

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

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FRIDAY, DEC. 26, 1930.

PRICE TWOPENCE.

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No. 2,248—Vol. XLIII.

FRIDAY, DECEMBER 26, 1930

PRICE TWOPENCE

Selected Poetry.

LIFE AND DEATH.

So he died for his faith. That is fine,
More than most of us do.
But, say, can you add to that line
That he lived for it, too?
In his death he bore witness at last
As a martyr to truth.
Did his life do the same in the past,
From the days of his youth?
It is easy to die. Men have died
For a wish or a whim—
From bravado or passion or pride,
Was it harder for him?
But to live—every day to live out
All the truth that he dreamt,
While his friends met his conduct with doubt
And the world with contempt.
Was it thus that he plodded ahead,
Never turning aside?
Then we'll talk of the life that he lived.
Never mind how he died.

—ERNEST CROSBY.

1930: THE MARCH GOES ON.

SPIRITUALISM'S STEADY PROGRESS.

By "OBSERVER."

WE opened the door to 1930, knowing little or nothing of what she had in store. Now she has almost left us, and a new friend is about to be welcomed in. What has 1930 meant to Spiritualism in this country?

Well, it has meant, at least, progress, and that is what was wanted. The public is less severe in its attitude to the Movement, and the press, watching the change, has sought generally to present it more fairly. Last year there were more columns printed in the newspapers about Spiritualism and Spiritualists than ever before. We have found a permanent place on the map.

We saw Spiritualism portrayed on the stage this year. We heard Spiritualistic sentiments expressed in the "talkies." We read new Spiritualistic novels, and we listened to conversations about it in the most unlikely places. On every side there was interest. Spiritualism, during the last twelve months, has continued to shed its cloak of unpopularity.

The year just ended has been full of activity. There have been losses, too, however. On January 22nd Dr. Abraham Wallace was promoted. He had been a student of psychical phenomena for over sixty years, had sat with all the foremost mediums of the seventies and eighties, and we could ill afford to lose him. Then in March Mr. Aaron Wilkinson followed. He was one of the most familiar figures on the Spiritualist platform, having begun his work as a clairvoyant when only 16 years of age. He toured the whole country in the interests of Spiritualism, and found time as well to work for the psychical researchers.

On March 19th Earl Balfour went over, severing another link with the original Society for Psychical Research. He had been one of the first members of the S.P.R., when, in 1882, it was founded. Mrs. Annie Boddington, another

platform worker, died on March 31st—it almost seemed a "black month" for Spiritualism, for Wilkinson, Mrs. Boddington, and Earl Balfour all went over between February and April. In May the Movement in New Zealand lost its torchbearer—Mr. W. C. Nation, who had devoted a life's work to the Cause. But the greatest blow was to come.

In July, 1930, the whole world was saddened by the death of Sir Arthur Conan Doyle. He had been a friend of scores of movements, and there were thousands who felt that they had lost a great helper and a true friend when he passed over. His whole life was full of achievements, crammed with good deeds, and people said to one another when they first heard of his death, "What, I wonder, will Spiritualism do now?"

Yes! They all mourned his passing, except, of course, the Spiritualists themselves, who knew that he would soon commence again from where the world thought he had finished.

It was Conan Doyle who, in February of last year, stirred up the "Crisis in the S.P.R.," which resulted in the resignations of scores of its members. Sir Arthur had been a member of the Society for Psychical Research for thirty-six years, but had for some time expressed his dissatisfaction with its methods. His own resignation in February was a form of protest, but he had the backing of a great many others who followed his lead.

Yet Conan Doyle was as active in his last days as ever he had been during his life. A few weeks before his passing he made gramophone records, one of which told of the birth of Sherlock Holmes, and, at greater length, his work and interest in Spiritualism, was published shortly after his death by "His Master's Voice." His last book, "The Edge of the Unknown," was on sale at the time of his death.

But Doyle's work for Spiritualism reached its peak on July 1st, when he headed a Deputation of Spiritualist organisations to wait on the Home Secretary in order to lay the grievances of the Movement before him. It was then that Doyle made his last speech—a plea on behalf of mediums—and finished his work on this side for the Cause.

As a result of this Deputation, Mr. W. T. Kelly, the Labour Member for Rochdale, was granted leave to introduce a Bill in the House of Commons on November 26th, to relieve Spiritualists of their disabilities. The Bill obtained its first reading.

PROPAGANDA.

Good propaganda work was accomplished during the year, particularly by Mr. Hannen Swaffer and Mr. Maurice Barbanell. The latter started their work on January 5th at the Picture House at Leicester, where about 1,500 people assembled. They visited in five months thirteen different towns and addressed some 30,000 people. They even went so far as Copenhagen, where capital punishment has been abolished, and where their work for Spiritualism had a wonderful reception.

In February Mr. and Mrs. J. A. Green celebrated their golden wedding. Mrs. Ellen Green is the oldest working medium on the platform to-day. "Over fifty years of public work at home and abroad in the glorious cause of Spiritualism has made our love for each other and for our fellows stronger and brighter with the years," they wrote at the time. "Our fifty years of happy married life has been blessed with the sweet companionship of spirit friends."

Spiritualism in Morecambe was strong enough to open in March last a new church which cost £2,500 to build. In London it was strong enough to support the "Forward" Movement of the Marylebone Association, which started in a small way in David Street, Marylebone, in 1872. In

SCIENCE AND RELIGION.

By RONALD MCCORQUODALE.

THE special function of science is to reduce all phenomenon to terms of matter, force and mechanical laws. But science cannot on the strength of that function set up as an all-inclusive philosophy of the universe. Factors do exist which do not come within the province of science. The nature of the soul and the nature of consciousness are problems which are inaccessible to the very methods of scientific research. After all, the method of science is but a human device, necessary for the purpose of research; we must not assume that such a method is rigidly all-embracing. The scientific picture of the universe is only one aspect of reality. The knowledge that we gain through religion and philosophy must not be discredited on scientific grounds.

On the questions of ultimate reality science is dumb. All that we know in nature is how things behave; but we do not know in the least what is behaving. Science, indeed, is descriptive, but the explanation of things is not its legitimate function. Such is the data of philosophy. The philosopher seeks to comprehend the universe as a whole, not like the physicist or biologist, a "special department of it." Philosophy seeks to correlate the work of science, and through the data provided by science, to pronounce upon the nature of existence. Science and religion, rightly understood, are not antagonistic, but function as two great departments of human thought which are interdependent.

An example of narrow study is the statement that the life processes contain no problems, save those of physics and chemistry. The region of art and beauty, mind and intelligence, is a region higher and beyond anything apprehended by physical science. We must remember that the greatest men of science, such as Huxley and Newton, have never set up their extensive knowledge in opposition to the spiritual and direct religious experience. The progress of science may have destroyed any theological conceptions of creation, but theology is not religion. Indeed, science in recent years seems to be confirming the very position of philosophy. The trend of modern science is in the direction of the unseen, to the interpretation of things in terms of consciousness that makes no direct appeal to the outward senses. We are told by Prof. Sir A. Eddington to turn away from the outward sensations to the inner recesses of consciousness in our search after reality.

We may refer also to Sir Oliver Lodge's work, *Beyond Physics*. The principle of relativity reveals mind not as an incidental product of matter, but as fundamental to the very existence of matter itself. The acceptance of evolution is not incompatible with a belief in divine guidance and purpose. Evolution is not explanatory in itself, is not self-sufficient, but leaves something to be explained. For evolution comprises the facts of nature mathematically expressed.

But the facts do not explain themselves. The discoveries in science leave undisturbed our philosophical outlook upon the universe. Indeed, such discoveries seem to strengthen more the conviction that the universe is the outcome of intelligence and mind. The scientific picture of the universe so far from disproving divine intelligence necessitates it. Bacon says "Science is the interpretation of nature." To interpretate is to explain, and nothing is explainable which is not in itself rational. Nature is intelligible because she has an intelligent constitution. That is to say, nature is suffused with reason.

The progress of science consists in discovering the law, the order—in short, the reason,—which underlies all phenomena. Nature without such an intelligent constitution would render science impossible. Religion affirms that such divine intelligence does exist, also that spirit and consciousness are inexplainable in terms of scientific scope or inquiry. Religion in its true function is the crowning attribute of all knowledge. To search after reality, to stimulate human consciousness to a sense of right and wrong, to administer to man's spiritual nature, and to promote all those vital interests necessary to the welfare of the soul are the special functions of religion. No other department of human thought can supercede its function.

The universe contemplated by religion is by no means self-sufficient or self-contained, but dependent for its origin and maintenance upon some underlying cosmic mind. In the search after truth every branch of human thought and experience must be considered. No one aspect of truth or reality is exhaustive. The wonders of life will ever draw from the human soul philosophical speculation. There is nothing in the revelations of science to explode or render unnecessary the conclusions of philosophy.

The future will witness a close relationship between science and religion, each respecting the truth discovered by the other. By such partnership and co-operation the human race will take a wider survey of existence in seeking to understand the mysteries of creation."

*

THE STIRLING CAMPBELL EXPOSURE.

IN reference to the exposure of Mr. Stirling Campbell which appeared on page 807 of *THE TWO WORLDS*, we have a letter from Mr. Campbell in which he threatens action for libel. If, as we suggested last week, Mr. Campbell is prepared to submit himself to an impartial committee for the examination of his powers as a materialising and direct voice medium, and in the event of such a committee finding in his favour, we should, of course, be prepared to publish an apology.

Believing that publicity in such matters is in the best interests of a clean Spiritualism, we publish herewith Mr. Campbell's letter and our reply:—

Wyvern Hotel,
Leicester.

SIR,—In case you should contemplate publishing in *THE TWO WORLDS* an article on the same lines as the one published on page 654 of "Light," dated Dec. 13th, I feel it my duty to inform you that yesterday I instructed my solicitor to demand a complete apology; failing which to immediately commence proceedings for libel against the editor, publisher and printer of the paper and the author of the article.

I have a full explanation of what took place at the seance in question. I deny that I am a fraudulent medium, and shall in due course call for a complete enquiry into the whole matter with the most rigid tests as to my qualifications.

I am, sir,

Yours faithfully,

J. STIRLING CAMPBELL.

Dec. 16th, 1930.

OUR REPLY.

18, Corporation Street,
Manchester.

SIR,—As you anticipated, we have published the report which appeared in "Light" in our current issue. The only reason it was not published last week was that it arrived too late. I send you a copy herewith.

If, as you say, you have a full explanation of what took place, our columns are at your disposal. I shall, however, be glad to render any assistance in my power in your desire for a complete enquiry into the whole matter with the most rigid tests as to your qualifications. Until those tests have been applied by an approved committee, I shall still retain the opinion that you have cheated. If, however, under rigid conditions you are able to produce genuine phenomena, I shall be prepared to consider offering you a handsome apology.

Yours faithfully,

ERNEST W. OATEN,

Editor, *THE TWO WORLDS*.

December 17th, 1930.

*

THE self righteous man makes for himself a bed of mire. Abstain because it is right to abstain, not that your self shall be kept clean.—M.C.

EIGHTY YEARS AFTER.

By IVAN COOKE.

IT IS GOOD for us sometimes to remember how crowning must have been the disappointment of the early pioneers of Spiritualism when they essayed to bring their new truth before the world. Here, they doubtless thought, we have something which must profoundly change and bless mankind; here are proofs of survival such as will fortify the faith of many a doubting Christian, refill many an emptying church. We bring new facts for science to investigate. We open up a new and hopeful path to healing and to health giving for the medical profession. Have we not signs and wonders to startle the indifferent, evidence to convince the critical, proofs stable enough to shock and undermine the organised and arrogant materialism of our day? Surely heaven has well equipped us!

Very speedily they were undeceived. Had they brought plague germs instead of the promise of life more abundant, had they brought to mankind the promise of eternal hell instead of heaven, their reception could hardly have been hotter. Church, Science, Medicine, and Rationalism found in Spiritualism a common foe. The Press belaboured it. "Let this compound of falsity and credulity alone," it told the man in the street, "it is uncanny, unsavoury. Arrest its mediums, and crush it out."

Such views prevailed until the outbreak of the War. Since then, a change.

Surely it is an amazing thing that this truth should have had so cruel a reception; that it should have met not only indifference, but often aroused a virulent and vindictive hatred? Bereavement soon or late must touch most lives; death is a certainty for all. Yet here is a truth that takes the ice and bitterness from death's cold severance of love; here is a light upon the lonely path that Everyman must tread. Yet Everyman, with few exceptions, goes contentedly on his way, too self-sufficient or contemptuous even to examine this thing.

Yet were a man to produce a certain cure for cancer the world would acclaim. Here was offered the Angels' remedy for that cancer of sorrow and bereavement which destroys more happiness and health than even cancer of the body—despised and rejected!

How can this be?

The one way to understand our fellows is to be understanding. To attain understanding one must get outside one's own mind, one's outlook, and get into the mind of Everyman—the Everyman in the train, bus, street, and home.

We must get into his very skin. Try to think his thoughts; feel, see, and want as he. An impossibility? No, not quite impossible, seeing that we ourselves—or most of us—once thought much as Everyman thinks now. It is well to remember that time when we too troubled little enough about the problems of Whence? Why? and Whither?—once found our contentment in the things of here and now. That was, of course, before Life, in the form of Sorrow or Trouble took us up by the scruff and shook a little self-sufficiency out of us, and a little hunger that earth couldn't satisfy in. Else we had never sought such truth as we have found, and in all probability should never have become Spiritualists. Everyman, it would seem, has not had such an experience, therefore he is still youthful, still self-sufficient—that is all.

Well, Life and Time will not forget Everyman. In due course they will discipline him with sorrow and make him ready to assimilate truth, though it is well to remember that his truth may not of necessity be ours. Always must we be patient and tolerant with Everyman.

Life seems a very simple thing with the discipline of the spirit left out. To live to eat and eat to live is to abolish most of life's complexities. Life is simple when earth holds out the promise of supply to all our needs—when happiness is most certainly going to be ours, a happiness very satisfactorily based on a large banking account, on social success, the content that such things bring. That sorrow and trouble are not likely to come our way is tacitly assumed,

for only elderly or unlucky people seem to suffer—not we! And there was a time once when death or even bereavement seemed so unbelievably far away that the thought must be resolutely shoved out into oblivion and forgetfulness. Impossible for so strong and youthful a vitality to conceive an ENDING, a blank curtailment of life and activity, a shutting away into earth!

Even thus runs the thought of the world. Everyman, when he refuses to think or worry about life's Why's or Wherefore's, is only immature, childlike at heart, unbroken by life, no matter what his age. "When I was a child I thought as a child," said Paul. Just so. Cash, or sport, cocktails, jazz, pleasure in any or every form, as the aim and object of life—these are merely symptomatic of the child-man. For whom else does the Press cater, with its columns of battle, murder, and sudden death? Only for the little-boy mind, not far outgrown the "penny dreadful" stage of its own youth.

Do we Spiritualists realise that when we offer our proof of a life beyond the grave we offer an inevitable concomitant. In proving immortality we prove also RESPONSIBILITY—responsibility for all our acts and thoughts—here, now, from this moment. We offer to prove to Everyman the existence of a debit or credit account at the Bank of Justice that is his sole responsibility, that he himself will most certainly have to foot some day. Immortality, Responsibility—they follow each other as dusk follows dawn.

It does not follow that every man reasons this out for himself. He doesn't. Instinctively he KNOWS it. Knowing it, he instinctively will fight against the knowledge to the last ditch. Is it likely that the worldly and self-indulgent will readily believe or seek for these things when they hold out but a threat to their present mode of life, when they must bring to them a drastic modification of their whole outlook?

No! To many a man immortality seems a threat rather than a promise. Therefore, many of us would rather not have so unpalatable a thing; would push it away with all the aversion which the unknown and unwelcome usually inspires.

Let us get down to bedrock. The prime reason why so many refuse Spiritualism is because they are afraid of it; afraid of the claims it may make on self and self-indulgence; afraid of a life that must be disciplined; must strive to be selfless; must realise and grow towards the Spirit, if it would escape much suffering in the hereafter. The sacrifice seems too great. Christianity has proved too hard for Everyman, so therefore he rejected it or hedged; but Christianity, as he conceived it, was a matter of Faith, to be believed or disbelieved. This that the Spirit offers to man to-day is based on FACT AND PROOF. If faithfully and sincerely examined it must be accepted, and Everyman would rather NOT accept. The easiest way out is to refuse to have anything to do with the thing, the which Everyman does with much emphasis.

We need patience and steadfast hope. Never before has Religion come to us based on so stable a thing as proof of Survival. Never before has the understanding of the masses been sufficiently evolved to appreciate the cogency of such proof. To-day many begin to wonder, a few to listen; to-morrow they will question and will seek. Who can say to what heights so great a quest will lead the heart of Everyman?



THE SPIRIT OF CHRISTMAS.

THE earth has grown old with its burdens of care,
But at Christmas it always is young;
The heart of the jewel burns lustrous and far,
And its soul, full of music, breaks forth on the air
When the song of the angels is sung. —PHILLIP BROOKS.

By aspiration the powers of the spirit are inspired: the latent gifts or possessions of the spirit, such as clairvoyance, clairaudience, and the normal use of them, can thus be expressed.—E. C. GAFFIELD.

FOUNDED NOVEMBER 18TH, 1887.

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FRIDAY, DECEMBER 26, 1930.

CAPITAL PUNISHMENT.

WE are glad to note that the Committee of Inquiry set up by the Government to investigate the question of capital punishment has advised that the death penalty be suspended for a period of five years as an experiment. The Committee think that during those years an opportunity would be afforded to observe the effects of such suspension upon the crime of murder. We think none but the most rabid partisan could object to such a trial. We believe that such an experiment would demonstrate that the death penalty is a useless survival of barbarism; that its abrogation for such a term would not encourage murder, and we hope that the Government will act on the recommendation.

There is not the slightest doubt that insistence on the death penalty is a survival of the old Mosaic law of "an eye for an eye and a tooth for a tooth," and completely overlooks the higher moral appeal which is supposedly dear to a Christian country. What is the use of calling ourselves a Christian country, and of talking and preaching about the glorious "new commandment" which emphasises the wisdom of loving our enemies, when our national attitude is a complete denial of the ethics of Christ? The fact is that to pose as a Christian nation, while refusing to recognise the teaching of Christ, is a piece of sheer national hypocrisy, and is evidence that as a nation we neither believe in Christ or His teachings. We prefer to mouth them from pulpits rather than live them. As long as the death penalty remains upon the Statute Book, every parson and priest who stands in a pulpit must voice his message with his tongue in his cheek.

We are frequently told that the death penalty is not to-day an act of vengeance, but an act of protection for the general public, but it is quite possible to protect the public from the man who runs amok without committing murder in the name of the State.

There is a growing consciousness that the taking of human life, whether by legal process or in war, is but a form of murder, and the State, by holding human life cheap, sets a bad example to all its citizens. If certain circumstances in the national life give countenance to legalised murder, then we cannot be surprised if individuals with extreme ideas imagine that certain circumstances in their lives justify the taking of the lives of their fellows, and even very frequently, their own. In times when the nation was less educated, it used to be considered that the loss of one's life was the greatest punishment which could be inflicted upon men, but the pendulum is swinging in another direction. The sacredness of life is a question which is looked upon more lightly than formerly, and far from death being a terrific punishment, the records of suicides in this country (which must run into thousands per year) go to show that death, far from being a thing to be dreaded, is looked upon by many people as an easy way out of every little trouble that arises. The numerous suicides, then, are an evidence of the fact that men do not look upon death with the dread

which they used to do. They are coming to believe that the next world into which they are going is at least more kindly and humane than the one in which they now find themselves. Such a point of view is distinctly unhealthy, but no one can honestly contest the fact that it is a growing one.

We are told that capital punishment is a deterrent to crime, but we very much doubt whether any criminal before committing the gravest offence which he can commit against his fellows, stops to think of the penalty which will be inflicted. Every criminal that we have met (and we have worked on a prison gate mission) gambles on his crime remaining undiscovered, and the question of the consequences of his act are seldom if ever taken into his consideration. This is especially so where crime is committed as the result of sudden fits of passion, jealousy, or hatred. It may be that the cool, calculated type of murderer is deterred by the consideration of certain consequences, but a man who is so deterred is generally too big a coward to become a great criminal. In these days there is a growing belief that it is far easier to die than to face the hardships of everyday life, and however unhealthy such a point of view may be (and we consider it both unhealthy and immoral), there is no gainsaying the fact that it is growing.

The confusion which exists on this question of capital punishment is due to the fact that men have not found an answer to the question, "What is the purpose of life?" and it is only in so far as the question is answered sanely, in the light of the facts of life, that men are able to view the question from the larger standpoint. The object and purpose of this life is to develop character and gain experience. If the character which a man builds contains more of evil than good, then he is mentally or morally diseased, and there is no more reason for killing him off than there is for killing off a person who is physically diseased. Proper treatment can in most cases restore him to mental and moral health.

The policy of capital punishment is a policy of despair. It virtually says, "We can do nothing with this man. He has got beyond us. The best thing we can do is to remove him from our path in order that he shall no longer be a nuisance to us." That is pure selfishness. There is a growing recognition of the fact that death does not end life, and we are taking the cowardly action of saying concerning the murderer, "We have had this man in our world twenty or thirty or forty years. We have failed to make a decent citizen of him. He has become a nuisance, an insoluble problem: let us get rid of him, and throw the dirty work of cleaning up our mess on to the shoulders of someone else." The man has to be reformed somewhere, somehow, by someone, and to throw upon others the burden of correcting our mistakes is neither rational nor moral.

The world has yet to recognise that when a man dies his mind is still active, and as long as mind acts on mind, so surely will the individual who passes into another life with vengeance in his heart, injuriously affect those who remain. We have in mind one case of a man who committed a murder. He was sentenced to death, and reprieved. He served a long term of imprisonment in days when prison discipline was less humane than at present, and then was restored to freedom. He settled down in business. He became a respectable and useful citizen, respected by all his neighbours. The passage of time had very largely caused his offence to be forgotten, and he lived a happy, useful life: so much so that one time a suggestion was brought forward of nominating him for a seat on the City Council of the city in which he resided, and only the tact of those who knew his history prevented his candidature going forward.

What this country and every other country needs is a higher sense of the value of human life. A recognition of the potential goodness which lies within the heart of every man, however much he may wander from the path of rectitude, and though the case of the criminal may be difficult to deal with, yet it is true that it is earth life HERE which has made him a criminal. It is the society and conditions in which he has lived that have caused a kink in his moral nature. In honour and honesty it is up to the society which has helped to create that kink to make serious efforts to

straighten it out before, in the natural processes of nature, he is advanced into a life of greater responsibilities and fuller opportunities.

The nation is growing more humane. We are more thoughtful and more careful for the poor, for the downcast, for the outcast. We are more careful for the sick, the afflicted, and the maimed. Let us apply that care as vigorously to the man who is morally diseased as to the man who is physically or industrially diseased, and we shall improve the moral standard of human life by so doing.



CURRENT TOPICS.

LONDON IS
ALIVE!

Yet another propaganda effort is announced for London in the New Year. Mrs. Meurig Morris is to give trance addresses on Sunday evenings at the Fortune Theatre, Covent Garden. The first meeting will be held on Jan. 11th, when Vice-Admiral Armstrong will be in the chair. The meetings are promoted by Mr. Laurence Cowen, who is well known in the literary and dramatic world. Mr. Cowen built the Philharmonic Hall, London, in 1907, and the Fortune Theatre in 1924, the latter being the pioneer of the "People's Theatre Movement," which is endeavouring to place drama before the public at reasonable prices. Mr. Cowen is the author of a number of books, the writer of several films, and has twice been a candidate for Parliament. He has recently become a Spiritualist as a result of personal investigation. Mrs. Meurig Morris is well known in Spiritualistic circles in London, and we understand that Mr. Cowen is bearing the whole of the expense of the meetings, but collections will be taken for charitable Spiritualistic purposes.

A BUSY
OFFICER.

The President of the Spiritualists' National Union, Mr. J. B. McIndoe, whose address at the Ardwick Picture Theatre, Manchester, we reproduced last week, has been very busily engaged keeping in touch with his numerous flock throughout the Kingdom. Quite recently he was in the South Wales district, and this month has already addressed meetings at Sheffield and Manchester in the Midlands, and North Shields, Seaton Delaval, Sunderland, and Newcastle. As this tour was conducted under the vilest conditions which the clerk of the weather could produce, it must have imposed a heavy strain. All meetings were well attended, and both the organising and propaganda sides of the Movement have received a filip as a result of the strenuous efforts.

DOES THE
UNIVERSAL
DEITY POSSESS
FAVOURITES?

A correspondent kindly sends us the report of an address given at Herne Bay recently, and reported in the "Herne Bay Press." The lecturer was Miss Hamilton Hunter, and the subject "Our Citizenship of Israel." We gather that Miss Hunter considers that the British nation is a very holy nation, and is "specially chosen of God." It requires some assurance in these days to make such a statement. She complained, however, that we were trying to banish the laws of God from our Statute Books, and that the latest attempt was the proposed abolition of the Death Penalty. We presume from the argument that the law of God is that we should wreak vengeance on offenders, and forget the command of Christ or the dictates of humanity. At any rate, the lecturer declared, "I hate the thought of anybody being executed. It is a horror to me, but it is God's law." That funny conceptions of God some folk have.

POWER
STATIONS FOR
SATAN.

Incidentally, of course, Miss Hunter, who seems to be the only individual who is competent to govern England, was bound to say something concerning Spiritualism, and she declared that "if the law relating to Spiritualism were ever repealed" (which no one has ever suggested) "our nation would suffer grievously. God's law is included in the term Spiritist—astrology, divination, fortune-

telling, and the seeking of the spirits of the dead. We seldom enforce the law, but if it were removed from our Statutes, what was to prevent Temples for Satan being erected all over the land. These power stations for Satan would be for ever accursed." We may suggest that if such stations were forever accursed, that would be the best thing that could happen to them, but Miss Hunter did not tell who Satan happens to be. Neither did she give us any indication of what evidence there is of the existence of such a person. We do wish that people who make assertions of this kind would at least produce some evidence.

A STRANGE
COMPLEX.

The idea of a personal Devil (Satan) was born of human ignorance: it was fostered by superstition; it was exploited by medieval priesthood for their own glorification, and it has been destroyed by the schoolmaster and philosophy. If the ideas put forward by Miss Hunter, and indicated by her dislike of all those who differ from her, are any indication as to the claim of British Israelism, then, despite the evil which does exist in the world, we think the present state of things would be better than her suggestions. Really, the complex which seems responsible for this sort of thing is very common. Many men who have little talent of their own are very fond of harking back to the accomplishments of their ancestors. There is a good deal of pride shown by some people in tracing back their family tree to the Conqueror, though William I. did not seem a very admirable man in many respects, and does not appear to have had a family tree of his own worth talking about. We meet the same sort of thing with a large number of individuals who speak grandiloquently of the estates which used to be in their family, and out of which they were tricked by some scamp or other. There may sometimes be real ground for such boasts, but it is true that too often they have been used as cloaks to cover the inability or ineffectiveness of the individuals who make the boast.

IT IS FOLLY
TO LIVE IN
THE PAST.

It reminds us of a little incident which actually happened in Manchester. An individual was boasting of his ancient lineage: the company was a very mixed one, and included a much respected and very learned Jewish Rabbi, who passed away a little while ago. With a twinkle in his eye and a smile upon his lip, the venerable Jew said, "You evidently have an excellent pedigree, but I can go back as far as anyone. I trace my ancestry to Adam." The boastful one was silenced, and we often recall the story with pleasure. It may be very nice for Miss Hunter to imagine her nation the specially favoured of God, and to trace us far back to ancient Jewish times and traditions, but after all the world has got to be put right by the efforts which men and women are putting forward to-day. All the accomplishments of the great men of the past may provide excellent examples and wonderful stimulus, but the people who are going to right the world are not the people who boast about the past, or live in the past, or cite examples from the past, but who are prepared to get upon their hind legs and do some real work in the present. All that is worth accomplishing has yet to be accomplished, and if the human race wants it accomplished then the human race must itself labour to that end. The world cannot be righted by words or names. It is deeds which count.



LONDON Spiritualists will be provided with an opportunity to compare the Spiritualism of to-day with that of the pioneer days when, on Monday, Dec. 29th, the London District Council's Discussion Group meet to discuss the subject, "Has the Spiritualist Movement Failed?" A cordial welcome will be extended to all.

THE proceeds from the bazaar organised by the Ryde Spiritualist Church on Tuesday, Dec. 2nd, exceeded all anticipations. It was held at the church headquarters, Belvedere Hall, Belvedere Street, and was opened by Mrs. Fillmore, of London. There was an excellent gathering at the opening ceremony, when the chair was taken by Mrs. O. Perks.

THE NATIONAL FUND OF BENEVOLENCE.

It gives me pleasure to report the following income for November, by which it will be seen that personal donations amount to £21 17s., whilst seventy-eight Churches have subscribed £149 14s. 10½d. On behalf of the Committee, I express my gratitude for this generous response to the Annual Appeal. I would especially mention the effort made by the Southampton Church, who, by collections, donations, socials, Lyceum effort, etc., have contributed the record sum of £45 10s., again heading the list of Churches.

I regret that several Churches have not sent in their usual contribution, and should be glad if Church members will see whether their Church is in the list. Perhaps a gentle reminder to the Committee will mean an addition to the December list, which we hope will be an extended one. Over four hundred circulars were sent out to Churches, and about two hundred have responded.

We offer our grateful thanks to all who have contributed large or small amounts, whether personally or through the Churches, and for the good wishes expressed for the success of the Fund.

The Committee extend to all contributors their best wishes for Christmas and the New Year.

December 20th.

MARY L. STAIR.

CHURCHES AND SOCIETIES CONTRIBUTING DURING NOVEMBER.—LONDON AREA.—Rochester Square Temple, £1 10s.; Rochester Square Temple Lyceum, 6s. 6d.; Croydon, £5 5s.; Harrow, £1 7s. 6d.; Fulham, £1 4s.; Clapham, £2 2s.; Guildford and District, £3 3s.; Ealing, £6 6s.; Kingston-on-Thames, £1 15s.; Ramsgate, £1 0s. 6d.; London District Council (2nd donation), £1 10s.; Tottenham and Edmonton, £3 3s.; Tottenham, 744, High Street, 5s.; Walthamstow Church, £1; Walthamstow Lyceum Church, Workman's Hall, £1 1s.; Wimbledon, £7 12s.; Southend, Special Retiring Collection, Cinema Meeting, £3. Total, £41 10s. 6d.

MIDLANDS AREA.—Chesterfield, 10s.; Belper, £1 1s.; Nottingham Mechanics, £2 2s.; Nottingham Progressive, £1 1s.; Nottingham Beaconsfield, £2; Walsall Re-union, £1; Birmingham, Aston, 12s.; Handsworth Forward, 10s.; Hanley, £2 2s.; Nuneaton, £1 1s.; Wolverhampton, £1 1s.; Ripley Progressive, 6s. 3d. Total, £13 6s. 3d.

LANCASHIRE AREA.—Openshaw, Manchester, 15s. 2d.; Maskell Street, Manchester, £1 1s.; Bolton, Bradford Street, £1 5s.; Bolton, Deane Road, 5s.; Newton Heath, £1; Crewe, £1; Southport, Hawkshead, £1 6s. 1d.; Macclesfield, £2; Bury, King Street, 11s. 6d.; Warrington, £1; Darwen Church and Lyceum, £2; Blackburn, Peter Street, £2 2s.; Fleetwood, £2 2s.; Todmorden, Eagle Street, £1; Dalton-in-Furness, 16s. 6d. Total, £18 4s. 3d.

NORTHERN DISTRICT AREA.—Cornsay and District, 10s.; Whitley Bay Lyceum, 10s.; Tantobie, 5s.; Hirst, Ashington, £1; Middlesbrough, Grange Road, £1 2s. 4½d. Total, £3 7s. 4½d.

SCOTTISH AREA.—Glasgow Association, £5 5s.; Dunfermline, 10s.; Falkirk, 10s. Total, £6 5s.

SOUTHERN COUNTIES AREA.—Bristol Temple, 12s. 6d.; Newton Abbott, £1; Gosport, £1; Brighton, Mighell Street, £2 7s.; Eastleigh Church, £1 5s.; Eastleigh Lyceum, 15s.; Southern Counties Lyceum District Council, 5s. 6d.; Southampton Church and Lyceum, £45 10s. Total, £52 15s.

YORKSHIRE AREA.—Doncaster, Baker Street, £1; Parkgate, £1 12s. 6d.; Wombwell, 12s. 6d.; Worksop, £1; Huddersfield, Ramsden Street, £2 2s.; West Vale, 10s. 6d.; Bradford, Otley Road, 10s.; Skipton, 10s.; Yeadon, 10s.; Castleford, £1 1s.; Dewsbury, £1; Wakefield, 8s.; Pontefract, 5s.; Priory Schools, Leeds, Balance after winding-up of Church, 8s. Total, £11 9s. 6d.

WALES.—Barry, £1 5s.; Caerau, £1 1s.; Ferndale, 11s. Total, £2 17s.

Total from Churches, £149 14s. 10½d.

PERSONAL DONATIONS.—Miss Manvell, £1 1s.; Mr. J. Venables, 10s.; I. Green, £3; A Well-wisher, £10 10s.; Mrs. F. Eliot, 7s.; Mrs. Craig, 3s.; W. S. Doyle, 10s.; B. A. Eccles, Fee at Pontefract, 5s.; Emily A. Carter, 5s.; Miss Catherine Call, 5s.; F. Evans, 8s.; An Old Worker's Gift, 10s.; Mrs.

Severn, 10s.; Mr. and Mrs. Lefevre and Son, 13s.; Mrs. Leadbetter, Southport, Flower Seance and Afternoon Tea, £1 1s. 6d.; Mrs. Hare, Cardiff, Balance of Seance and Platform Fee, 12s.; Mrs. Leadbetter, Second Flower Seance, £1 4s.; Mr. John G. Wood, 2s. 6d. Total, £21 17s.

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SPIRITUALISM: AN ESSENTIAL HELP

By DOROTHY AGNES.

I WAS talking to a friend a short time ago who had just returned from the Wesleyan Conference held at Swanwick. We began discussing Spiritualism, and I was pleased to hear her say that a study of Spiritualism would be good for everyone, whatever their denomination might be. "It is an essential help to everyday living," she said. "The Lyceum Manual is one of the most beautiful books I have ever read, especially the Golden Chain recitations. To teach a child along these lines is to equip it with a mental and spiritual balance which allows a perfectly natural development of mind, body and soul."

It is good to know that so many educated people are becoming broader minded, and that so many of them are beginning to realise the upliftment towards true knowledge and divine wisdom which a study of Spiritualism ensures.

Our mediums faithfully perform the works of Christ, healing, consoling and bringing joy and hope into darkened lives. How helpful it is to receive a message from someone we love on the other side. To them the veil has been rent asunder, and they tell us glorious things of the life beyond. Many of them are ministering to us daily. Their angel hearts are always loving, and angel hands are ever helping. The music of their voices are singing the great anthem of everlasting life.

Let us, one and all, spread our knowledge far and wide, and give patient, tender help to all inquirers. They are but beginners on a vast pathway of light which stretches a ladder of unending, sublime happiness from earth to heaven.

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HOW DOG SAVED CONAN DOYLE.

How a dog saved the life of Sir Arthur Conan Doyle has been revealed by Peter McKenzie, the only survivor of the original crew of the whaler Hope. Mr. McKenzie, who sailed with Conan Doyle in the vessel, has just completed 50 years of married life. At the golden wedding celebrations he told a story of the novelist's thrilling experience during a hunting expedition. He fired at a bear, missed it, and before he had time to reload the animal attacked him. "The future creator of Sherlock Holmes would have fared badly," Mr. McKenzie declared, "had not his dog diverted the attention of the infuriated bear until the crew had time to reach the scene and despatch it."—DAILY HERALD.

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MAN makes his own future, stamps his own character, suffers for his own sins, and must work out his own salvation.

TRUTH is not truth for us until we have made it our own through reflection, until we have applied it in daily life.—H. W. DRESSER.

It must be remembered that the change called death does not in the least destroy the individual's faculties or prerogatives, nor his susceptibility to love influences; but on the contrary intensifies them and immensely enlarges the capacity and scope of his spiritual activities.—E. C. G.

PROVIDENCE.—Many think this means God's act, yet it also means man's acts. Providence is taking care of the good things God sends to you, and unless this is done there is waste of much good. Many fritter away these things, and then blame Providence for it. Try to care for all the good things God sends, and then you will be provident, and not wasteful. Always remember that God helps those who are careful with His bounty.—TRUTH BEARER.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, DEC. 28TH, at 2-30, LYCEUM.
6-30 and 8-15, MRS. SPENCER.
MONDAY, at 3, MISS CADDICK.
At 8, MEMBERS' CLASS.
TUESDAY, at 8, OPEN CIRCLE.
WEDNESDAY, at 4-15, LYCEUM PARTY.
FRIDAY, at 8, WHIST TOURNEY, 1s.

Manchester Central Spiritualist Church
PARSONAGE, BLACKFRIARS STREET

SUNDAY, DEC. 28TH, at 11 and 6-30,
MRS. LINNEY.
MONDAY, at 8, CLAIRVOYANCE MEETING
TUESDAY, JAN. 4TH, at 11, DEVOTIONAL
MEETING.
EVER COLLECTION at all Meetings

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, DEC. 28TH, at 10-30, LYCEUM
At 3, 6-30 and 8, MRS. KELLY.
MONDAY and WEDNESDAY, at 3 and 8
USUAL SERVICES.

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

SUNDAY, DEC. 28TH, at 2-30, LYCEUM.
6-45 and 8, MISS ELLIOTT, ANSC.
MONDAY, at 8, OPEN CIRCLE for Heal-
ing and Clairvoyance.
TUESDAY, at 8, MRS. ENTWISTLE.
WEDNESDAY, NEW YEAR'S EVE, at 8,
DANCE. MR. SCHMOLL and
THE ARNSIDE ORPHEANS DANCE BAND
1/3 inclusive.
At 11-30, WATCHNIGHT SERVICE.
THURSDAY, CLOSED.
SATURDAY, at 8, OPEN CIRCLE.
FRIDAY, JAN. 4TH, MRS. A. SPENCER,
Dipl. S.A.

Les Platting Progressive Sp. Church
DOGLAN STREET, LODGE STREET.

SUNDAY, DEC. 28TH, at 3, PUBLIC CIR.
At 6-30 & 8, SERVICE AS USUAL.
MONDAY, at 3 & 8, SERVICE AS USUAL.
WEDNESDAY and SATURDAY, at 8,
PUBLIC CIRCLES.
FRIDAY, JAN. 4TH, SERVICE AS USUAL.

Is Side Progressive Lyceum Church
DOVE 64A, GT. WESTERN STREET.

SUNDAY, DEC. 28TH, at 2-45, LYCEUM.
6-30 and 8-15, MR. WAINWRIGHT
TUESDAY, at 8-15, OPEN CIRCLE.
THURSDAY, CLOSED.
SATURDAY, at 8, OPEN CIRCLE.

ton Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, DEC. 28TH, at 10-30, LYCEUM
At 3, OPEN CIRCLE.
At 6-30, MRS. RYDER.
WEDNESDAY, at 11-30, WATCH-NIGHT
SERVICE.

ford Central Spiritualist Church,
PHILIP'S PLACE, CHAPEL STREET.

SUNDAY, DEC. 28TH, at 2, LYCEUM.
At 3-15, CIRCLE, MR. BOLD.
6-30 and 8, MRS. CROMPTON.

MONDAY, CLOSED.
TUESDAY, at 8, CIRCLE, MR. MINNERY.
WEDNESDAY, at 11, WATCH-NIGHT
SERVICE.
THURSDAY, at 8, MEMBERS' CLASS,
Conducted by MRS. LEE.
SATURDAY, JAN. 3RD, at 3-30,
ANNUAL MEETING.
All Members kindly attend.
FRIDAY, JAN. 4TH, MRS. GERSHON.
SATURDAY at 7-30, SOCIAL, 1s.
Refreshments included.

SOCIETY ADVERTISEMENTS.

Manchester Society of Spiritualists,
38, MASKELL STREET.

SUNDAY, DEC. 28TH, at 10-30, LYCEUM.
At 6-30, MISS BARTON.
MONDAY, at 8, MR. J. SMITH.
WEDNESDAY, 3 & 8, MISS RICHARDSON
At 11, WATCHNIGHT SERVICE, MR.
BELL, D.N.U.
SATURDAY, JAN. 10TH, CARNIVAL
SOCIAL DANCE. Nemo Five Band.
1/3 inclusive.

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

National Spiritualist Church, Brighton
MIGHELL STREET, HALL.

SUNDAY, DEC. 28TH, at 11-15 and 7
MISS A. L. SCOGGINS,
Address and Clairvoyance.
MONDAY, at 7-45, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING

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

SUNDAY, DEC. 28TH, at 11-15 and 7,
Address and Clairvoyance.
MONDAY, at 8, HEALING CIRCLE.
THURSDAY, at 8, ADDRESS and
CLAIRVOYANCE.

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

SATURDAY, DEC. 27TH, at 7-30 and
SUNDAY, DEC. 28TH, at 11 and 6-30,
MRS. ASH,
Address and Clairvoyance.
SUNDAY, JAN. 4TH, MRS. STANDAGE.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.

SUNDAY, DEC. 28TH, at 3-30,
MR. AKEHURST.
At 6-30, SHORT ADDRESSES.
At 8, OPEN CIRCLE.
WEDNESDAY, at 7-45, OPEN CIRCLE.

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

SUNDAY, DEC. 28TH, at 3, LYCEUM.
At 6-30, SERVICE.
Address and Clairvoyance.
THURSDAY, at 7, SERVICE.

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SOCIETY ADVERTISEMENTS.

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

SUNDAY, DEC. 28TH, at 6-30,
MRS. BALMER,
Address and Clairvoyance.
TUESDAY, at 3, LADIES' MEETING.
THURSDAY, at 8, PSYCHOMETRY.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, DEC. 27TH, at 7, and
SUNDAY, DEC. 28TH, at 3 and 6-30,
USUAL SERVICES.
SATURDAY and SUNDAY, JAN. 3RD and
4TH, MR. MORRIS.

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

SUNDAY, DEC. 28TH, at 7,
DR. VANSTONE, Address.
WEDNESDAY, at 7-30, MRS. CROXFORD,
Address and Clairvoyance.

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

SUNDAY, DEC. 28TH, at 11 and 6-30,
MRS. B. STOCK.
THURSDAY, at 8, USUAL SERVICE.

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

SUNDAY, DEC. 28TH, at 6-30,
MRS. V. CROXFORD,
Address and Clairvoyance.
SUNDAY, JAN. 4TH, MRS. E. CLEMENTS,
Address and Clairvoyance.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, DEC. 28TH, at 11 and 6-30,
MRS. BOND.
THURSDAY, at 3, MEMBERS ONLY. At
6-30, for Public, MR. A. D. SERGEANT.

Barking Spiritual Endeavour Healing Circle,
25, HEATH STREET.

EVERY TUESDAY EVENING at 8.

Friends interested are cordially invited

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

SUNDAY, DEC. 28TH, at 6-30,
MR. OSBORN, Address and Clairvoy-
ance. CIRCLE follows Service.
MONDAY, at 3, LADIES' OWN, MRS.
PRINCE.
WEDNESDAY, at 8, MRS. GOODE.

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, DEC. 28TH, at 11,
MR. B. LELLIOTT.
Address and Clairvoyance.
At 3, LYCEUM.
At 6-30, MRS. MEURIG MORRIS.
Address and Clairvoyance.
MONDAY, CLOSED.
THURSDAY, at 8, MRS. TYLER,
Clairvoyance.
MONDAY, JAN. 12TH, at 3, GROUP
SEANCE by MRS. FILLMORE.
At 8, MRS. S. D. KENT.
MONDAYS, JAN. 12TH and 26TH, from
2-30 to 6-30, MR. JONES will attend to
Diagnose, give Treatment and Advice
on Health and Dietetics.

Battersea Christian Spiritualist Church
UNITY HALL, FALCON GROVE, FALCON
ROAD (Nr. Clapham Junc. Station).

SUNDAY, DEC. 28TH, at 11, CIRCLE.
At 6-30, REV. GEORGE NASH,
Address and Clairvoyance.
MONDAY, at 2-30, LADIES' MEETING.
MRS. F. LANE.
FRIDAY, at 7-30, HEALING CIRCLE.
SATURDAY, at 7-30, MRS. T. TIMMS,
Psychometry.
SUNDAY, JAN. 4TH, MR. E. KEITH.

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

SUNDAY, DEC. 28TH, at 7,
MRS. LUCAS.
TUESDAY, at 8, SERVICE AS USUAL.

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

SUNDAY, DEC. 28TH, at 11,
DISCUSSION.
At 7, MR. GALLOWAY.
WEDNESDAY, at 8, To be arranged,
at Shaftesbury Hall, adjoining Bowes
Park Station.
LYCEUM every SUNDAY at 3.

Central London Spiritualist Society
33, HATTON GARDEN, E.C.1.

FRIDAY, DEC. 26TH, CLOSED.
SUNDAY, DEC. 28TH, at 7,
MRS. CROWDER.
CIRCLE after every SUNDAY Service.

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

SUNDAY, DEC. 28TH, at 11,
BROTHER JOHN.
At 6-45, BROTHER JOHN and MRS. J.
HAMMERTON.

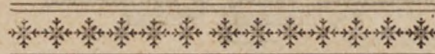
Cricklewood Christian Spiritualist Soc-
ASHFORD HALL, 41, ASHFORD ROAD,
CRICKLEWOOD, N.W.2.

SUNDAY, DEC. 28TH, at 6-30,
MRS. L. LILLY.
Address and Clairvoyance.
WEDNESDAY, at 3, CIRCLE.
At 8, MISS MARION MORETON.

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, DEC. 28TH, "MARLEY'S
GHOST" (Lantern).
WEDNESDAY, at 3, "ARDENE" (MRS.
KING).
SUNDAY, JAN. 4TH, MR. E. MEADS.



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

SUNDAY, 28TH, at 11, OPEN CIRCLE
At 3, LYCEUM.
At 6-45 for 7, MRS. M. CLEMPSON
Address and Clairvoyance.
MONDAY, at 3, LADIES' MEETING
Psychometry.
At 8, MAGNETIC HEALING CIRCLE.
THURSDAY, at 8, OPEN DISCUSSION
GROUP. Speaker, MR. W. MANNING.
FRIDAY, at 8, MISS F. FALLOWS,
Clairvoyance.
SUNDAY, JAN. 4TH, MRS. B. PETZ.

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

SUNDAY, DEC. 28TH, at 7,
MR. A. E. PAYNE.
THURSDAY, at 3, SOCIAL.
At 8, MR. T. W. ELLA.

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

SUNDAY, DEC. 28TH, at 3-15, LYCEUM
At 6-30, MR. J. M. STEWART and
MRS. SNOWDEN HALL,
Address and Clairvoyance.
WEDNESDAY, at 7-45, CLAIRVOYANCE
THURSDAY, at 3, LADIES' MEETING.

Ealing Spiritualist Church,
8, BAKER'S LANE, BROADWAY, EALING

SUNDAY, DEC. 28TH, at 11-15, MR.
FORDER. At 3, LYCEUM.
At 7, MISS MARY MILLS.
WEDNESDAY, at 8, MRS. NUTLAND.
SUNDAY, JAN. 4TH, MR. H. BOLTON.

Finchley Spiritual Mission,
FERN BANK HALL, GRAVEL HILL,
HENDON LANE, CHURCH END, N.3.

SUNDAY, DEC. 28TH, at 7,
MADAME ZOE,
Address and Clairvoyance.
THURSDAY, at 8, MRS. V. CROXFORD
Address and Clairvoyance.

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

SUNDAY, DEC. 28TH, at 11-15, PUBLIC
CIRCLE. At 3, LYCEUM.
At 7, MR. MARESCO MARISINI.
TUESDAY, at 3, MRS. A. GREGG.
At 7-30, HEALING CIRCLE.
WEDNESDAY, at 8, DISCUSSION MTG.
THURSDAY, at 8, PUBLIC CIRCLE.
FRIDAY, at 8, MEMBERS' CIRCLE.
SUNDAY, JAN. 4TH, MRS. FILLMORE.

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

SUNDAY, DEC. 28TH, at 3, LYCEUM
At 7, ALDERMAN D. J. DAVIS, J.P.
MONDAY, at 8, MRS. DUNN.
TUESDAY, at 8, MEMBERS ONLY.
WEDNESDAY, at 8, FREE HEALING.
THURSDAY, at 8, PSYCHOMETRY. Silver
Collection.
SATURDAY, at 7-30, SOCIAL & DANCE
6d.

SUNDAY, JAN. 4TH, MRS. M. RADLEY.

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

SUNDAY, DEC. 28TH, at 3, LYCEUM
At 6-30, MR. PAYN,
Address and Clairvoyance.
OPEN CIRCLE after Service.
MONDAY, at 8, FREE HEALING by
Appointment.
THURSDAY, JAN. 1ST, at 8, DISCUSSION
SUNDAY, JAN. 4TH, MRS. LILLY.

SOCIETY ADVERTISEMENTS.

Fulham Spiritualist Society,

2, LETTICE STREET, PARSON'S GREEN

SUNDAY, DEC. 28TH, at 7,
MRS. KING.

CIRCLE, 11-30. LYCEUM, 3.

THURSDAY, at 8, MRS. T. TIMS.

SUNDAY, JAN. 4TH, MR. D. STOCKER.

Hanwell Spiritualist Church,

120, UXBRIDGE ROAD.

SUNDAY, DEC. 28TH, at 7.

MR. G. BARKER.

WEDNESDAY, NO SERVICE.

THURSDAY, at 8, MRS. WIRDNAM.

Harringay Christian Spiritualist MissionSALISBURY PARADE, ST. ANN'S RD.
(Side door, Boot Shop).

SUNDAY, DEC. 28TH, at 11, SERVICE.

At 7, MRS. PRINCE.

TUESDAY, at 8, FREE HEALING SERVICE

MR. CUMINGS in attendance.

WEDNESDAY, at 8, MISS MADDISON.

Harrow Spiritualist Society,GREENHILL HALL, STATION ROAD,
HARROW-ON-THE-HILL.SUNDAY, DEC. 28TH, at 6-30,
MRS. NEVILLE.

Address and Clairvoyance.

WEDNESDAY, at 8, MR. GEO. PRIOR.

Address.

SUNDAY, JAN. 4TH, MR. PUNTER.

Hounslow Spiritual Mission,Corner of DOUGLAS ROAD, HANWORTH
ROAD (op. Congregational Church).SUNDAY, DEC. 28TH, at 6-45,
MR. SERGEANT.

TUESDAY, at 3, HEALING CIRCLE.

WEDNESDAY, at 3, LADIES' GUILD.

MRS. TREADGOLD.

At 8, REV. GEO. NASH.

Ilford Psychical Research Society,

CLEMENTS ROAD, ILFORD.

SUNDAY, DEC. 28TH, at 7,

MR. GLOVER BOTHAM.

Address and Clairvoyance.

THURSDAY, at 3, Ladies' Meeting, MRS.

LANE, Address and Clairvoyance.

FRIDAY, at 8, MR. EDMUND SPENCER,

Address and Clairvoyance.

SUNDAY, JAN. 4TH, at 7, MRS. CROWDER

Address and Clairvoyance.

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

SUNDAY, DEC. 28TH, at 6-45.

LOCAL SPEAKERS,

Addresses and Clairvoyance.

THURSDAY, JAN. 1ST, MRS. DONALDSON

Psychometry.

SUNDAY, JAN. 4TH, MISS SEIGENTHALER

TUESDAY, at 3-15, PSYCHOMETRY. At

8, HEALING.

LYCEUM STUDY GROUP, SUNDAYS, 3-15.

Kingston Spiritualist Church,

VILLIERS ROAD, KINGSTON.

SUNDAY, DEC. 28TH, at 11, Address

and Clairvoyance.

At 3, LYCEUM.

At 6-30, MR. FORSDICK.

WEDNESDAY, at 7-30, MR. PAYNE,

Symbolic Clairvoyance.

London District Council of the S.N.U.

Discussion Group.

MEETINGS HELD AT MINERVA ROOMS,
144, HIGH HOLBORN, at 7-30.

SUNDAY, DEC. 29TH, "Has the Spirit-

ualist Movement Failed?"

Affirmative: MR. R. B. EYLES. Nega-

tive: Any members of the audience in

five minute speeches. Everybody

invited.

SOCIETY ADVERTISEMENTS.

Kensington Spiritualist Church,LINDSAY HALL, THE MALL, NOTTING
HILL GATE.

SUNDAY, DEC. 28TH, at 6-30.

ANNIVERSARY SERVICE, MRS. M.
LINES.MONDAY, at 8, in Small Hall, MR. E.
SPENCER, Clairvoyance.WEDNESDAY, at 8, in Small Hall,
SPECIAL LECTURE by MR. E. MEADS.

"The Mystery of Genius."

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THURSDAY, at 8, in Small Hall, OPEN
DEVELOPING CIRCLE, MRS. F. SUTTON.**Lewisham Spiritualist Church,**LIMES HALL, LIMES GROVE, LEWISHAM
(op. Prince of Wales Playhouse).

SUNDAY, DEC. 28TH, at 11-15, CIRCLE.

At 6-30, MR. H. BODDINGTON.

Address and Questions.

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

LAST, Address and Psychometry.

WEDNESDAY, at 8, MRS. CLEGHORN,

Address and Clairvoyance.

FRIDAY, at 8, MEMBERS' DEVELOPING
CIRCLE.**Little Ilford Christian Spiritualist**

Church,

THIRD AVENUE, MANOR PARK, E.12.

SUNDAY, DEC. 28TH, at 7,

MRS. NUTLAND.

MONDAY, at 3, MRS. TUFFNELL.

TUESDAY, at 8, HEALING.

WEDNESDAY, at 7-30, MADAME PUS-
TERLA, followed at 9-15 by SOCIAL
EVENING until 12 p.m.

SUNDAY, JAN. 4TH, MRS. CROXFORD.

WEDNESDAY, JAN. 7TH, MRS. CANNOCK

Manor Park Spiritualist Church,Corner of SHREWSBURY ROAD and
STRONE ROAD.

SUNDAY, DEC. 28TH, at 11, HEALING

CIRCLE. At 3, LYCEUM.

At 6-30, MRS. S. PODMORE.

THURSDAY, at 3 and 8, SERVICE.

SUNDAY, JAN. 4TH, SERVICE.

New Southgate National Spiritualist

Church,

ADULT SCHOOL HALL, PALMER'S ROAD

SUNDAY, DEC. 28TH, at 7,

MRS. F. LANE.

WEDNESDAY, at 8, SERVICE.

SUNDAY, JAN. 4TH, MRS. C. YOUNG.

Palmerston Christian Spiritualist Temple

4, PALMERSTON RD., FOREST GATE, E7.

SUNDAY, DEC. 28TH, at 6-30,

MR. C. A. BEARE.

TUESDAY, at 3, MRS. GREENWOOD.

WEDNESDAY, at 3, LADIES' MEETING.

THURSDAY, at 8, MRS. A. GEORGE.

SUNDAY, JAN. 4TH, at 6-30, MADAME
E. PUSTERLA.**Shepherds Bush Spiritualist Society,**

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

SUNDAY, DEC. 28TH, at 11-15, OPEN

CIRCLE.

At 6-30, MRS. E. L. WALTERS,

Address and Clairvoyance.

THURSDAY, at 8, OPEN CIRCLE.

Southall Spiritualist Society,

CO-OPERATIVE HALL, KING STREET.

SUNDAY, DEC. 28TH, at 7,

"THE TEACHER,"

Address and Clairvoyance.

TUESDAY, at 3, LADIES' MEETING, held
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SUNDAY, JAN. 4TH, SERVICE.

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South London Spiritualist Mission,LAUSANNE HALL, LAUSANNE ROAD,
PECKHAM, S.E.15.

SUNDAY, DEC. 28TH, at 11-30, OPEN

CIRCLE. At 7, MR. H. BOLTON.

Address and Clairvoyance.

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

SUNDAY, JAN. 4TH, MRS. F. LANE.

NO HEALING CIRCLE until TUESDAY,
JAN. 6TH.

LYCEUM every SUNDAY at 3.

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

SUNDAY, DEC. 28TH, at 11, MR. N.

PRINGLE. At 3, LYCEUM

At 6-30, MR. ERNEST MEADS.

TUESDAY, at 8, HEALING CIRCLE.

WEDNESDAY, at 3, LADIES' MEETING.

SOCIAL AND RE-UNION at 7-30.

WATCHNIGHT SERVICE at 11-15.

THURSDAY, at 8, MRS. MAY.

SATURDAY, LYCEUM XMAS PARTY.

SUNDAY, JAN. 4TH, MR. M. MARISINI.

Streatham Spiritual Brotherhood,STREATHAM SCHOOL OF MUSIC (almost
opposite STREATHAM Station).

SUNDAY, DEC. 28TH, at 6-30,

MRS. BYCROFT.

THURSDAY, at 3 and 8, MRS. MAUNDER

SUNDAY, JAN. 4TH, MRS. BROWNJOHN.

Streatham Christian Spiritualist Church

TUDOR HALL, PINFOLD ROAD

(Adjoining Streatham Library).

SUNDAY, DEC. 28TH, at 11, SERVICE

and CIRCLE.

At 6-30, MRS. JARMAN, Address and

Clairvoyance.

WEDNESDAY, at 3, LADIES' MEETING.

At 8, MR. E. SPENCER.

Surbiton Christian Spiritualist Church,

MAPLE ROAD, SURBITON.

SUNDAY, DEC. 28TH, at 3,

Address and Psychometry.

At 6-30, MR. F. WALL.

WEDNESDAY, at 3, MRS. CROXFORD,

Psychometry.

At 7-30, MRS. STEPHENS, Address and

Clairvoyance.

Tottenham Christian Spiritualist Church

TRADES HALL, 7, BRUCE GROVE, N.17

SUNDAY SERVICES :

Lyceum at 3. Service at 7. After-Circle

DEC. 28—MR. SPENCER.

JAN. 4.—REV. J. J. WELCH.

The Church of the Spirit,

24A, CHURCH ROAD, CROYDON.

SUNDAY, DEC. 28TH, at 11 and 6-30,

MR. PERCY O. SCHOLEY.

WEDNESDAY, at 8, MR. PERCY SCHOLEY

Address and Demonstrations.

The Fellowship of the Spirit,

78, LANCASTER GATE, W.2.

SUNDAY, DEC. 28TH, at 6-30,

"Miraldo" on "Life and Death."

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MONDAY, DEC. 29TH, at 3 and 7, **Miss PROUD.** TUESDAY, at 3, **SERVICE.** At 7, **Mrs. EDEY.** WEDNESDAYS, at 3-15, **Mrs. BETTS.** THURSDAYS, 3 to 6, **Mrs. GABRIEL.** At 7, **Mrs. BILLETTE.** FRIDAYS, at 3, **Mrs. EDEY.** At 7, **STUDY GROUP and CIRCLE, Mr. ANTEN.** At 7, **Miss EVA CLARK,** Spiritual Healing. Developing Class: THURSDAYS, at 3, **Mrs. BILLETTE.** Hours: 12-30 to 7 (Closed Saturdays and Sundays).
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SUNDAY, DEC. 28TH, at 10-45, LYCEUM. At 11-30, OPEN CIRCLE. At 3-30 and 6-30, **Mr. PEARSON.**
SUNDAY, JAN. 4TH, at 3-30 and 6-30, **SERVICE.**
MONDAYS, at 7-30, HEALING CIRCLE. Free. All are welcome. At 8-15, DEVELOPING CIRCLE. At 9, STUDY CLASS, MEMBERS ONLY.

THE GOLDEN CROSS CHRISTIAN SPIRITUALIST MISSION,

26, NASSAU STREET (TOP OF BERNERS STREET), OXFORD STREET, W.1.

SATURDAY, DEC. 27TH, at 8, **Mr. W. D. WILDE,** Psychometry.
SUNDAY, DEC. 28TH, at 6-30, Short Service, with Address and Clairvoyance by **Mrs. A. E. RAYFIELD.** After-Circle.
Please Note Alteration in Time of Sunday Meeting.
THURSDAY, JAN. 1ST, at 8, **Mrs. S. HAMMERTON,** Psychometry. SATURDAY, JAN. 3RD, **Mrs. P. REDFERN.**
SUNDAY, JAN. 4TH, **Mr. ANDRE BERNARD.** THURSDAY, JAN. 8TH, **Mrs. B. STOCKWELL.**

SOCIETY ADVERTISEMENTS.

Wembley Spiritualist Society,
UNION HALL, EALING ROAD, WEMBLEY

SUNDAY, DEC. 28TH, at 6-30,
Miss FALLOWS.
SUNDAY, JAN. 4TH, Mr. R. THORNTON.
LYCEUM every Sunday at 3.

West Ealing Spiritualist Church,
HESSEL ROAD.

SUNDAY, DEC. 28TH, at 6-30,
Mrs. CARRIE YOUNG,
Address and Clairvoyance.
WEDNESDAY, at 7-45, Mrs. STERBBING,
Address and Clairvoyance.

Wood Green Christian Spiritualist Church,
BRADLEY HALL, BRADLEY ROAD,
STATION ROAD.

SUNDAY, DEC. 28TH, at 11-15, Service.
At 7, CHURCH WORKERS.
WEDNESDAY, at 11, WATCHNIGHT SERVICE.
SUNDAY, JAN. 4TH, SERVICE.
LYCEUM every SUNDAY, at 3.

85, LANCASTER GATE, W.2.

SUNDAY, at 7, Address & Clairvoyance
TUESDAY & THURSDAY at 8, Clairvoyance and Psychometry.
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SPEAKERS' OPEN DATES.

Mr. F. TAYLOR, 19, Salisbury Gardens, Welwyn Garden City, Herts., would give address under trance on Sundays during 1931, in and about London, in return for travelling expenses only.

Mr. J. HEALING HALLIDAY, Trance and Inspirational Speaker and Message Bearer, is now booking for 1931.—Address communications to 2, Smeaton Street, Kirkdale, Liverpool.

Mrs. G. RICHMOND, Trance Medium, has returned to London. Now booking for 1931. Address, Clairvoyance. — 44, Woodmansterne Rd., S.W.16.

VYVYAN DEACON, Lecturer, Teacher, Medium and Healer (just from Australia), is now booking dates for 1931. Psychometry, Clairvoyance and Answers to Questions on Spiritualism and Healing after lectures. Classes and Trance Circles held. A few dates 1930. 12, Kellett Road, Brixton, S.W.2. Phone: Brixton 3467.

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.

MARIAN MORETON, Clairvoyant, Clairaudient, Speaker. At home, Monday to Friday, 1 to 5.—64, Newman Street, Oxford Street, W.1.

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. 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.

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. LILLY, the Gifted Healer, receives patients daily for treatment. Trance diagnosis by spirit doctor. Clairvoyant and Clairaudient. Miraculous cures effected. Fees very moderate. Many successful absent treatment cases. Write for appointment to 33, Clifton Road, Maida Vale, W.9., or Phone Cunnigham 1430.

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. 28th will be Mrs. M. E. HARVEY, Address and clairvoyance. Phone, Western 0265.

Mrs. MAYES, 7, Fairmile Avenue, Glencogle Road, Streatham, holds Circles on Sundays at 7, Tuesdays at 8.

Mrs. RICHMOND holds Healing Service Tuesdays 8. Circle Fridays 8. Monday, Thursday 2-6.—44, Woodmansterne Rd., Streatham Vale, S.W.16.

NEW SECRETARIES.

BRISTOL, UNIVERSAL SPIRITUALIST CHURCH, BISHOP STREET, ST. PAUL'S. Mr. F. W. NORTHAM, 13, Beaumont St., Stapleton Rd., Bristol.

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