strong will feel it a privilege to aid the weak, the intelligent to instruct the ignorant, and each man to use his powers for the well-being of all. The cheery optimism has that note of certainty which inspires, and if we do not agree in toto with all he writes, that is what he expects. He does suggest solutions that are helpful. He gives two rules for happiness worth thinking about: First, "I am happy when I am doing what I like to do." Second, "The more I am out of myself, the happier I am." He explains and elaborates these in a very suggestive manner, and sums up: "To be happy I must give myself freely," and that is the secret of real happiness. He makes one curious slip. He speaks of Stephenson watching the kettle boil. It was James Watt; also the inventor of the locomotive was Trevithick, not Stephenson.—W. H. EVANS.

THE NEW BOOKS IN BRIEF.

"FREEDOM THROUGH UNDERSTANDING." By E. Geraldine Owen. (London: Rider & Co. 144pp. 3s. 6d.) An effort to solve some of the problems of life by a clearer and truer vision of truth, this book is written with a cheerful optimism and should appeal to most Spiritualists.

"TWO WORLDS ARE OURS." By W. S. Montgomery Smith. (London: Rider & Co. 157pp. 3s. 6d.) Nowadays, when so much attention is being paid to the phenomena of Spiritualism, and so little to its philosophy, this volume should be of increased value. The author, with his knowledge of life beyond the veil, surveys modern problems from a new standpoint. His reasoning is sound and full of effect.

"THE TEMPLE OF THE BODY." By Mabel Beatty. (London: Rider & Co. 128pp. 2s. 6d.) This is a book of devotion, although occasionally dogmatic and controversial, and contains many a helpful, uplifting thought.

"JESUS—LORD OR LEADER?" By Frank Lenwood. (Constable. 351pp. 7s. 6d.) This is a volume which will be read and kept, not only as a guide to the old, old problem, but as a valuable work of reference. Even if the author's personal opinions are rejected, the facts and details which are left are alone considerable. His passage, "Christianity will find its life in losing it," gives us a hope for the future, when the sure and simple faiths will perhaps supplant the staid and antiquated teachings of our youth.

"EGREMOND'S RELEASE." By T. Hodgson. (London: Stockwell. 263pp. 7s. 6d.) A history in verse of Bolton Abbey, in which both the physical and psychical aspects are dealt with.

"FURTHER MESSAGES FROM EDIE." By W. Harold Speer. (London: The Temple of Light. 80pp. 2s.) The sceptics would have no great difficulty in accounting with explanations other than those suggested by the author, for several of the incidents here recorded. But there are others which are certainly provocative.

"CHRISTIAN NAMES AND THEIR VALUE." By Mabel L. Ahmad. (London: Foyle's. 192pp. 7s. 6d.) A book on Numerology, forming a sequel to a previous work "Sound and Number."

"CREATIVE POWER OF THE MIND." By Christine D. Larson. (London: Fowler & Co. 80pp., paper. 1s. 6d.) How we have made the past, how we are making the present, and how we can make the future.

"ASTROLOGY AND THE CARDS." By E. H. Bailey. (London: 63pp. 2s. 6d.) An adaptation by an authority.

"PROGRESSIVE CREATION." By Rev. H. E. Sampson. (London: Rider & Co. Two vols.) The author's suggested reconciliation of science with religion.

AMBITION is the first curse. It is the great tempter of the man who is rising above his fellows.—M. C.

AUTOMATIC DRAWINGS.

MR. JASON PARKER, of Plumstead, has submitted to us a number of interesting and well-executed drawings in pencil, in ink, and in colour, which have been done by him under spirit guidance. Many have been recognised as pictures of deceased relatives and friends by sitters.



The pictures undoubtedly show a good standard of artistic skill, and have sufficient personality to justify identification. Mr. Parker states that he has done many in oils, and it is quite customary for them to be identified at once by the individuals to whom they are submitted.

This is a type of mediumship which is by no means common, and we reproduce one of the sketches as an example herewith.



THE BRITISH MAGNETIC HEALERS' ASSOCIATION.

THERE was a good attendance at the annual general meeting of the above, which was held at the headquarters, 21, Manor Street, Ardwick, Manchester, on Saturday, Nov. 29th, Mr. C. Brady (President) in the chair.

The minutes of the last annual meeting were read and duly passed, and questions satisfactorily answered, and afterwards confirmed. The correspondence, chiefly relating to the trusteeship and assessment of the premises, was dealt with to the satisfaction of all concerned. Business relating to a proposed grant to the Saddleworth Church was adjusted, and the action of Mr. Walton as trustee endorsed. Two previous resolutions accepting resignation of a trustee, and appointing a new one, were rescinded.

The balance sheet showed a very satisfactory state of the finances, and was accepted. Mrs. Howell (propaganda secretary) gave a good account of the work accomplished during the past year. Encouraging reports were also received from the Treasurer and Matron (Miss M. Wallwork). The two auditors (Mr. L. T. Dixon and Mr. Umbers) tendered their resignations through removal to London and Buxton respectively. These were accepted with regret.

The election of officers for the ensuing year resulted as follows: President, Mr. C. Brady; vice-president, Mrs. A. Dixon; secretary, Mr. F. W. Bacon; treasurer, Miss M. Wallwork; propaganda secretary, Mrs. Howell; auditors, Messrs. Halliwell and Mills.—F.W.B.

SPIRIT can respond to spirit. Inter-relation is only limited by personal unfoldment and receptivities.—E. C. G.

NEWSY NOTES.

GHOSTS OF THE PAST.

READING Harrison Dale's "Great Ghost Stories," published a day or two ago by Herbert Jenkins (399 pages, 6s. 6d.), and other works of a similar type has convinced me more than anything else that there is always an element of truth abroad, even in fiction. . . . When you think of Christmas, your mind automatically turns to ghosts, for Christmas and Ghosts are inseparable. Little did the authors of some of our greatest ghost stories know that they sometimes outlined something more than fiction. Little did they think that phenomena similar to those they described in their tales would in future years engage the attention of some of the most gifted scientific minds. Many of them knew nothing about Spiritualism—many wrote the stories before Spiritualism was born—but their creations have survived because of the hidden measure of truth which lay unknown within them. And truth always survives.

THE NEW GHOSTS.

But the old-fashioned ghost story is dying. The new ghost story is taking its place. The new ghost story is not a romance of weird visitants from a supernatural world, whose uncouth shapes fleet noiselessly along castle corridors and haunt the dark and dismal nooks of ancient family seats. There are no clanging chains attached to the ghosts in the new type of story, except they be the chains of the law which still refuses to recognise them, and deems their existence "impossible." The new ghost story is written weekly in the pages of THE TWO WORLDS. It is continued in dozens of other journals and in hundreds of books. It is a never-ending tale—not a tale of horror and eternal imprisonment, but a tale of joy and enlarging freedom. It is not, as was the case with its predecessors, drawn from the vivid imaginations of authors. It came at a time when it was NEEDED, and is but another example of God's wisdom and love.

RING IN THE NEW!

The new ghost story does not make you afraid to venture in the dark; it has no horrors, it has no sorrow. At Christmas you should feel its influence more strongly than ever. At your own fireside, and with your friends, you can go over it again and again, talking not (as they did in the old story) with gloomy spectres, but with faithful, loving hearts—hearts which you once knew intimately, but which, because of the new ghost story, you now know more intimately still. They come to help you, to inspire you, and to tell you of their new experiences and lessons in the busy life beyond.

ARE WE GRATEFUL?

Are you grateful? At Christmastide you should render especial thanks for the new ghost story. All around you songs of praise will be rising, because of the conviction which one event brought to a faithful few 2,000 years ago. Still, learned men studying olden manuscripts are doubting it now; learned scholars are still debating it. You, who have no diluted records, and who do not depend on historical cases, should render thanks because of the souls who rise triumphantly over death to-day.

PRAYER.

One of the first things to strike the orthodox inquirer into Spiritualism is the comparative rarity of prayer-meetings in Spiritualist services. I think it is true that a great many Spiritualists have never realised the enormous power of prayer. To many it is more a habit than a joy, yet I believe the power to pray is one of the greatest blessings conferred upon the human race. Nothing more perfectly merges the two worlds into one. No road takes one quicker to the heights of the spirit world than the path of prayer, though, paradoxically enough, in many Spiritualist churches an invocation and a benediction are all the prayers

considered necessary. In the service of the Church of England there are dozens of prayers!

REACHING TO GOD.

However, it is not for that reason that I advocate more prayer in Spiritualist meetings. What is wanted in many churches is a stronger atmosphere of devotion, and prayer more than anything else would make the services impressive. Besides, once a channel is opened for communication with the spirit world, all sorts of spirits would use it, were it not protected by appointed guides. Prayer, which represents the soul reaching out to God, attracts the highest spirits and the truest friends. But it does a great deal more than that.

A CURIOUS CASE.

For the first time in history the highest court of a civilised country is faced with the question as to whether signatures to a number of cheques and other documents are forgeries, or the work of a disembodied spirit. Writing from Tours, a correspondent of "The People" says that Armand Levilliers, an enthusiastic Spiritualist, promised to provide evidence of survival after his death. A few days after his transition cheques were presented at his bank, "but (says "The People") the officials, though satisfied that the signatures are genuine, could not overlook the fact that they bore a date some days after the death of the drawer. In the same way documents relating to the disposal of property left by the deceased were produced, and were it not for the difficulty in regard to the date, these ought to have been honoured, seeing that the signatures were perfect." The police have arrested Gerald Lafone, the nephew of the Spiritualist, on a charge of forging the signatures. What does Lafone say?

SPIRIT WRITING?

Well, he declares that the signatures were affixed by his uncle after the latter's death! He states that a seance was arranged, and it was then that the signatures were obtained, and, he claims, in the presence of a number of witnesses. "The trustees of the estate say that the signatures are forgeries, affixed by the nephew while the lights were out," says "The People." Handwriting experts, on the other hand, declare that the signatures are perfect!

A RECORD?

It is not surprising that while other denominations are considering closing down churches, new Spiritualist churches should be springing up with great rapidity. In THE TWO WORLDS last week there were, I believe, a record number of reports of the opening of new churches. There was an account of the inaugural meeting of the "Church of Psychic Science," which has established itself at Queen's Gate Hall, London. It was announced that a society had been formed at Clacton. An encouraging report was published about the work of a new church at Bath, and, lastly, an account of the opening of a new church building at Birkenhead. It was at the latter ceremony that, incidentally, Mr. Ernest Keeling made the interesting announcement: "If all the Spiritualist churches would put their 'Building Funds' in the Pooling Scheme of the Spiritualists' National Union we should own Spiritualist churches in every town in England in fifty years."

WORLD-WIDE PROGRESS.

I have no patience with the Spiritualist who looks back on the last eleven months and who says, "Well, it has been a year of great losses." The fact that Dr. Abraham Wallace, Aaron Wilkinson, Sir Arthur Conan Doyle and some other prominent figures "went over" is surely no justification for such statements. They, after all, have been but removed from the world of effects into the world of causes, as every real Spiritualist should know. This year has been decidedly a year of splendid progress for Spiritualism, and not only in England but throughout the world it has flourished. Take heart! The effort is great, but good

actions bring their own reward. This movement is spreading like wildfire, but that really means that it has got to a critical stage, and it is the duty of every Spiritualist to hold its interests even more closely at heart. It must not get into the wrong hands to become exploited; it must be guarded; it must be spirit led. OBSERVER.

XMAS GIFTS—A SUGGESTION.

By A READER.

My wife and daughter and I were sitting at tea. On one corner of the table were a few small presents which had just been bought and unpacked for inspection while the tea was being laid.

As so often happens at tea-time, one of my "guides" made his presence known to me, and after giving his name, spoke to my wife.

He said: "I perceive that you are pleased at the anticipation of sending presents to your friends."

My wife: "Yes, I am. It always gives me pleasure to send presents."

Guide: "That is good. Before you send off your presents, think of them as being enveloped in an aura of love and good wishes. Concentrate your mind upon them, and convince yourself that you are building an aura of bright colours around each one, and this, in fact, will actually transpire."

"Remember that a material gift is only of good in so far as it symbolises the love that inspired the giver. Your spirit friends will assist in causing a bright and shining aura to accompany each present you send, if you provide the groundwork of loving thoughts for them to manipulate. In this way the presents will actually help in a spiritual way those to whom they are sent. Presents sent begrudgingly and received only for their intrinsic value do harm to both giver and recipient. But presents, even of small monetary value, chosen with loving care for their suitability and invested with an aura of love and good wishes, can do untold good."

CLAIM FOR SPIRITUALISM.

THE claim that Spiritualism, with all that it meant, was the only hope of the world was put forward by the Chairman (Mrs. Sheridan, President of the National Church Spiritual of Carlisle) at a public meeting in the County Hall, Carlisle, on Monday evening, Nov. 24th. There was a large attendance.

An address was given by Mr. Ernest W. Oaten, of Manchester, President of the International Federation of Spiritualists, on "Spiritualism—the Hope of the World." He said people were on earth for a pilgrimage, and the meaning and purpose of life had always agitated men's minds. The materialist had assured them that death was the end of all of them, but religion had always postulated that there was a life beyond the grave. In his opinion had it not been for the re-appearance of Jesus after his death there would have been no Christianity. All the religions of the world had been based on the experience of men to whom the heavens were opened. If there was no life beyond, religion had no meaning whatever. Knock the bottom out of the Spiritualists' case, and the whole basis of religion was gone forever. The testimony of spirits was that there was another life, and their happiness in that life would depend entirely upon the quality of their lives here. He believed Spiritualism was the hope of the world, because it placed them in such close contact with the life hereafter, and taught them that the purpose of the present life was to mould character.

The thanks of the meeting were conveyed to the speaker by the Chairman.

Solos were sung by Mr. W. Lothian, of Penrith. Miss Alice Brisco acted as accompanist.—CUMBERLAND NEWS.

A MAN who would live and act in the higher life cannot be fed like a babe with a spoon: he must eat for himself.

IN THE NORTH.

AMONG the many churches in the Northern district, broadcasting the Spiritualist philosophy and demonstrating survival, communion, and the angels' ministry, the "Central," Rye Hill, Newcastle-on-Tyne, is one of the oldest. It is the "spiritual home" of a broad-minded, tolerant, kindly people who are content to follow truth wherever it may lead. The business ability of the Secretary, the President's zeal and ideality, the helpful loyalty of mediums and members has secured for this body a fine church of their own. Unlike the orthodox, there is no need to complain of thinness of congregations. Capacity houses may be seen at most services.

Passing through the imposing gateway into the spacious grounds on a recent Sunday, I entered the well-lighted, comfortable lecture hall, where an atmosphere of friendly cheer and homeliness prevailed. The lady steward gave me a smiling welcome which made me realise the importance of the "doorkeeper in the house of God," who helps the timid stranger to feel at home in it. A kindly smile is the beginning of membership, and maybe of mediumship.

As was announced, Mr. Reynolds was the speaker, and it afforded me little surprise to learn Sir Arthur Keith's reaffirmation of the destiny of man, and the illuminating "leader" by the Editor of THE TWO WORLDS, was to be his theme. These leading articles must provide suggestions for many addresses in progressive assemblages.

The speaker had a thorough grip of, and has widely read upon, the supremely important subject of evolution and the ascent of man. One could trace, throughout his discourse, the influence of the best thoughts of Haeckel, Darwin, Marett, Webb, Drummond, Shakespeare, and the writers of the literature of Lyceumism and Spiritualism. The beginnings of mind, love, and speech were ably discussed.

"Till there came a time in the laws of life
When over the nursing sod
The shadows broke and the soul awoke
To a strange dim dream of God."

Man's progress from tadpole to archangel was ably described. The time at the speaker's disposal was all too short for such a vast subject, but he gave short shrift to Sir Arthur Keith's pronouncement, and made out a splendid case for the survival of man.

Some fine clairvoyance was afterwards demonstrated, and the contributions of Mesdames Price, Reid, and Milner brought this memorable service at the "Central" to a close.—A. R. (GOSFORTH).

FORTUNE TELLING has nothing to do with Spiritualism, but Spiritualists, like everyone else, recognise its interest as a study of time relationships. We have received from the Universal Press twelve small pamphlets setting out the general character and capabilities of the individuals born in the respective months, and they would no doubt appeal at parties, social functions, etc. The booklets are 6d. each, or the full set may be obtained in a handsome case for 6s.

WE have received from the Decca Recording Company a series of four records of Spiritualistic Hymns, sung by the Westminster Singers. They are rendered with feeling and power, and the company are to be congratulated on the excellent results. In particular we liked the hymn, "Open My Eyes," which is sung most beautifully. The series comprises the 2s. records numbered F 1882 to F 1885, and all the hymns are taken from "Carols of Spiritual Life," the hymn book of the Marylebone Spiritualist Association.

MANY Spiritualists are interested in food reform, and the catalogue of the Pitman Health Food Co. which has been forwarded to us provides a wide range of goods dear to the heart of the vegetarian and food reformer. One or two samples of goods supplied to us have been toothsome and enjoyable. The Company supply all kinds of modern cooking utensils, and the catalogue contains a list of literature dealing with health and food reform. It may be obtained on application to the headquarters, Vitaland, Four Oaks, Warwickshire.

A "CONAN DOYLE" MEMORIAL.

A HOME OF WELCOME AND SOLACE.

Those who feel grateful affection for Sir Arthur Conan Doyle will welcome the opportunity to fulfil the desire of his heart by establishing and endowing a worthy Memorial in London, not only as a focal point of the Spiritual and Psychical Truths to which he so unselfishly devoted his time and energy, and for which he sacrificed his last strength, but also as a veritable

ENGLISH HOME OF WELCOME FOR ALL

of like thought visiting London from the Provinces and Overseas, of whatever nation—a Home of sympathetic guidance, consolation, and enlightenment to the bereaved in the hour of their need, of comfort and assurance—of rest and change. Such an institution would include, besides hospitable and congenial accommodation, LIBRARY, READING AND WRITING ROOMS for study and research, a MUSEUM for the display of authentic examples of supernormal photographs, paintings and writings, moulds of attested materialisations, and records of manuscripts and portraits of pioneers, marking the history of the Movement. These treasures can easily be lost to the world if not housed as a sacred trust. A BUREAU OF INFORMATION regarding Spiritualistic Societies and Communities, not only in London and the Provinces, but in all parts of the world, and particularly for introducing visitors to the interests most appealing to them.

PSYCHICAL AND SPIRITUAL EDUCATION.

Amongst the difficulties facing all Spiritualistic communities is the urgent need for true and finely-trained mediumship. This vital necessity requires the best brains unselfishly applied to the satisfactory solution of the problem. It is difficult to exaggerate the importance of environment, sympathetic care and understanding of the psychic faculties, whether inborn, spontaneous, or developed by long and patient endeavour. The spiritual character and mental poise of the sensitive instrument must ever be the predominating factors in the use or abuse of the gift. It is hoped that funds will be forthcoming to secure ideal and healthy conditions in which may be developed the power to demonstrate the fact and philosophy of survival.

RURAL "REST AND HEALING" HOMES.

It is also desirable to provide means to assist or support suitable Rural Rest Homes for the recuperation of workers exhausted in the service. Such homes of rest would naturally prove also Houses of Healing and Training for psychic sensitives especially gifted in this supreme form of ministry. It may also be possible to strengthen the Funds of Benevolence for old and distressed workers.

CO-OPERATIVE SERVICE.

The ideal of the Memorial may be described as devoted service to the highest and the best interests of all Spiritualistic brethren. Every existing organisation and every member of such will be served by the Memorial and by the amenities it will provide. It will prove a clearing-house for spreading the results of Psychical and Spiritual Investigation throughout the world, co-ordinating activities by mutual counsel and spirit guidance.

Realising the distinct yet potentially co-operative fields of action in Physical Science, Psychical Research and Spiritual Truth, the proposed Centre will greatly assist in unifying and utilising the points of contact in each, emphasising throughout the universal power of the Spirit.

YOUR HELP IS DESIRED.

The support of all who believe in the recognition of man's spiritual nature, and the fact of personal survival is confidently looked for, in order that the Memorial shall truly represent the interests of the whole Movement, and form a great step in the direction of world peace. Even those admirers of Sir Arthur Conan Doyle who do not at present subscribe to his Spiritualistic convictions will agree that Truth and Justice were his dominating characteristics, and will undoubtedly wish to be associated with a Memorial which before anything else upholds those principles, together with the Universal Power of the Spirit of God to contact and aid the evolution of the human race.

Donations may be sent to A. C. GRIGG, Esq., Hon. Treasurer, The Conan Doyle Memorial Fund, Lloyd's Bank Ltd., 121, Oxford Street, London, W.1.

LADY DOYLE'S LETTER.

The recent transition of my husband has aroused world-wide sympathy and shown to what an extent he held the hearts of the people. Many of the general public, as well as co-workers with him in his many-sided interests and activities, have expressed the desire for a Memorial in recognition of his public and literary work.

He gave to the world of his best, and of his great heart and his great mind. Those who would show their appreciation of the pleasure they have derived from his books, and of a great and noble Englishman, will undoubtedly wish to be associated with a Memorial which would fulfil the dream of his heart.

(Signed) JEAN CONAN DOYLE.

FOUNDED NOVEMBER 18TH, 1887.

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THE SEARCH FOR TRUTH.

It cannot be too strongly or too often insisted that the inquiry into Spiritualism is far more an investigation than a destination. It is, of course, true that in any progressive journey one passes milestones from time to time, and such stones form a record of progress made. The history of religions makes it clear that the attempt to find the central truths of spiritual life is beset with many difficulties and trials. All religions have been based on psychic phenomena to a greater or less degree, but this has not prevented men having false conceptions as to what communications from another world have really meant.

One cannot read the Old Testament, especially without realising that the phenomenal evidences which persuaded the Jews that they were under the guidance and guardianship of a spiritual world very often took a dogmatic note. Laws were promulgated with the preface, "Thus saith the Lord," as though the Creator of the universe had Himself spoken directly to His people through the prophet. And yet a close textual examination leads one to the conviction that it is by no means certain that the people who received the messages were in any sense misled. It is quite probable that they believed in Gods many and Lords many, and that such messengers were only equivalent in their minds to the messages given by some very high spirit (Gabriel, Azriel, etc.). That there were lesser spirits whose knowledge was by no means as extensive, was equally true, and it is quite possible that the conception of an angry God arose from the fact that in their contact with the spirit world men came across those on the inner side of life who showed all the weaknesses and vagaries of humanity, including anger and bad temper. There is still a tendency with many who come into our ranks to imagine that if a message comes from the spirit world it is, therefore, reliable, and incapable of error; and if there is one thing of which we are quite sure it is that there is far more credulity in the Spiritualist movement to-day than there was forty or fifty years ago. Such credulity arises from a clear misunderstanding of the facts.

The claim of Spiritualism, and it is a claim which to-day is practically irrefutable, is that it does put us into contact with MEN and WOMEN who have died, but it must be remembered that the men and women who have died have not been changed in their character or abilities by the mere incident of death. While it is quite true that progress takes place in the life beyond, yet it is also true that, without speaking in terms of time, much experience and development are essential before men attain to great heights of true spirituality. There are people who are prepared to swallow everything and believe anything so long as it is handed out from the spirit world. Just as there are people who are prepared to believe everything and accept everything provided the Bible is quoted in corroboration. One of our correspondents recently took us to task because we ventured to suggest that it was unwise to place undue reliance upon the verbal accuracy of Scripture texts. When men

record the sayings of men years after such sayings have been uttered, it seems to us sheer credulity to imagine that they are accurately quoted. We have found in our investigation of Spiritualism that if a seance is to be accurately reported it must be reported from notes taken at the time. The mind not only receives and records, but it elaborates, and it is so easy when quoting from memory to colour the incidents recorded in the light of after-thought, while it is quite possible for memory to fail us, leading to the omission of items which if related in their true place would considerably add to the value of the record. There is far too much loose investigation to-day, and there is far too great a tendency to take things for granted for which there is very little real evidence.

If the line of intercommunication between the spirit world and this were half as easy as some folk would make us believe, the heavens would not have been silent for centuries. The marvel is that we get messages through at all. The individual who imagines that every message comes through with accuracy is a man who considerably underestimates the difficulty of the process. A large amount of psychic phenomena is quite possibly due far more to psychic action on the part of the sitters and the medium than to the spirit world, and we make no apology for saying so. For man is a spirit now: man is a spirit here: and possesses even to-day the potentiality of all he will be when he becomes discarnate. All the powers of the spiritual man are enshrined within us, and we ought not to be surprised to find that these sometimes come into activity when the conditions are favourable for their emergence. Let the careful investigator endeavour to practise telepathy with a friend on earth, and find how frequently his message becomes twisted or deformed in the process of conveyance from mind to mind, and he will realise something of the difficulty which besets the pathway of he who would establish communication with the spirit world. Such an investigator would not be prepared to swallow at its face value every message which was handed out to him under the imprimatur of the spirit world. But even when evidence is adduced that the messages do come from someone on the spirit side of life, it does not follow that such messages should be reliable. As long as this earth makes deceivers, there will be deceivers in the spirit world. As long as this earth has its practical jokers, it will keep up the supply of practical jokers to the world beyond; and while on earth we are quite prepared to receive messages from all and sundry we are not prepared to accept those messages at their face value, until we know something of the reliability of the individual from whom they come.

There are those, too, who seem to start their psychic investigation not merely for the purpose of discovering the truth as it is, but rather for the purpose of getting their own opinions confirmed. The Roman Catholic, the Christadelphian, the flat earth man, the temperance advocate and the vegetarian, to say nothing of a thousand others who will occur to the intelligent reader, often seek merely confirmation of their own opinions: and if such people receive a message from some spirit confirming their own faith, their own fancy, or their own fad, they instantly imagine that Spiritualism with a capital S stands for their own particular fad. It is not at all surprising that such people do receive messages confirming their particular opinions, because people who held those opinions are continuously passing to the spirit world.

In assessing the value of the evidence, therefore, the identity of the spirit is a most important point, and in the general survey of the subject the consensus of testimony received by many investigators in many countries and under varying conditions, constitutes a standard, in the light of which all messages should be judged. Credulity is always the enemy of truth, and there are those who do not seem to understand the difference between a faith which is based on knowledge and a credulity which will swallow anything.

It cannot then be too strongly insisted that psychical science is in its infancy. We are merely on the threshold of a tremendous subject. There is more to be discovered than we have ever dreamed, and the individual who is wise and who places truth before personal idiosyncrasy is the individual who walks warily, seeking verification.

corroboration, and certainty amongst a mass of conflicting facts. The facts are there, of that there can today be no question, but let us not be hasty in carrying our conclusions beyond that point which the facts themselves justify. The standards of evidence must never be neglected in psychical investigation. On this earth at any rate reason must never vacate its throne. God's truth will conform to every test that true reason can apply.

CURRENT TOPICS.

The propagation of Spiritualism has its humorous side, which is all to the good, and this was emphasised at a meeting which took place in Manchester recently. Mr. H. Ross Clyne (who is very

THE
POSITION
REVERSED.

well known in the city, and who has never attempted to hide a bitter antipathy to Spiritualism and psychic phenomena generally) was the speaker. Mr. Clyne was the man who, prior to the Deputation (headed by Sir Arthur Conan Doyle) waiting upon the Home Secretary, wrote to Mr. J. R. Clynes suggesting many alleged reasons why the law should be strengthened rather than relaxed, but the Home Secretary is a Manchester man, as Mr. Ross Clyne knows. On Thursday, Dec. 4th, Mr. H. Ross Clyne was announced to give a lecture on "Is Mediumship Roguery?" at the County Forum, Manchester, and the incident was about as amusing a lecture as could well be. It would appear that the Chairman had arranged the meeting without reference to his Committee, and his action was challenged by some of the members of the Forum, and it was agreed that the meeting be not official. The argument nearly resulted in a "free fight" before the lecture started, and the poor lecturer was severely handicapped. The lecture, too, which lasted about an hour, was productive of many interruptions, and the meeting ended in confusion. Really, the incident should have been advertised as an entertainment rather than a lecture. We remember the time when it was the Spiritualist who had to face such incidents. It's a relief to find that times have changed.

CHRISTIANITY'S
GREAT
BLUNDER!

In the "Daily News" of Dec. 8th Mr. A. J. Cummings had an interesting article resulting from an interview with Mr. Hannen Swaffer. Mr. Swaffer has accepted the invitation of the Spiritualists' National Union to become its Hon. President, a position which Sir Arthur Conan Doyle held for several years. Mr. Cummings pays a tribute to Mr. Swaffer's sincerity and enthusiasm. He says: "He was not trying to convince me or to convert me. He was merely answering a question, and stating a case. The question I asked was: 'Are the Spiritualists increasing rapidly in numbers?' to which Mr. Swaffer replied: 'We do not want to increase our numbers in the sense you mean. Religionists of all kinds come to us and go back, large numbers of them, to their own churches, carrying with them something they have gained—a new experience, a new understanding, a new attitude to life. We do not make converts to kneel on the penitents' bench. We have something vital to give to all men and to all churches. It is psychic knowledge and psychic power which will ultimately regenerate the universe, abolishing cruelty, war, misery, and injustice.'" "Do not confuse us or our aims with the organised churches," said Mr. Swaffer. "The first church ever built was Christianity's worst blunder." The speaker's view was that a church is a community of souls—not a collection of bricks.

WE ARE ALL
POTENTIAL
PSYCHICS.

Mr. Swaffer says: "Psychic power is latent in all of us. It must be so, for man is a spirit, and the body is but his casement. In some of us it may develop in a day; in others long years may elapse before the quest is gained. Messages are being showered upon us daily, but only a few get through the barrier, for some men are insensitive to spirit activity." Mr. Swaffer claimed that the war was a deadly grief as well as

a grave embarrassment to the spirit world. Hundreds of thousands of the slain passed over unready for the change and pathetically bewildered, and the ministering spirits found these newcomers unusually difficult to handle. It is for such reasons as these, said Mr. Swaffer, that the spirit world objects with all its strength to capital punishment, which sends the victim into the next world sullen and angry, so that he returns to exact vengeance." "Spiritualism objects to all conceivable forms of cruelty for the same reasons. Its mission is one of peace and beauty, and benevolence and love." Well said, Mr. Swaffer!

THE B.B.C.

Dean Inge was the speaker on Sunday last in the talks on "Science and Religion" broadcast from London, but whether he was speaking for science or religion it is difficult to say. The "gloomy one" claimed that at some distant date all life on our planet would become extinct. This seems to us to be a reply to Sir Arthur Keith's finding that immortality is of the race rather than of the individual. "The universe," he said, "is slowly running down like a clock." "Science," says the Dean, "is not unfriendly to religion." Why should it be? The object of science is the ascertainment of truth, and its only quarrel with religion is that religion has claimed that it already possesses the truth. A short while ago it claimed that it possessed the whole truth, but, as the Dean says, "the Church has learned its lesson, and lightened the ship by throwing over many antiquated traditions." Unfortunately for the Church these traditions used to be called truths, and however much enlightened Churchmen may throw them over, it is still true that in the Sabbath schools of the country, and especially in small towns and villages, the traditional stories of Adam and Eve, of Noah and the Flood, of Jonah and the whale, and a hundred other symbolical legends which may be picturesque and dramatic, are still being taught as the absolute truth.

AN IMPORTANT
POINT.

But Dean Inge raised a very important point when he claimed: "There are three stages in the spiritual life—faith, knowledge, and love." "Knowledge," he said, "as it passes into love unites the knower with the known, and he who has reached this stage is equal to the angels." We are glad to know that Dean Inge raises knowledge above faith. As Lowell beautifully says, "Faith is a goodly anchor when skies are sweet as a psalm." But too often it fails us in the hour of trial and test. We should be the last to claim that faith had no place in the scheme of things. Faith in one another. Faith in the commercial integrity of men is the foundation of all business. Faith in friendship and affection alone makes life bearable, but such faith is based in a very large measure upon knowledge and experience. He who has the greatest knowledge surely has the greatest faith in the universe, and in the powers behind the universe. It used to be considered that faith and knowledge were antagonists. It is now being discovered that they are allies, and such discovery is making it possible for science and religion to live together, for religion is learning (like science) that truth is something yet to be discovered.

WE have received from the Portuguese Society for the Investigation of Psychical Phenomena a verbatim report of the International Congress held in London in 1928, which has now been translated into the Portuguese language. It be obtained from 578, Rou de Camoes, Lisbon, Portugal.

STRATFORD, LONDON.—The anniversary tea and welcome to new officers took place on Saturday evening, Nov. 29th, and a very enjoyable evening was spent, the company sitting down to tea at 5-30, after which the evening was passed away with songs, dialogues, recitations, and music. During the intervals there were presentations made to various members, one being Miss Gladys Paskell, who has been a member of the church for many years, also a Lyceumist, and church organist and Ladies' Secretary up to the time of leaving.

BOWES PARK CHURCH BAZAAR.

BOWES PARK and Palmer's Green Church bazaar, held on Saturday, Nov. 22nd, was an outstanding success. The object was to increase the building fund, as the need for a larger and better building to accommodate the increasing audiences is very pressing.

Although the church is not yet eight years old, its good work in a populous neighbourhood has resulted in the establishment of several other Spiritualist Societies. It would be an excellent thing if these could be encouraged to support a church in which Spiritualism could be presented by the best exponents. Bowes Park and Palmer's Green Church is anxious to erect such an edifice, under which these offspring of hers could thus worship in common communion.

Mr. Horace Leaf, F.R.G.S., opened the bazaar. The stalls were beautifully decorated and arranged, church members being unsparing in their generosity, and labour.

The effort resulted in an addition to the church building fund of about £40, which result was highly gratifying considering the inclement weather.—H.M.S.

ILFORD PSYCHICAL RESEARCH SOCIETY.

ENTHUSIASM for the Cause of Spiritualism in Ilford district continues to run high, and each succeeding year only tends to prove what a strong hold this great movement has taken in the minds of earnest seekers after truth.

One result may be seen in the very successful annual household sale held on Nov. 27th and 28th. A happy and enthusiastic band of workers had spared no effort for months past to make the sale a success, with the result that, in spite of very adverse weather, the magnificent record sum of £200 was raised towards wiping off the debt on the Society's hall.

The sale was opened on Thursday by the President (Mr. S. Stephens), and on Friday by Mr. R. R. Thornton, and old friend of the church.

"We hope by such efforts to be free of debt in three or four years' time, which, considering the fact that we have only just passed our sixth anniversary in the present church, surely represents a very praiseworthy effort," writes the Secretary.

SPIRITUALISM AND MOURNING.

MISS MARY ANN MOORING, a founder-member of the Colwyn Road Spiritualist Church, Northampton, and more recently a member of the Northampton Unity Hall National Spiritualist Society, passed to the spirit life on Nov. 22nd, after a painful illness. Miss Mooring, who was 54 years of age, had been a convinced Spiritualist for the past 13 years, having commenced her psychic investigations at the old Brunswick Place Hall, Northampton, as far back as 1917, when together with her nephew, Mr. W. H. Mooring, she took up active study of the phenomena.

Although never a practising medium, Miss Mooring had a marked gift of clairvoyance, while her strong magnetic nature was a great asset to her and to the patients whom she often nursed through sickness.

At the interment service held at Kingsthorpe Cemetery, Northampton, on Nov. 25th, a delightfully bright atmosphere prevailed. Members of the family, some of whom were not attached to the movement, respected Miss Mooring's wishes, and wore no mourning dress. Mr. Roche, of Northampton, and Mr. W. H. Mooring, of London, conducted the service.

Flowers, which the deceased had always held as the highest earthly expression of spirituality, were heaped in profusion on the casket. Among the tributes were beautiful wreaths from the Northampton Society, Unity Hall, and from the circle of which Miss Mooring was a member.

Locally considerable interest has been focussed on the cause by this passing, which leaves one with the question, "Why do not all Spiritualists discard the mournful relics of orthodoxy when faced with the logical test of their beliefs?"

MEETINGS AT BARRY.

MR. R. P. BOSTOCK, of Warrington, the gifted trance and clairvoyant medium, conducted services at the Barry National Spiritualist Church on Saturday and Sunday, Nov. 29th and 30th. On Saturday night wonderful demonstrations of the reality of the after-life were given, and on Sunday morning those attending had experience of real spiritual communion. In the evening the church was filled, and Mr. Bostock took for his subject "The link between God and man," showing in the course of an able and interesting address that in all ages spirit communion had been the basis of nearly every great religion of the world. He afterwards gave a number of clairvoyant descriptions of spirit friends, including full names and addresses, all of which were recognised.

WATFORD'S RECORD BAZAAR.

THE Watford Halsey Masonic Hall presented a gay appearance when the fourth annual bazaar was held in aid of the Watford Spiritualist Church building fund. The stalls and the hall were beautifully decorated. Madame Bishop Anderson, who was to have opened the bazaar, was unfortunately detained, and in her absence the sale was opened by Mrs. Scott (secretary).

Both Mr. Edward Keith and Madame Bishop Anderson when she arrived gave private sittings, and were kept fully employed. There is a big demand locally for private interviews with well-known mediums, which will have to be supplied. It looked as if twice the number of mediums could have been engaged and kept fully extended.

Later in the evening several musical items were given, and Miss Daniels' pupils gave a beautiful exhibition of dancing.

The whole event formed not only a profitable but a most enjoyable social interlude to the steady round of Sunday services and mid-week circles. The proceeds amounted to £76 10s. 5d., which was a record for a one-day sale.

SHEFFIELD EXPONENTS' FELLOWSHIP.

A NEW INNOVATION was held under the auspices of the Sheffield District Committee of National Spiritualist Churches on Saturday, Nov. 15th, when the Committee invited all the exponents on their list to a tea and rally in the Doncaster (Catherine Street) Church. Seventy persons sat down to an excellent tea.

Mr. W. G. Gush, of Huddersfield, gave an address on the question of an "Exponents' Fellowship," pointing out the educational advantages to be derived from such a body. He quoted extensively from other schemes which were in existence. Discussion followed. A unanimous resolution was passed to form a Fellowship under the auspices of the S.D.C. A sub-committee was elected to draw up rules and to arrange for a further meeting. Messrs. Webb, Rawlinson, Oates, and Speight and Mesdames Thickett and Clive were the sub-committee appointed.

During the evening Mr. Gush was presented with a copy of Robertson's "Spiritualism—The Open Door to the Universe" as a token of appreciation of his services on behalf of the District Committee.—W.R.

"How To Run a Health Food Stores Successfully" is the title of a book published by the Pitman Health Food Co., Four Oaks. Mr. Cooks is the author of several books touching the subject, and may be considered an authority. A whole mine of information is presented in the volume.

A LITTLE VOLUME which helpfully deals with spirit communication and telepathy is "Conversations With the Other World," by Isobel Grant. The volume contains an interesting series of conversations with the spirit world, such as are usually conducted, and gives good examples of thought-transference in practice. It is published by Williams & Norgate, and the price is 2s. 6d.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, DEC. 14TH, at 2-30, LYCEUM.
At 6-30 and 8-15, MRS. LANGFORD.

MONDAY, at 3, MRS. ANDERTON.
At 8, MEMBERS' CLASS.

TUESDAY, at 8, OPEN CIRCLE.

THURSDAY, at 3 and 8, MRS. KIRK.

FRIDAY, at 8, WHIST TOURNNEY, 1s.
SUNDAY, DEC. 21ST, MR. LEONARD GEE

Manchester Central Spiritualist Church
5, PARSONAGE, BLACKFRIARS STREET

SUNDAY, DEC. 14TH, at 11,
MR. BRADY.

At 6-30, MADAME FLORA AMES.

MONDAY, at 8, MR. F. W. BACON.

SUNDAY, DEC. 21ST, MISS F. MORSE.
SILVER COLLECTION at all Meetings.

Manchester Society of Spiritualists
38, MASKELL STREET.

SUNDAY, DEC. 14TH, at 10-30, LYCEUM
At 6-30, MR. ROY MORGAN.

MONDAY, at 8, MRS. HIBBERT.

WEDNESDAY, at 3 and 8, MRS. GERSHON

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, DEC. 14TH, at 10-30, LYCEUM
At 3, 6-30 and 8, MRS. JACKSON.

MONDAY, at 3 and 8, MRS. CLEGG.

WEDNESDAY, at 3 and 8, MRS. HIGSON

SUNDAY, DEC. 21ST, LYCEUM OPEN
SESSION.

Stop Watch Competition.

Watch Stopped 11 hours, 8 minutes,
28 seconds.

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

SUNDAY, DEC. 14TH, at 2-30, LYCEUM.
At 6-45, MR. J. BELL, D.N.U.

At 8, MRS. WOLFENDALE.

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

TUESDAY, at 8, MRS. FALLOWS.

THURSDAY, at 8, MRS. M. BRIGGS.

SATURDAY, at 8, OPEN CIRCLE.

SUNDAY, DEC. 21ST, MRS. BUCHAN.

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

SUNDAY, DEC. 14TH, at 3, PUBLIC CIR.
At 6-30 and 8, MR. MINNERY.

MONDAY, at 3 and 8, MRS. TAYLOR.

WEDNESDAY and SATURDAY, at 8,
PUBLIC CIRCLES.

SUNDAY, DEC. 21ST, MR. MCALPINE.

Moss Side Progressive Lyceum Church
Above 64A, GT. WESTERN STREET

SUNDAY, DEC. 14TH, at 2-45, LYCEUM
At 6-30 and 8-15, MRS. SPENCER.

TUESDAY, at 8-15, OPEN CIRCLE.

THURSDAY, at 3-15 and 8-15, MISS P.
GOODWIN.

SATURDAY, at 8, OPEN CIRCLE.

SUNDAY, DEC. 21ST, MRS. WORTHINGTON.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, DEC. 14TH, at 10-30, LYCEUM
At 3, OPEN CIRCLE.

At 6-30, MR. MUDD.

WEDNESDAY, at 8, MR. DOREA.

SUNDAY, DEC. 21ST, MR. DRANSFIELD

MRS. ROBERTS JOHNSON in London
Dec. 13th until 18th. Letters c/o
HENRY FOSTER, 85, Lancaster Gate,
W.2.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, DEC. 14TH, at 2, LYCEUM.
At 3-15, CIRCLE, MR. BOLD.

At 6-30 and 8, MR. GRAYSON.

MONDAY, at 3 and 8, MRS. WORTHINGTON.

TUESDAY, at 8, CIRCLE, MR. MINNERY

WEDNESDAY, at 3 and 8, MRS. PEAKE.

THURSDAY, at 8, MEMBERS' CLASS,
Conducted by MRS. LEE.

FRIDAY, DEC. 26TH, LYCEUM PARTY
AND SOCIAL.

Tea on tables at 5. Adults, 1/3,
Children, 9d. After tea, 1/-.

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

Bournemouth Christian Spiritualist Church,
COMMERCIAL ROAD, opposite Electric
Theatre.

Services SUNDAY, at 11 and 6-30,
Address and Clairvoyance.

TUESDAY, at 3, Psychometry.

WEDNESDAY, 7 to 9, Healing Treatment

FRIDAY, at 7-30, Psychometry.

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

Resident Minister, MR. FRANK T. BLAKE

SUNDAY SERVICES at 11 and 6-30.
TUESDAY, at 8, PHENOMENA.

THURSDAY, at 3, PHENOMENA.

At 8, EDUCATIVE LECTURE and
DISCUSSION.

FRIDAY, at 6, HEALING. Guild in at-
tendance to give treatment to sufferers.

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

SUNDAYS at 11 and 6-30,
ADDRESS and CLAIRVOYANCE.

TUESDAYS at 7-30 & THURSDAYS at 3.

CLAIRVOYANCE and SPIRIT MESSAGES.

THURSDAYS, at 7-30, ADDRESS and
CLAIRVOYANCE.

Local Clairvoyant: MRS. W. G. HAYTER

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

SUNDAY, DEC. 14TH, at 11-15 and 7,
MRS. BEATRICE STOCK,

Address and Clairvoyance.

MONDAY, at 8, HEALING CIRCLE.

THURSDAY, at 8, ADDRESS and
CLAIRVOYANCE.

National Spiritualist Church, Brighton
MIGHELL STREET HALL.

SUNDAY, DEC. 14TH, at 11-15 and 7,
MISS BETTY HOGG,

Address and Clairvoyance.

MONDAY, at 7-45, PUBLIC HEALING
CIRCLE.

WEDNESDAY, at 8, PUBLIC MEETING.

Dover Spiritualist Church,
CANNON HALL (Entrance Market St.)

SATURDAY, DEC. 13TH, at 7-30, and
SUNDAY, DEC. 14TH, at 11 and 6-30,

MRS. S. D. KENT,

Address and Clairvoyance.

SUNDAY, DEC. 21ST, MRS. CAMERON

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL
UPPERTON ROAD.

SUNDAY, DEC. 14TH, at 3-30 and 6-30,
MRS. RAINBOW.

At 8, OPEN CIRCLE.

WEDNESDAY, at 7-45, OPEN CIRCLE.

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, DEC. 14TH, at 6-30,
MISS HELEN WRIGHT,

Address and Clairvoyance.

TUESDAY, at 3, LADIES' MEETING.

THURSDAY, at 8, MRS. STOCKWELL,
Psychometry.

SUNDAY, DEC. 21ST, MR. BURTON-
SHAW.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, DEC. 13TH, at 7, and
SUNDAY, DEC. 14TH, at 3 and 6-30,

MR. E. SPENCER.

SATURDAY, DEC. 20TH, MRS. TERRY.

SUNDAY, DEC. 21ST, MR. TURNER.

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

SUNDAY, DEC. 14TH, at 7,
MRS. ALICE GREGG,

Trance Address and Clairvoyance.

WEDNESDAY, at 7-30, MRS. KINGSTONE

Address and Clairvoyance.

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

SUNDAY, DEC. 14TH, MRS. K. BOND
(Gosport),

Address and Clairvoyance.

THURSDAY, at 7, SERVICE AS USUAL.

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

SUNDAY, DEC. 14TH, at 11 and 6-30,
MRS. PODMORE.

THURSDAY, at 8, USUAL SERVICE.

Sutton Spiritualist Society.
CO-OPERATIVE HALL, BENHILL STREET

SUNDAY, DEC. 14TH, at 6-30,
MR. ELLA, Address.

SUNDAY, DEC. 21ST, MRS. F. LEVITT,

Address and Clairvoyance.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, DEC. 14TH, at 11 and 6-30,
MR. PERCY SCHOLEY.

THURSDAY, at 3, FOR MEMBERS.

At 6-30, for Public, MRS. STANTON.

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

SUNDAY, DEC. 14TH, at 6-30,
MR. MOTE, Address and Clairvoyance

CIRCLE follows Service.

MONDAY, at 3, LADIES' OWN, MISS
THORNDICK.

WEDNESDAY, at 8, MR. PAIN.

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

SUNDAY, DEC. 14TH, at 11, MRS.
TYLER, Address and Clairvoyance.

At 6-30, MRS. MAUNDER.

MONDAY, at 3, GROUP SEANCE by MISS
MANSFIELD.

At 8, Clairvoyance.

THURSDAY, at 8, MRS. S. D. KENT,
Clairvoyance.

MONDAY, from 2 to 6, MR. JONES will
attend to Diagnose, give treatment and
advice on Health and Dietetics.

How to Train the Memory. By H.
ERNEST HUNT. 1/1½, post free.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, DEC. 14TH, at 7,
MRS. OLEGHORN.
TUESDAY, at 8, MISS JOAN PROUD.
SUNDAY, DEC. 21ST, MRS. BAXTER.

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

SUNDAY, DEC. 14TH, at 11, MRS.
EDWARDS. At 7, MRS. CANNOCK.
WEDNESDAY, at 8, MR. ANTEN
at Shaftesbury Hall, adjoining Bowes
Park Station.
LYCEUM every SUNDAY at 3.

Brixton Spiritual Brotherhood Church
STOCKWELL PARK ROAD, BRIXTON.

SUNDAY, DEC. 14TH, at 11-15 SERVICE.
At 3, LYCEUM.
At 7, MRS. M. E. HARVEY,
Address and Clairvoyance.
MONDAY, at 7-30, LADIES' PUBLIC CIR.
TUESDAY, at 8, MEMBERS' CIRCLE.
THURSDAY, at 8, MRS. B. STOCK.
SUNDAY, DEC. 21ST, MRS. M. MORRIS.

Central London Spiritualists' Society,
33, HATTON GARDEN, E.C.1.

FRIDAY, DEC. 12TH, at 7-30,
MRS. ARCHER.
SUNDAY, DEC. 14TH, at 7,
MISS MARIAN MORETON.
FRIDAY, DEC. 19TH, MRS. A. FLETCHER
SUNDAY, DEC. 21ST, MRS. MAUNDER.
CIRCLE after every SUNDAY Service.

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

SUNDAY, DEC. 14TH, at 11,
MRS. B. STOCKWELL.
At 6-45, "THE STRANGER."

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

SUNDAY, DEC. 14TH, at 11, OPEN CIR.
At 3, LYCEUM.
At 6-45 for 7, MR. J. M. ALLEN, J.P.,
Address and Clairvoyance.
MONDAY, at 3, LADIES' MEETING,
Psychometry.
At 8, MAGNETIC HEALING CIRCLE.
THURSDAY, at 8, OPEN DISCUSSION
GROUP. "Question Night."
FRIDAY, at 8, CLAIRVOYANCE.
SUNDAY, DEC. 21ST, MRS. PODMORE.

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

SUNDAY, DEC. 14TH, at 6-30,
MR. T. WYATT,
Address and Clairvoyance.
WEDNESDAY, at 3, CIRCLE.
At 8, MRS. WIRDNAM,
Address and Clairvoyance.

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

SUNDAY, DEC. 14TH, at 7,
MR. H. N. BOLTON.
THURSDAY, at 8, MRS. GRAHAM.

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

SUNDAY, DEC. 14TH, at 11-15, MR.
LEONARD. At 3, LYCEUM.
At 7, MR. WHITMARSH.
WEDNESDAY, at 8, MRS. G. COOKE.
SUNDAY, DEC. 21ST, TOY SERVICE,
MR. GODFREY.

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SUNDAY, DEC. 14TH, and THURSDAY,
DEC. 18TH, MR. A. D. SERJEANT.
WEDNESDAY, at 3, "ARDENE" (MRS.
KING).
SUNDAY, DEC. 21ST, CAROL SERVICE.

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

SUNDAY, DEC. 14TH, at 3-15, LYCEUM.
At 6-30, MR. & MRS. BILLETTE,
Address and Clairvoyance.
WEDNESDAY, at 7-45, MRS. LANE,
Clairvoyance.
THURSDAY, at 3, LADIES' MEETING.
SUNDAY, DEC. 21ST, MRS. SNOWDON
HALL.

Finchley Spiritual Mission,
FERN BANK HALL, GRAVEL HILL
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SUNDAY, DEC. 14TH, at 7,
MR. MURRAY NASH.
THURSDAY, at 8, MR. E. SPENCER,
Address and Clairvoyance.

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

SUNDAY, DEC. 14TH, at 11-15, PUBLIC
CIRCLE. At 3, LYCEUM.
At 7, MRS. ETHEL PUSTERLA.
TUESDAY, at 3, MRS. TUFFNELL.
At 7-30, HEALING CIRCLE.
WEDNESDAY, at 8, DISCUSSION MEETG.
THURSDAY, at 8, PUBLIC CIRCLE.
FRIDAY, at 8, MEMBERS' CIRCLE.
SUNDAY, DEC. 21ST, MRS. B. PETZ.

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

SUNDAY, DEC. 14TH, at 3, LYCEUM.
At 7, MRS. M. GOODE.
MONDAY, at 8, MRS. A. RADLEY.
TUESDAY, at 8, MEMBERS ONLY.
WEDNESDAY, at 8, FREE HEALING.
THURSDAY, at 8, PSYCHOMETRY.
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PEMBURY HALL, 41, PEMBURY ROAD
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SUNDAY, DEC. 14TH, at 3, LYCEUM.
At 6-30, MRS. HART,
Address and Clairvoyance.
OPEN CIRCLE after Service.
MONDAY, at 8, FREE HEALING by
appointment.
THURSDAY, at 8, DISCUSSION.
SUNDAY, DEC. 21ST, MISS R. WARD.

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

SUNDAY, DEC. 14TH, at 11, SERVICE.
At 7, MR. E. LLOYD.
TUESDAY, at 8, FREE HEALING CIRCLE
MR. CUMINGS in attendance.
WEDNESDAY, at 8, MISS WARD.
Psychometry.

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TUESDAY, at 3, HEALING CIRCLE.
WEDNESDAY, at 3, LADIES' GUILD,
MISS PROUD.
At 8, MR. WICK, Speaker.
MRS. LADLEY, Demonstrator.

SOCIETY ADVERTISEMENTS.

Hanwell Spiritualist Church,
120, UXBRIDGE ROAD.

SUNDAY, DEC. 14TH, at 7,
MISS MADDISON.
WEDNESDAY, at 3 and 8, MRS. LADLEY
THURSDAY, at 8, MRS. A. NUTLAND.

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

SUNDAY, DEC. 14TH, at 6-30,
MR. HORACE LEAF,
Address and Clairvoyance.
WEDNESDAY, at 8, MRS. LINES,
Address and Auric Readings.
SUNDAY, DEC. 21ST, CAPTAIN FROST.

Independent Spiritualist Church,
NEW MORIS HALL, BEDFORD ROAD,
CLAPHAM, N.

SUNDAY, DEC. 14TH, at 6-45,
MR. EDWARDS and Mrs. DONALD-
SON, Address and Clairvoyance.
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SUNDAY, DEC. 21ST, MRS. LILLEY.
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MRS. ROBERTSON,
Address and Clairvoyance.
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Address and Clairvoyance.
SUNDAY, DEC. 21ST, MRS. EDEY,
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SUNDAY, DEC. 14TH, at 11, ADDRESS
and CLAIRVOYANCE. At 3, LYCEUM.
At 6-30, MR. R. BODDINGTON.
WEDNESDAY, at 7-30, MRS. CLEMENTS,
Address and Clairvoyance.

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(op. Prince of Wales Playhouse).

SUNDAY, DEC. 14TH, at 11-15, CIRCLE
At 6-30, MR. ERNEST MEADS,
Address.
MONDAY, at 3, LADIES' OWN, MRS.
FILLMORE, Address and Clairvoyance.
WEDNESDAY, at 8, MISS GEORGE,
Address and Clairvoyance.
FRIDAY, at 8, MEMBERS' DEVELOPING
CIRCLE.

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Church,**
THIRD AVENUE, MANOR PARK, E.12

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SUNDAY, DEC. 21ST, MRS. F. LANE.

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THURSDAY, at 3, SERVICE AS USUAL.
At 8, MISS V. THORNDICK.
SUNDAY, DEC. 21ST, MISS L. GEORGE.

**New Southgate National Spiritualist
Church,**
ADULT SCHOOL HALL, PALMER'S ROAD.

SUNDAY, DEC. 14TH, at 7,
MISS CANNON.
WEDNESDAY, at 8, MRS. HELEN JOLLY
SUNDAY, DEC. 21ST, MRS. W. EDWARDS

Palmerston Christian Spiritualist Temple
4, PALMERSTON RD., FOREST GATE, E.7

SUNDAY, DEC. 14TH, at 6-30,
MR. A. E. PAYNE.

TUESDAY, at 3, MRS. GREENWOOD.
WEDNESDAY, at 3, LADIES' MEETING,
MRS. BYCROFT.
At 8, MRS. E. BARRETT.

THURSDAY, at 8, MRS. HARDINGHAM.
SUNDAY, DEC. 21ST, MRS. H. V. PRIOR

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

SUNDAY, DEC. 14TH, at 11-15, OPEN
CIRCLE.
At 6-30, MR. C. WALL,
Address and Clairvoyance.
THURSDAY, at 8, OPEN CIRCLE.

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SUNDAY, DEC. 14TH, at 7,
MRS. B. STOCKWELL,
Address and Clairvoyance.
TUESDAY, at 3, LADIES' MEETING, held
at 16, Osterley Park Road.
SUNDAY, DEC. 21ST, MR. E. KEITH.

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SUNDAY, DEC. 14TH, at 11-30, OPEN
CIRCLE.

At 7, ALDERMAN D. J. DAVIS,
Address and Clairvoyance.
THURSDAY, at 8-15, MRS. E. CLEMENTS,
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SUNDAY, DEC. 21ST, MR. & MRS.
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and CIRCLE.
At 6-30, MR. H. BODDINGTON,
Address.

WEDNESDAY, at 3 (LADIES' MEETING)
and 8, MRS. REDFERN.
SUNDAY, DEC. 21ST, MRS. REDFERN.

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Stratford Spiritualist Church,
IDMISTON ROAD (Sixth Turning down
Forest Lane going from Maryland
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SUNDAY, DEC. 14TH, at 11,
MR. J. POLLARD.
At 3, LYCEUM.
At 6-30, MRS. CARRIE YOUNG.

TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 3, LADIES' MEETING,
MRS. YORKE.

THURSDAY, at 8, MR. STRONG.
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SUNDAY, DEC. 21ST, MR. POLLARD.

Surbiton Christian Spiritualist Church,
MAPLE ROAD, SURBITON.

SUNDAY, DEC. 14TH, at 3,
MR. ETHERIDGE,
Address and Clairvoyance.
At 6-30, MR. HAROLD CARPENTER
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Lyceum at 3. Service at 7. After Circle
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DEC. 21.—MRS. CHESTERMAN.

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SUNDAY, DEC. 14TH, at 11,
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WEDNESDAY, at 8, MISS LILY THOMAS
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Wembley Spiritualist Society,
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SUNDAY, DEC. 14TH, at 6-30,
MRS. KING, Trance Address.
SUNDAY, DEC. 21ST, MRS. YORKE.
LYCEUM every SUNDAY at 3.

West Ealing Spiritualist Church,
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MRS. HOLLOWAY,
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WEDNESDAY, at 7-45, MR. W. SPEER,
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SUNDAY, DEC. 14TH, at 11-15, SERVICE
At 7, MR. JOHN SHARPE.
WEDNESDAY, at 8, MRS. M. MORRIS.
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MARIAN MORETON, Clairvoyant Clairaudient, Speaker. At home, Monday to Friday, 1 to 5.—64, Newman Street, Oxford Street, W.1.

MRS. NINA GOULD, Clairvoyant and Psychometrist. At home, Monday, Tuesday, Wednesday, 6 p.m. Thursday, 3 to 5 p.m. Tea. Phone, Fulham, 0531.—71, Rannoch Road, off Fulham Palace Road, W.6.

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

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MRS. FLORENCE SUTTON, 2A, Lanark Villas (lower door), Maida Vale, Clifton Road bus stop. Fridays and Saturdays at 8, Clairvoyance and Psychometry. Mediums to be announced. Tuesdays at 8, Developing Class.

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 Dec. 14th will be MADAME BISHOP ANDERSON, Address and Psychometry. Phone, Western 0265.

MRS. HUGHES holds spiritual services (Trance) Sundays at 7, Tuesdays and Fridays at 8.—311, King Street (side door), Hammersmith, nr. Ravenscourt Park.

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EASTWOOD NATIONAL SPIRITUALIST CHURCH, Edward Road, Hill Top.

The Opening Ceremony and Dedication of New Church

WILL BE PERFORMED BY **MR. E. W. OATEN**, EDITOR "TWO WORLDS"

ON SATURDAY, DECEMBER 20th, 1930, at 3 o'clock.

Subscriptions towards the cost of the New Church will be welcomed by the Trustees: **MR. T. WALKER**, 86, WALKER STREET, EASTWOOD, NOTTS., or **MR. R. SLATER**, 277, NOTTINGHAM ROAD, HILL TOP, EASTWOOD, NOTTS.

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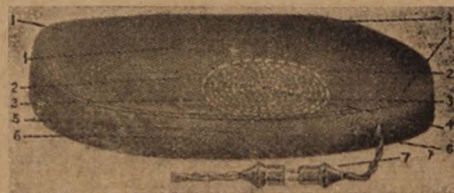
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