

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

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FRIDAY, JAN. 2, 1931.

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PRICE TWOPENCE

1931.

HAIL! new born year with radiant face—sure promise written there of just reward—if we our promise keep much better things to do—for all—may we each try—to write upon the pure white page of thine—each day—the best we can—the way—to have a volume worthy for all eyes to scan—our LIFE—replete with actions sweet—of loving words when earth hurled naught but stones—of friendliness by crossing roads and binding wounds—and comfort given when so-called Death has taken one from some embrace and left all dark as night—when stars shine not—and the moon has hid her face. Of cheerfulness when all around has burned Hope's golden light until the bowl is dry—Lord! hear our cry—Thy strength to each one give as so we strive to live, Thy will on earth to do, Thy sweet love guide our steps the whole year through.

—JOSEPH MARKHAM.

GREAT MOMENTS IN SPIRITUALISM.

By JAMES LEIGH.

THE DIALECTICAL SOCIETY.

IT IS comparatively easy to be a Spiritualist to-day, but seventy years ago—had you proclaimed your conviction—your home might have been stoned, your meetings would certainly have been broken up, and you would have been generally molested by bands of loose thinkers claiming the leadership of "Christianity." Your friends would have shunned you, except, of course, your spirit friends, who would have been your only faithful companions. You would have lived the life of a martyr.

But to-day, when they command some considerable respect and tolerance, Spiritualists too often forget the struggles of those pioneers who fought so bravely and to whose efforts and sacrifices they owe the measure of freedom they now enjoy. The pioneers fought for us: we should remember them. That, in short, is the apology I would offer for the present series of articles.

Spiritualism as a scientific demonstration may be said to date back to the Hydesville rappings which startled the world when they first occurred in 1848. We are not, however concerned with that story here. It is sufficient to say that they initiated a wave of spirit manifestations which spread right across America, and before long there was scarcely a city or town in that vast continent which did not possess a "spirit circle" or a medium. The evidence was convincing, though of a different nature to that which is more general to-day. The phenomena were frequently of a strong, decided, physical type, and met the Materialistic movement, which had hitherto promised to hold the whole world in its grip. Professor Hare and Judge Edmonds were among the first prominent persons to show a sympathetic attitude towards the young and unpopular truth.

In England, only misrepresentation and mutilated reports were extant during the very early days, for it was not until four years after the Hydesville rappings that missionaries began to bring the new truth to our shores. One of the first was Mrs. Hayden, a powerful physical medium, full of hope and courage. She needed both! If in America the mediums were subjected to injustices, then in England their persecution was even stronger.

Spiritualism here was definitely unpopular: scores of otherwise good and faithful hearts HATED the name. But the Movement grew; it spread like wildfire; persecution could not stem it.

Let us skip a few of those difficult and trying years, and come to 1869, when in January, at a meeting of the very exclusive London Dialectical Society, the following resolution was passed: "That the Council be requested to appoint a Committee in conformity with Bye-law VII., to investigate the phenomena alleged to be Spiritual Manifestations, and to report thereon."

The learned gentlemen nudged each other amiably when that resolution was passed. Those who were in the inner circle smiled knowingly. For once the monstrous and superstitious movement known as "Spiritualism" would be exploded, they thought, and representatives of the press and (be it known) of some of the orthodox churches too, looked forward to the future with a keen sense of anticipation.

Accordingly, a Committee was appointed, the greater number of whom were of "an avowedly sceptical spirit." It was then that the project began to show spirit organisation. Members of the Committee began to shift their positions uneasily, surprises came by the score, and in their wake a dawning hint of the reality of the phenomena. But this would not do! The learned Committee listened to the evidence of the Spiritualists who seemed so sincere and who claimed such wonderful experiences—could not they themselves participate in a seance? Yes! If they were to expose the subject, they must have experience at first hand. So the Spirit World led them on, resenting not the suggestion of an "exposure" which dominated the minds of the Committee, but preparing, as it so happened, fresh surprises for the very accomplished investigators.

Well, the Committee had fifteen sittings, at which they received evidence from thirty-three persons in favour of the reality of the phenomena. In their subsequent Report to the Society they stated that "As it appeared to your Committee to be of the greatest importance that they should investigate the phenomena in question by personal experiment and test, they resolved themselves into Sub-Committees as the best means of doing so." Six such Sub-Committees were appointed.

Sub-Committee Number One had forty meetings for the purpose of personal experience, all of which were held in the private residences of its own members, and without the assistance of any known mediums. They experimented with heavy dining tables, "requiring a strong effort to move them." Nearly all the experiments were conducted in the light of the gas, and about FOUR-FIFTHS of the Committee entered upon their investigations "wholly sceptical as to the reality of the alleged phenomena, and firmly believing them to be the result of imposture or delusion, or of involuntary muscular action." At the finish they declared "It was only by irresistible evidence, under conditions that precluded the possibility of either of these solutions, and after trial and test many times repeated, that the most sceptical of your Sub-Committee were slowly and reluctantly convinced that the phenomena exhibited in the course of their protracted inquiry were veritable facts."

At thirty-four out of the forty meetings phenomena occurred, convincing Sub-Committee Number One—despite all its bias and former conclusions—that psychic phenomena really happened, and that they were "frequently directed by intelligence."

We have not space to deal with the findings and experiences of the other Sub-Committees, but of the six, four witnessed physical phenomena of an extraordinary nature. The full Committee's subsequent Report to the Society's Council was, however, memorable for its courage and frankness. After setting forth the most prominent facts discovered as a result of the Inquiry in a clear and fair-minded manner, it finished by stating that the members deemed it incumbent upon them to state their conviction that the subject was worthy of more serious attention and careful investigation than it had hitherto received. "Your Committee," it concluded, "recommend that this Report, and the Reports of the Sub-Committees, together with the Evidence and Correspondence appended, be printed and published." However much prejudiced they had been at the start, they certainly proved to be courageous investigators!

Thus ended the Inquiry: but there was a sequel. The Reports and Evidence were presented to the Council of the Society in July, 1870, which agreed that they be entered upon the minutes, and that thanks be conveyed to the Committee for its researches. It was, however, resolved, "That the request of the Committee that the Report be printed under the authority of the Society be not acceded to." Thus the Council, finding that the Committee (who had entered upon their investigations with the object of "exposing" the whole subject) had prepared a Report largely in favour of the Spiritualists, deserted its Committee, and refused to publish its findings.

It is to the immortal glory of the Committee that it unanimously decided to brave the storm and publish the Report on its own responsibility. In this way it was preserved and made public. Bear in mind that this did not happen in 1930, but in 1870, when almost everyone was bitterly opposed to Spiritualism, and thought it no crime that brickbats should be hurled after its followers as they were walking in the streets.

Of course, the Report was received by the press of the time with the greatest possible condemnation, but it did untold good to the Cause of Spiritualism, and no doubt reduced some of the injustices and antipathy to which the Movement was then subjected. It was a glorious victory for the Spirit World, a great moment for Spiritualism.

(TO BE CONTINUED.)

SPIRIT PREVENTS AN ACCIDENT.

THOSE who have read "Rudy," the record of the life of Rudolph Valentino, and his after-death experiences, will remember how he was once saved from being dashed over a precipice by the intervention of his spirit guide. Many Spiritualists can tell of similar incidents. The following is an authentic case which happened recently:—

A lady of my acquaintance has developed the phenomena known as automatic writing, and can obtain messages from the other side simply by holding a pencil over a sheet of paper. The other day she received a letter in this way from her daughter, who died many years ago. The spirit stated that she had that very afternoon saved her brother from a serious fall on the rocks at Folkestone. The young man in question was then on holiday, and was due home in a few days. Although the mother was much surprised at the message, nothing whatever was said to the son, as she wished to obtain confirmation from his own lips.

On his return it was noticed that he had a bandage on his leg. He related how he had been climbing the cliff on the afternoon in question, and had slipped. By sheer luck (as he termed it) he managed to catch hold of a projection, and hung on with his hands, attempting to find a foothold. In doing so he severely hurt his ankle. Of course, he was not aware of his sister's help, but he remarked that it was an absolute miracle that he had not fallen and broken his leg, or sustained an even more serious injury.—LESTER SMITH.

So LONG as man is a physical being, physical acts will be of importance.

IN LOVING MEMORY.

By IVAN COOKE.

FOR long years Spiritualism has needed money—money to commence this, to found that, to endow the other. Yet last July, when, on the passing of Sir Arthur Conan Doyle, an opportunity of raising a large sum of money for a Memorial was offered to us, the weeks have been frittered away and produced little. Emotion cools, enthusiasm wanes, the memory of Sir Arthur's splendid service to our Cause soon dims. Those who at long last are at work will now find their task many times more arduous, and the resulting sum will probably be much smaller, unless they can set before us an ideal, an end such as will recapture enthusiasm, will appeal to the heart and mind of Spiritualism.

How can such an ideal be framed? Not one of the schemes hitherto set out has seemed acceptable. Which of them all would have pleased Sir Arthur best?

Let us remember that Sir Arthur was essentially a HOME man; above all in his latter years he loved his home, his family life. Yet for months at a time, year following year, he gave up that home life for our Cause. Yet still that Cause possesses no Home in this which the world looks upon as the home-land of Spiritualism. We have no Home open to the bereaved—no place where they can go for help, to be taken in, boarded, cared for, and live for a period in an atmosphere of cheerful confidence and surety such as no other religion can offer. After the shock of death the first thought of the grief stricken is to get away from conditions grown for a time unendurable. A Home for broken hearts, a Home of Solace—surely a worthy end?

We are all agreed that Spiritualism needs an International Centre, but why not make it a Home also? Why condemn the visiting Spiritualist to the bleakness of hotel life when he might be lodged and fed by Spiritualists?

There are already many Centres, Churches, and Societies all doing excellent work. The religious aspect, propaganda, demonstration—all are already being competently presented. There is no necessity to compete with any of these. We should aim at giving to Spiritualism more than a psychic Centre, hotel or boarding place, something more intimate and personal in note if it is to reflect the spirit of Sir Arthur, the man who loved his home.

What of the training of mediums, the healing of the sick? Surely both must be an integral part of our ideal? Never before has our Movement so needed mediumship—fresh mediumistic vigour, power and stability. With the passing of a Bill to legalise mediumship we shall be faced again with the problem of a training Centre for our mediums. For the last twenty years we have been trying to develop mediumship, with meagre results. Have we not at last proved that only in the peace of country conditions shall we develop the mediums we need so badly to-day—that town life is destructive to mediumship. So also shall we some day realise that we can better heal the sick in a quiet and peaceful spot rather than in those same town conditions which probably contributed largely to their ill-health. Healing, development of mediumship—both of these need a quiet and restful place. We need a Country Home for healing and development. The London Home must come first, for we must be international, not parochial in our outlook. But that Home, competently managed, should prove self-supporting, and will need little or no endowment. The Country Home, the Home of Peace, in which can be developed our mediums, in which to heal and restore the sick, to recuperate the worn worker—here is a noble aim, worthy of all our efforts. Such a Home can give us a higher standard of mediumship, and thus raise the standard of our whole Movement by a more worthy presentation of our truths to the world.

ON Wednesday, Dec. 10th, Belper Spiritualist Church held a sale of work, which was opened by Mr. Frank Hepworth, in the presence of a large gathering. It is hoped that, as a result of the effort, a sum approaching £80 will be realised.

SPIRITUALISM v. OCCULTISM.

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

ONE meets in all parts of the world men and women who with solemn mein caution people against developing their mediumistic powers. They are usually of the "high-brow" type, and speak sententiously and with "authority." Their minds are well-stocked as a rule with much quaint learning, and their vanity in this respect runs high. Winnowed down to its exact value, their knowledge is not worth the time they have spent in acquiring it.

I have had these folk wait for me after my public meetings, and been bored almost beyond endurance by their vanity and ignorance of the practical side of psychic science. They talk in circles and pentagrams, and are full of invocations and evocations. If they are to be believed they know how to call up the dead, lay ghosts, and compel devas, djinn and elementals to do their bidding, and have been so often reincarnated that one wonders what use repeated returns to earth can be. They have quaint conceits about their reappearances, most of them having been princes and princesses in their last incarnation.

Their knowledge of reincarnation is so definite that they have "positive knowledge." This they seldom attempt to adduce, and when they do it is so unimpressive that one wonders whether they will ever learn the simplest laws of evidence, let alone proof. One of these illuminated ones told me that she had been a wife of Tutankamen in her previous life. "How do you know that?" I asked. "I have had a revelation." "But, madam, another lady has publicly made the same claim through the daily press. How do you account for that?" A superior smile passed over her face. "Oh, that is quite possible. The Emperor was a polygamist." Since then it has been found out that Tutankamen was only a boy. I met this delightful lady in New York recently, and she never said a word about her revelation! Probably even she realises that it was wrong.

The chief objection I have to these people is their unwarrantable interference with Spiritualism. They hang round the borders of the movement, criticising and saying all sort of erroneous things about it; warning against obsessions and evil forces and the harm that comes from undeveloped souls dabbling with tremendous occult powers. They declare that the average person (they are never of this ilk, according to their own estimation) is not sufficiently advanced to be fit to attempt to reach the higher worlds. If they ever break through the safeguards Nature has put up to shield these dangerous truths from the uninitiated and unfit, dire and dismal calamity will befall them, and they will migrate to the lunatic asylum.

I had one of these stupid people argue with me at a semi-scientific psychic society that no one could possibly give clairvoyance unless they did certain things. "Madame," I asked, "you have just witnessed a demonstration of clairvoyance. Was it convincing?" She was obliged to admit that it was. I assured her that the demonstrator did not carry out any of the conditions she so positively stated to be essential to the possession of supernormal faculties. Yet she went away and published an article in a British weekly journal, restating her opinion. In the face of striking proof that her supposed knowledge was wrong, she persisted in her error, and taught it to others.

More pretentious twaddle has been written against Spiritualism in the name of occultism than by any other kind of critic. It is irritating to think that these people, while condemning the only movement that can produce satisfactory evidence of survival, pretend that nothing but harm can come of such efforts. They never produce any evidence of supernormal powers themselves, although they claim to possess them to an extraordinary degree. While the Spiritualist insists that his mediums shall come into the seance room or on the public platform, these illuminated ones hide their magician in distant mountains and secret places. Asked to explain why they will not attempt to prove their exalted claims, they smile superiorly and talk about the "unpreparedness" of the man in the street to understand and benefit by them. Indeed, they must con-

ceal these things from him, lest in his depravity, he seeks the secret, and, having found it, hurls himself and the entire human race to perdition.

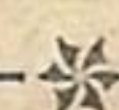
Is there any reason to expect anything else than that the intelligent man and woman shall smile at these pretensions, and leave these boasters to their conceits? I have never met one that could demonstrate anything supernatural. Nor do the discoveries they claim to have made regarding the metetherial worlds fit in with what millions of mediumistic experiences have revealed. Their confidence in the vagaries of the old men of the middle ages who experimented in caverns and cellars, and found nothing but magical squares and circles, is pathetic. Why be medieval? Why maintain that in these days of real discoveries we can find nothing true about the Beyond? Why hold that the most important truths were reserved for less advanced times!

To say that we have not progressed morally is talking rubbish. Within our own lifetime the milk of human kindness has developed more and more cream. It is one of the outstanding features of modern civilisation, with all its faults, that the sense of human relations has grown keener and sweeter. We are kinder than we were. We feel it is a national duty to care for the needy and to support the aged. In medieval times this seems not to have dawned upon even the elect. Superior airs are ill-becoming. To say that one is better than another simply because one talks with a nicer accent and lives in a higher social position, or has more culture, is to show that one has not learned the simplest fact that has been pressed home by real educationists. They have made it perfectly plain that some people are not less intelligent for being less educated, and that the standard of intelligence is average in all classes.

I have been led to this dissertation in a desire to warn those who wish to become acquainted with psychic facts not to be frightened off by occult threats. Whenever one of these good people talk about setting free dark and dangerous forces, remember that what little we know about the next world has come through Spiritualist mediums; that they are the people who actually have a case and can prove it in connection with the Beyond; that their task has been made difficult by the mass of error taught for so long by supposed authorities. Whenever the occultist advises the use of a pentagram for magical purposes, ask him to use it himself, and thus demonstrate his right to speak. If he speaks of Kabbalistic signs for raising the dead, ask him to raise a few. If he tells you that by developing mediumship you will attract incubi and succubi, since he can in his power and wisdom invoke and evoke these mysterious and eerie beings, invite him to do so, that you may be quite sure that they exist, and that he knows what he is talking about. The only thing he will invoke will be a smile on the lips of any serious student of psychic science who has a sense of humour.

This is the age of adventure and progress. A time when none but the weak and cowardly will refuse to face the problems life presents. To find out whether man survives death is a legitimate inquiry, and no ancient but sincere alchemist ought to be permitted to dictate to the psychic inquirer what he shall do. He is no more qualified to advise than he is to advise the modern chemist. It was the astronomer that found Neptune, not the astrologer, who based his supposed science up to the nineteenth century on the firm belief that there were seven planets, not eight. It was the astronomer, not the astrologer, who discovered that the planets moved in orbits, and were not fixed bodies.

There is no reason why so-called occultists should not continue their studies, but there is good reason why they should not pretend that they possess a monopoly of knowledge about the Beyond. Above all, they ought to prove their assertions, and not criticise those who, having established contact with the next world, show that things are much different to what occultists believe.



Spiritualism is God's message to mortals, declaring that there is no death. That all who have passed on still live. That there is hope in the life beyond for the most sinful.

WHY I BELIEVE SPIRITUALISM.

PROOF AND RECORDS WHICH IT IS IMPOSSIBLE TO IGNORE.

By CHIEF CONSTABLE CRAWLEY (Newcastle-on-Tyne).

PSYCHIC PHENOMENA constitute either the biggest hoax ever foisted on a gullible public, in which event they merit the most far-reaching exposure, or, alternatively their implications are so startling as to warrant an examination greater than has been accorded any other subject or group of subjects.

My twelve years' investigation convinces me that the phenomena DO exist. My only qualification for investigation is that for the past thirty years I have earned my livelihood by weighing evidence.

I ought to know what is evidence.

Some of the world's greatest minds, by lengthy investigation, have found the phenomena to exist. No subject has a greater literature. The findings of one group of investigators are corroborative of others. Consequently, the evidence is cumulative.

If, on the other hand, a mathematical genius like Einstein, an eminent surgeon like Sir Arthur Keith, or a philosopher such as Nietzsche, say there is no survival after bodily death, then no matter how pre-eminent they may be in their respective domains, their pronouncements on the subject of non-survival are invalid, unless they have examined the data of psychic phenomena with some degree of investigation.

It is true that one can admit the reality of the phenomena without admitting that survival is proved thereby. For instance, Professor Charles Richet, the great psychologist, is not satisfied, after thirty years' of research, that the phenomena, real as they may be, imply survival.

Neither he nor any other serious investigator, however, is so foolish as to pronounce against survival. Indeed, the existence of the phenomena, ascribable, as it may even be, to an interior but unknown power of certain sensitive subjects, carries with it, on that basis alone, a strong hypothesis of survival, since an exteriorisation of sensibility and telepathic mode of communication is manifested, clearly outside of physical contact, and, therefore, has a soul propensity.

Professor Thomson Jay Hudson admits the whole range of phenomena, but, while going no further than Richet, yet definitely postulates that the existence of a soul and consequent survival are thus proved. This also represents the view of a select French school of thought.

In Italy, America, and Britain there has been, and still is, however, a large body of eminent investigators who, while recognising that much of the phenomena discloses man's spiritual nature when in the flesh, additionally considers that there is a residue of evidence which clearly indicates that communication can at times be established between this world and the next, although the channel of communication is delicate, and subject to subconscious colouration.

The greatest authority on this subject to-day is Professor Bozzano, who unswervingly affirms survival. There is also a considerable amount of concrete evidence outside the realm of experiment. I refer to what is commonly termed ghost phenomena.

Apart from Scriptural narrative, the collection of ghostly visitations recorded by such careful scrutineers as Flammarion, Delanne, and Stead, in my judgment, alone prove survival. Such a realisation is of the utmost importance to mankind. It is no new realisation, but a re-statement, crystallised in the light of present-day methods of inquiry.

Despite this, man's actions are largely in conformity with this life being the last.

The perspective is wrong, and when the reality of a future state is brought home to the multitude it should have the effect of diminishing much of the harshness of our present life. At its lowest estimate the realisation implies, as

Richet says, a new physiology, a new chemistry, and a new physics. Matter is positively found to be capable of being moulded by mind.

What is the attitude of the multitude to all this?

Some conjurer or photographer who desires notoriety is periodically trotted out as an authority to give repudiation. Strange as it may appear, those are frequently found on the same platform with doctrinaires, who, notwithstanding, readily declare their belief in Biblical miracles.

Painstaking investigations, most carefully annotated, covering the lifetime of competent investigators, are studiously ignored, although pronouncements by the same investigators in the realm of physical science would be strictly heeded. This is an absurd anomaly.

Psychic phenomena, I repeat, do exist, and those who say they do not are simply ignorant. No one can dispassionately examine the records and still say they do not exist.

From the much-despised, much-scoffed-at table tilting and audible sounds up to materialised forms, which speak, walk, are sometimes capable of being identified, and can be weighed, photographed, and tested for heart beats is a wide field, but a real one.

There is no phase of the phenomena which has not been subjected to the closest scrutiny, the closest test, with ample safeguard.

The mere fact that tricksters sometimes impose on credulous types in no wise disproves the real phenomena. Those people are always detected by ordinary, common-sense inquirers. To determine whether a subject is under spirit influence or merely hallucinated or hypnotised is a much more difficult matter, and even the quality of the evidence does not always determine it, in view of the extended powers of the mind.

In contributing this article, my whole point is that this great study is either a logical and justifiable one or mere "bunk."

If it is the former—as I say it is, being based on voluminous records of able men—then it changes all our life's values, and should be seized upon, compatible with its great importance, and not relegated to being a subject for ridicule and scoffing.

Those who declare that the study of this subject leads to insanity should be made to prove their figures.—GLASGOW WEEKLY RECORD.

DEFINITIONS ADOPTED BY THE NATIONAL SPIRITUALIST ASSOCIATION, U.S.A.

1. Spiritualism is the science, philosophy, and religion of continuous life, based upon the demonstrated fact of communication, by means of mediumship, with those who live in the spirit world.

2. A Spiritualist is one who believes, as a part of his or her religion, in the communication between this and the spirit world by means of mediumship, and who endeavours to mould his or her character and conduct in accordance with the highest teachings derived from such communion.

3. A medium is one whose organism is sensitive to vibrations from the spirit world, and through whose instrumentality intelligences in that world are able to convey messages and produce the phenomena of Spiritualism.

"Spiritualism is a science" because it investigates, analyses, and classifies facts and manifestations demonstrated from the spirit side of life.

"Spiritualism is a philosophy" because it studies the laws of Nature both on the seen and unseen sides of life, and bases its conclusions upon present observed facts. It accepts statements of observed facts of past ages and conclusions drawn therefrom, when sustained by reason and by results of observed facts of the present day.

"Spiritualism is a religion" because it strives to understand and to comply with the physical, mental and spiritual laws of Nature, "which are the laws of God."

TRUTH is law. Law is truth.—ARISTOTLE.

GOD, THE INTERMEDIUM.

By A. L. WAREHAM.

UNIVERSAL SPIRIT, Primal Spirit or Ether, is Living Substance. All things are manifestations of this Universal Spirit. Matter is Spirit made manifest. We ourselves are Universal Spirit, manifesting as material bodies and derived spirit bodies, having personalities or souls. We began our individual lives at the time of our conception, and shall continue them in our bodies of derived spirit, after the death of our material bodies.

Science is revealing that all matter, all energy, all magnetism, electricity, and sensitivity are traceable to Universal Spirit, the Divine Ether, God. Space is not empty, but is filled, and is solid with Universal Spirit or Ether, which is permanent and Eternal. We are actually living in a spiritual universe. The seen and the tangible objects are but transient manifestations of Infinite Spirit.

The spiritual produces and dominates the material. It is the great omnipresent, omnipotent Reality, whose powers we are only beginning to discover and know. All its productions are floating in it, are surrounded by it, are separated by it. The smallest particles are surrounded and isolated by the Ether, and at the same time are linked up by it.

Large bodies are collections of small bodies, which never come into actual contact with one another, for the Ether surrounds and prevents each particle, each body, from touching another.

The Ether itself is the sole means of communication between one body and another body, between one individual and another, between one person and another, between one spirit and another. One finite being cannot communicate with another, except through the medium of the Divine Ether, Universal Spirit, God. God is the great "medium" and "intermediary" between all His Children. Nothing can part us from God, and nothing can link us to one another but God, Divine Ether. It is by the Ether alone that each composite being is held together, and preserved as an individual. This is as true of the highest spirit as of the lowliest atom.

But of these great truths most people are ignorant, and are unconscious. They have been told that God is everywhere, and they have also been told that God is afar, and that we can only reach Him through a priest, a pope, a saint, an angel, a saviour, a church, or some other intermediary. And so people have been confused, and separated mentally from God. It is impossible for them to be separated actually; but great harm results from the unconsciousness of God's Presence, and of our actual direct contact with Him.

We cannot pray to a spirit, except through the medium of the Divine Ether. Our thoughts can only be transmitted by means of vibrations in the Ether. Nothing can be done without God.

There can be but poor spiritual development unless we come consciously into direct contact with God. It is necessary to love God; and to love God we must know Him sufficiently to trust Him and cast out all fear.

No man hath seen God at any time. The Ether is invisible, and cannot be seen by means of our physical sight, nor clairvoyantly. But we may sense the presence of God in His operations and manifestations, physical and spiritual.

The great physical scientists assure us of the solid reality of the Ether, filling all space. The gifted seer, P. B. Randolph, has described what he saw clairvoyantly in the following words: "I saw that all Matter, all Motion, all Space is aflame with a Living, Glowing, Inspiring Substance, which is the Moving Energy, Light, Life and Soul of all things. This is the Unseen Hidden Spirit, the Life and Power of all life, all intelligence." The seer in fact saw the primary manifestations and operations of Universal Spirit, Ether, God, and in this boundless ocean we are all suspended and functioning by the operation of Eternal Self-existing Law.

Any being or any thing which helps us to a knowledge of our true relationship to God and to our fellows is doing

good service in promoting our spiritual development. There are countless good people and good spirits who can do this for us if we be desirous of knowledge and help, but they can do nothing unless we be willing, and ourselves make efforts. When we pray to God, our spirit friends hear, and if it would be for our benefit they endeavour to give us what we ask for. Sometimes they seek the assistance of other spirits better able to comply with the request. It may be that many spirits and many people still in the flesh will take part in the work necessary to produce the desired results. Whole groups and organisations may be involved.

If we wish to engage the attention of the loftier spirits, our thoughts, desires, and aspirations must be of a lofty nature.

But nothing can be done except through the medium of the Divine Ether, Universal Spirit; nothing can be done apart from God, in Whom we live and breathe and have our being. It is only by the development of our highest spiritual natures that we can come into a knowledge and consciousness of the loftiest things in the universe, of the finest vibrations of the Ether, of God on the highest planes.

Within each one of us there is a germ of an innermost spirit body, through which, if developed to maturity, we may become attuned to the finest vibrations, and commune personally and directly with God.



SIR FRANK BENSON AT STOCKPORT

SHAKESPEARE AND THE CONTINUITY OF LIFE.

SIR FRANK BENSON, an honorary member of the Stockport Garrick Society since 1922, lectured at the Garrick Hall, Stockport, on Thursday, Dec. 18th, on the subject of "Shakespeare and the Resurrection of the Dead." His object, he said, was to endeavour to offer evidence of the continuity of life as shown in the text of Shakespeare—the world's master-singer—and to supplement this by certain experiences which had befallen himself and others.

After a recital of the ghost scene from Hamlet, which he described as one of the best told ghost tales in the world, he added that it contained many points which were consonant with the psychic laws of modern Spiritualism. In the first place the apparition appeared in a guise by which it could be easily recognised; in the second the note of love dominated the whole scene; in the third the efficiency of the phenomenon could be maintained during only a certain period of time, in a certain atmosphere, and during a certain state of mind of the recipient. He also drew attention to the gentle fading away of the vision, the immense practical importance of its message, and the fact that the meeting took place under the stars.

A HOPE FOR THE FUTURE.

which could not be seen through the strongest telescope, though its movement could be registered on an extremely sensitive photographic plate, Sir Frank asked if it was too fantastic to suppose that vibrations—messages of love—could simply pass to the human soul, which was more subtle than the photographic plate. Shakespeare had not thought it too fantastic, nor did many others. He went on to say that he thought one of the hopes of the future lay in our emphasis of a belief in the physical power of thought. It was not possible to differentiate between spiritual and material forces. All the forces of life partook of both these qualities, the term material being applied to things not so potent or permanent as the things we called spiritual.

The latest scientific description of matter ruled out the old notion of solidity. A wall was said to be composed of millions of particles, which followed the movement of the sea and the stars. Between these particles there must be spaces, however small, and it might be that through these intervals came the subtle vibrations and radiations which developed into spiritual apparitions.



WITHIN you is the light of the world.—M.C.

NEWSY NOTES.

WOMEN AND SPIRITUALISM.

I see that the learned Bishops of the orthodox churches are still divided on the question as to whether women have a right to become spiritual leaders. They put the matter less frankly than that, of course, for our Bishops have become cultured in their wisdom, and now exercise fine diplomacy in questions of a delicate nature, especially when their views are likely to provoke strong feelings amongst the laity. It can be said for Spiritualism that it has, from the beginning, adopted the broad and, I believe, the true view of the matter, and has always stood for sex equality. Women are, and always have been, conspicuous upon its platforms and its leading committees. They take their side by the men in the organisation work, and I believe we have benefited by their help. As propagandists, too, they have shown their ability.

"ASK AND YE——"

In Christendom they have been relegated to a minor position, and for centuries were content to accept the position. It is impossible to obtain justice in this world without fighting for it, and I think it is true that women have too often been content with such measure of religious freedom as has been grudgingly vouchsafed to them. When they were first informed that they were the weaker sex they believed it; it is only recently that they have learned to "kick." And when they made that discovery they also learned that they possessed latent powers which only required development to bring them into line with the rest of the race. It is right that woman should have her "say" in matters of religion for two reasons. For one thing, Spiritualism insists upon the equality of the sexes; for another, I am disposed to think that women are generally more psychic than men, and more likely to maintain contact with the Spirit world.

WOMEN WHO LEAD.

In London women are at the head of several of the foremost Spiritualist organisations. The head of the Stead Bureau is a woman—Miss Estelle Stead. Mrs. St. Clair Stobart is the chairman of the Spiritualist Community. Mrs. Dawson Scott is the founder of the Survival League. Mrs. Champion de Crespigny is the Principal of the British College of Psychic Science. There need be no question as to the place of woman in Spiritualism, at any rate. She is right at the top, and she is proving herself worthy of all the confidence which has been placed in her. I am, of course, speaking of women—not of the scores of excited and undeveloped souls who make the weekly round of fortune-telling fairs in order to solve their domestic difficulties and to obtain entertainment at a minimum cost.

RELIGION AND LIFE.

Week-day Spiritualism has not yet come into vogue, despite all the claims which our propagandists make. If it had, this would have been earth no longer; we should have established God's kingdom. Only a few of us try to be Spiritualists; many of us like our faith, but fear to live it. We still hesitate, for example, to regard our fellow creatures as brothers, for we feel they would gain on us in daily affairs. Even in Spiritualism the human element holds sway. We have not yet established brotherhood within our own ranks. How I wish we could remove the petty, parochial aspect from Spiritualism and strive to live at peace at least with ourselves. Alas! "Spiritualists are human; Spiritualism is Divine," and the more one sees of the human efforts to organise a Divine cause, the more does one appreciate the gap which exists between man in his present development and his God.

THE COMMON RUT.

The whole purport of the Spirit World's message, and the whole teaching of Spiritualism, is that men should live a better and more upright life. I have said that Spiritualism has transformed the world, but that transformation

has been restricted to material things—the triumph over Freethought, the easing of the mourner's grief. We are too prone to forget that Spiritualism has a larger mission than this, which the spirit people will tell you is only a means to an end. We have been given, for instance, a set of principles upon which to model our lives. Thousands of persons have signed forms, accepting them, but how many I wonder have gone further and taken them into their lives? We were never expected to express them in every action and in every thought, but at least were expected to view them as ideals under whose shadows we should tread. It is good to sing hymns about them and to listen to sermons about them—very nice, too, to propagate them and to explain them to others, but Spiritualism is surely in danger of dropping into the common orthodox rut if, in spite of all the power and guidance which flow from within, we can get no further than that.

THE SPIRITUALIST LIFE.

For thousands of years various religions have been doing all this and achieving nothing. Spiritualism, I thought, marked the beginning of a new era in religious history—a time when men would realise that their faiths should extend further than the twenty-four hours between Saturday night and Monday morning. It is all very good talking, preaching, and believing; but religion, if it is to be worth while, must form a portion of one's daily life, thought and character. It is not religion when it is confined to Sunday. The new year is still young, and there is yet time to form resolutions. Let a few of us make 1931 a Spiritualist year—a year when we shall go further than merely reading and listening, and make some effort to LIVE what we profess to believe. Otherwise, Spiritualism is no better than the rest of the faiths, and the strenuous efforts of departed relatives and friends will have all been in vain. It lies with YOU. What shall YOU make it? They are doing their bit, but we have still to do ours.

THE BEST PROPAGANDA.

We wrote just now about propaganda and the work women Spiritualists are doing this way. It is a more difficult and serious work than at first sight it appears. The best propagandists were not always the workers who attracted the largest crowds, but rather the right type of people to hear them. The cleanest films, for instance, do not pack theatres, nor do the cleanest plays. Every new Spiritualist that we make is a potential medium, we should remember, for we all have some type of contact with the Spirit World. Some of them will seek to develop their psychic powers in order to open up communication with the inner life, and it is at this point that the responsibility of the propagandist is most clearly indicated. If the type of person encouraged is sincere and prayerful he can become a shining light in a realm of darkness, for we all attract our own class of spirits. If, on the other hand, they are depraved and unambitious, they can become, quite unconsciously, forces for evil. The law of attraction applies on the lower spheres quite as perfectly as it does on the highest.

THE UNSEEN GUEST.

A Vicar in London is faced with the fact that actually, on certain Sunday nights, he does not exist! He is the Rev. F. C. Baker, Vicar of St. Stephen's Church—a scholar who has devised the "bright" idea that by preaching occasionally in the dark he will attract more worshippers to his Sunday night services. Now, it is a common fallacy that in order to hold a seance you must put the light out and sit for hours in the dark, and a certain section of critics who are above believing in survival have adopted the attitude that Spiritualist phenomena which occur in the dark are invariably fraudulent, and actually do not exist. If this argument applies to Spiritualist gatherings, I take it that it may apply to Church meetings also—which puts the Rev. Mr. Baker in an awkward position. A number of the congregation will no doubt take advantage of the new convenience, and go to church for a rest, but there will be certain individuals there with a "scientific" inclination who will employ themselves throughout the service by explain-

ing the Vicar's presence away. "We cannot see him, therefore he doesn't exist," they will argue, remembering their attitude towards Spiritualism. It will be a merry party on Sunday nights at St. Stephen's! That part of the congregation which will not be asleep will be unaware of the Vicar's presence.

OBSERVER.

MORE ABOUT REV. W. J. ERWOOD.

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

ONE of the great difficulties an experienced psychical researcher meets is the inability of many people to judge phenomena correctly. They allow their desires too often to overcome their reasoning power, and pass opinions which do not properly tally with the facts. In my wanderings round the world this has been so often demonstrated that one sometimes despairs how converts can be made. Indeed, circumstances often arise through this fault that make enemies, and not friends. There is no need to accuse a person of deliberate wrong-doing when phenomena are not as promised, but it is necessary for those in responsible positions to be strong enough to say a thing is not good or worthy if it is not.

The Rev. W. J. Erwood showed that he was a sound critic after a miserable seance held under the auspices of one of the Minnesota churches a few months ago. People had been invited to what might have been a perfectly genuine physical seance, but the results were so uncertain that it left the sincere inquirer at least where he was before the seance, if not less sympathetic. Everyone present was expected to say the affair was a success, but when Mr. Erwood was asked his opinion he stated it so fairly that I immediately placed confidence in his judgment. I mention this incident as a guarantee that the experiences he has recorded are reliable.

America is known to have better facilities for mediumistic phenomena than perhaps any other country. They are often so remarkable that anyone who has not witnessed them will find it difficult to credit the testimony of those who have.

Here is an incident which conforms with a large class of supernormal experiences. When Mr. Erwood's wife lay very sick in a sanatorium he heard her call him very distinctly. He ran to the telephone and called up one of his daughters, and told her that he was hurrying to her mother, as she had had a serious relapse and was dying. She had called to him supernormally to inform him of this. The premonition proved correct. On arriving at the hospital he was informed that his wife was sinking fast, and shortly afterwards she passed away.

Soon after his wife's passing he had a beautiful experience, which I will let him tell in his own words:—

"About one o'clock a.m. I was awakened by lights and sounds. I arose, thinking there must be someone walking outside in the street. I looked out—there was no sign either of lights or people. . . . I looked up, and saw standing a few feet away the Master Teacher, and at his side I saw my wife smiling at me."

Mr. Erwood has a band of spirit helpers, all of whom are known to him through frequent psychic manifestations, physical and mental. They used often to walk about his office, and he could hear them laugh and talk, and they were always planning to help him with his work. He has seen them with the same distinctness with which we see ordinary people. An experience many others can vouch for having fallen similarly to their lot. These entities have done so much for him that he can undertake any spiritual enterprise with complete confidence. On them he is relying for the quality of the service he hopes to render us when he arrives here.

Examples of spirit watchfulness were often shown in messages he received either through his own powers of thought or those of other mediums. One incident occurred in the city of Elkhart. He was attending a Spiritualist meeting, the medium being a stranger to him. She was taking written questions; he wrote one, but put it in his pocket. The medium could normally have known nothing

about this. Suddenly she pointed to him and told him what he had written, and gave a lengthy answer. His question was "What will be the result of my eastern trip?"

She said, "Your trip will be very brief, but you will do well. You will return to the middle west to Columbus, Ohio. When there you will receive an invitation to go east to Baltimore, where you will stay several years; then you will go to Philadelphia, and stay a long time. After that you will go to Rochester, New York, where other important events will come into your life." This prophecy was fulfilled in every detail.

There is always something intriguing about such specific prophecies. I may, therefore, be excused a brief digression. I met a gentleman from Mexico City who told me that he once consulted a medium whose spirit guide asked him to write down all that he (the spirit guide) said. He did, and the remarks professed to refer to the gentleman's future movements over a period of sixty days. The names of the places he would visit, the people who would send him communications, the time of the trains he would catch, and a hundred other things were given, all of which he assured me, came to pass without one mistake! This gentleman was a business-man, with only an occasional interest in Spiritualism.

Mr. Erwood once had a medium stop him and ask him to have a sitting with her, as she felt her guide had something important to say to him. The message was to the effect that he would soon be involved in a railway accident, but would come out unscathed. The number of the engine that would be wrecked was given, and this happened as stated. The engine had the exact number!

Here is another incident arising from his own mediumship, and again indicating the care his spirit friends took of him. He was about to get into a chaise that had been driven to the railway station to meet him and carry him to his hotel. As he was about to mount to the seat beside the driver a voice told him to walk and not ride. He was about to pay no attention to this when the voice repeated its command. He felt that to refuse to ride would disappoint the driver, who had generously come a long way, and he began to mount the chaise, when again the voice spoke. Packing his luggage on to the seat, he informed the man that he intended walking. Later he came across his luggage distributed about the roadway. A serious accident, which would have probably gravely injured him, had occurred to the vehicle!

Is there any wonder, in view of these indications of guidance by unseen forces, that the Rev. W. J. Erwood should conclude that his life "has been peculiarly directed by a force outside myself," although he is in no sense an automaton. Herein is one of the most perplexing of problems that the student of supernormal powers has to face. It is the old problem of free will or fate, for notwithstanding extraordinary manifestations of pre-ordination, there nevertheless seems to be ample evidence of free will or choice. We may be quite sure that whatever may be the forces which prearrange some human affairs, and in this case that of Mr. Erwood, man is responsible for his own character. This the Rev. Erwood readily admits.

This, then, is the man whom we Spiritualists of Great Britain will soon have the opportunity of showing our hospitality to, and whose services we shall soon enjoy. He arrived on the shores of England on January 1st, 1931, and received a public welcome at the New Year Dance of the Marylebone Spiritualist Association, London. His opening service will be under the auspices of this organisation in the Queen's Hall, Langham Place, London.

INSPIRATION is an urge of the spirit (not necessarily an elevating spirit) given by someone or something outside one's self, either great or small, pure or impure, clean or unclean, proper or improper. —JAMES FELLOWS.

WALTHAMSTOW BAZAAR.—On Saturday, Dec. 13th, the Walthamstow Spiritualist Church held a bazaar at the Institute, Vestry Road. The effort was well supported, and resulted in the contribution of a considerable sum to the Society's steadily growing Building Fund.

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FORWARD! THE WORKERS WIN!

"HOPE springs eternal in the human breast." So says the poet, and human life is a continual exemplification of the fact. The year that has gone has been a difficult one; not only for this country, but for the whole world. Change is eternal, but just at this period it does really seem as though the world is in the throes of a new birth. The last decade has seen extraordinary changes, and the end is not yet.

One thing is sure. Materialism and the things of the physical plane do not seem to bring to human hearts either the peace or satisfaction which the world so much desires. Material prosperity is a valuable thing, and yet it does not seem to bring the element of peace and contentment for which every true heart longs. Material progress, scientific development, and mechanical efficiency probably stand at a higher point to-day than at any time in human history. Yet the world is full of unrest. We even hear of such a thing as over-production, as though it was possible to produce more necessities and more comforts than people could really make use of. The fact is that the material world is glutted with the things which people imagine make for happiness, and yet, for a large number of the world's inhabitants, happiness is the one thing which seems to escape them. The fact is that you cannot rest the well-being of eternal souls upon the things which perish. When earth has supplied all that she can supply, there is still a heart hunger that material things can never appease. That is the reason for what is called religion. That is the basis upon which faith rests. Men conceive that somewhere, sometime, this fitful fever which we call life shall give place to the life abundant. Without such a concept life has no meaning, and the intuitions and aspirations of human hearts will remain unrealised. Men have so many wants and so few real needs. It really seems as though the whole of the industrial world is in the melting pot, because the organisation of human life is not keeping pace with humanity's increasing power over Nature. We repeat that 1930 was a difficult year, and yet from the standpoint of a Spiritualist it was probably the most wonderful and vigorous year we have ever had. There has been a tremendous expansion in every direction and in every country in the world, and there never was a time when Spiritualism stood so high in the estimation of the general public. Even amongst those who understood least about it, it is being respectfully considered.

And now we stand on the threshold of a New Year. What does it hold for us? Our hopes rise high, and in the words of Sir Oliver Lodge, "There is nothing too good to hope for." But it must ever be remembered that attainment is the result of effort. We have little patience with the individuals who are merely prepared to trust the stars in their courses, or leave it all to the spirit world. The present attitude of the general public towards Spiritualism

is one of benevolent interest. On every hand one is met with the spirit of inquiry. Men want to know, and there are so very few people who are capable of giving the rational explanation. There is still the tendency to view psychic phenomena as though they were miraculously sent by God. They are too often met in the spirit of awe and wonder, or, worse still, in the spirit of overweening credulity. It must never be forgotten that the peaks of spiritual life cannot be attained by a policy of drift. We must THINK our way, and WORK our way towards the heights of attainment.

The spirit world can do its share, but a study of history reveals the fact that the spirit world is powerless to influence the lives of men unless men place themselves in the responsive attitude. It is useless for a caller to ring the door-bell unless someone hears and answers. It is useless the spirit world approaching the threshold of our lives, and calling us to be up and doing, unless we are ready to respond and to labour. Let us, then, recognise that human beings are the instruments which God uses for the revelation of His will and the propagation of His truth, and unless men and women are willing to respond to the call of the spirit, to obey the good impulses showered upon them from a higher life, no very great progress in the dissemination of truth can be attained. The laws which govern inter-communication between the two worlds of life are still largely hidden and undiscovered. We still know very little of the complex processes involved in successful mediumship, and yet there are—there must be—laws underlying such processes which, if properly understood and applied, would make mediumship less fitful and less uncertain.

Let us not be dismayed by the task which is before us. The most complex problem that this earth holds is the problem of human consciousness. It is the only thing BY which we know anything, and yet it is the one thing OF which we know practically nothing, and to Spiritualists it is important above all other things, because it is the machinery involved in the receipt of all communications from a larger world. Let us not for a moment imagine that we have probed the depths of Spiritualism when we have obtained a few communications from the spirit world. These are but the doorstep leading up to the temple of knowledge. There is the whole of the temple yet to be explored, and true it is that the exploration of the spiritual worlds is an inexhaustible task. And so with the dawn of the New Year let us pledge ourselves to take our task more seriously, to unfold our intuitions, so that they respond more readily to the prompting of the spiritual world, and to apply our rational faculties to the problems presented with such energy that we shall presently be enabled to understand the intricacies of the inter-relationship between the two worlds.

The flowing tide is with us. Spiritualism is winning everywhere. Let us give thanks for the lessons which the dead year has given us, and look forward with renewed hope and buoyant spirits to the blessings which shall come to us in 1931.

May it bring to each of us the happiness of sweet friendships, the joys of attainment, and the stimulus to make most of life. To all our readers we extend the old and heartfelt wish for A HAPPY NEW YEAR.



HALIFAX DISTRICT COMMITTEE.

THE above Committee held their quarterly meeting at Quarmby Church on Sunday, Nov. 30th, when 14 officers, delegates, and associates were present.

After the formal business had been disposed of a paper entitled "Should Spiritualists Pray?" was read by the President (Mr. Firth, of Brighthouse). A lively discussion ensued, and the opinion mainly expressed was that oral prayer was essential.

After tea a special service was conducted in the church, when the President was again the speaker. Mrs. Liley gave clairvoyant delineations, and a harmonious rendering of two anthems by the choir added greatly to the success of the service.—T. E.

CURRENT TOPICS.

EMPTY TITLES
ARE USELESS!

Writing in the "Daily Express," Mr. Han-
nen Swaffer very tritely deals with the
article of Mr. Harry Price in the January
number of "Nash's Magazine," and we
are pleased to see the very definite line which Mr. Swaffer
has taken. He says: "I see that Harry Price is said to
have discussed with Sir Arthur my leadership in the move-
ment in succession to him. I am not the leader of the
Spiritualist Movement. I have accepted, after pressure,
the Honorary Presidency of two of the four organisations
of which Doyle was Hon. President. Doyle was not the
leader of Spiritualism. He never pretended to be. He was
its best known propagandist. There is no leader, and never
has been one. The movement is spirit led. Doyle threw
himself into the work of propaganda, just as I did later.
Last Sunday he discussed his alleged leadership with me.
He is not worried about it. Nor am I. I am merely doing
my job." We congratulate Mr. Swaffer upon putting the
case so bluntly. It is perfectly true that this movement
has never had a leader. We hope it never will. Leaders
are the things people quarrel over. The Spiritualist Move-
ment as a movement is a democratic one. It can appre-
ciate the fine work done by men of the type of Sir Arthur
Conan Doyle. It can express its appreciation by conferring
upon them such small honours as lays in its power. Men
may come and men may go, but the truth goes on for ever,
and the spirit world, which has guided this movement for
eighty years, will select its own men for the work which
requires to be done, without reference to what the large body
of Spiritualists require.

THE SPIRIT
WORLD MAKES
ITS OWN CHOICE.

The history of religion exemplifies this
fact. Such a man as Martin Luther re-
volutionised religion in Europe, but he
was not appointed by the body of
Churchmen. He was called of God. John
Wesley was not selected to lead a new section by the church
to which he belonged. His call came from a higher source.
The same is true of General William Booth. The Fox
sisters were not led to open the gates of spirit communion
by any man-appointed tribunal. It is extremely unlikely
that anyone on earth would have used such humble or
faulty instruments, but the spirit people knew their work.
They knew the instruments who could do the job. Doyle
was never appointed leader of the Spiritualist body, and
we have letters in our possession written by him in which
he disclaims any leadership of Spiritualism, but he was
chosen by the spirit world to do a specific work, and he did
it faithfully, and Spiritualists throughout the world were
proud of him because he was faithful to the spirit world,
and because he always placed the message before himself.

OUR
HONOURED
FELLOW
WORKER.

When negotiating with the Government
concerning the Deputation which was to
lay the disabilities of the Spiritualists
before the Home Secretary, Conan Doyle
virtually said in his letter to Mr. J. R.
Clynes: "I am not the leader of the
Spiritualists. I am not authorised to speak on their behalf.
I merely desire to use my influence in the cause of justice and
right." We hope, then, that we shall hear no more of this
flap-doodle about leadership. When Spiritualists begin to
appoint leaders, it will still be true that the spirit world will
select their own instruments, and will support their own
selection, and the wise Spiritualist is he who is working in
close conformity with the headquarters which exist in the
spirit world. It is just as well for Spiritualists to realise
that the opening of the gates of spirit life in 1848 was no
accident. It was due to no individual effort. Those who
organised the effort knew quite well what they were up
against. The effort was the result of many councils held
in the spirit world, covering a period of more than twenty
years before the outburst at Hydesville, and those who have
carefully studied the history of the movement at its origin
know quite well the individuals who comprised the little

band of spirits who set about the task of giving Spiritualism
to the world. That headquarters staff still exists, and has
grown.

SPIRIT
ORGANISED.

Spiritualism in this world is largely dis-
organised, or at least unorganised, but
in the spirit world it is very definitely
organised, and those who are in close
touch with the spirit organisation, or, as we prefer to term
them, the "headquarters staff," know that it is sheer folly
for the Spiritualists of this earth to attempt to direct the
movement. We are too limited in our outlook. We have
too many fads and foibles. We are too much the victims
of our early training, and have far too limited a perspective
to be able to see clearly the larger issues. It may also be
true that we judge men from different standards to that by
which they are judged from the spirit world. Their standard
seems to be solely the standard of "Can this man do the
work?" As long as Spiritualists are prepared to follow
the lead of the spirit world, success will continue to charac-
terise the growth of the great movement. When once the
reins of control are placed in earthly hands the story of
eighteen hundred years ago will be repeated. The power
of the spirit will be withdrawn, and we shall be left to
"peter" along in a morass of contradictory creeds and teach-
ings. Spiritualists are always doing silly things, and Spirit-
ualism has grown because of the guidance it received from
the unseen world. May it continue so.

NEW CHURCH AT EASTWOOD, NOTTS.

THE Spiritualists of Eastwood, Notts., were jubilant
on Saturday, Dec. 20th, when they opened a new church
which has been erected as a home in which to carry on their
future work. The building, which is of pressed brick, has
seating accommodation for about 200, with two vestries
and all the necessary offices. It is heated by hot water
and lit by electricity. It stands in a prominent position
in Edward Street, and will give the Society at least twice
the accommodation of the old premises.

The opening ceremony was performed by Mr. Ernest
W. Oaten in the presence of a large company, and was fol-
lowed by a dedication service, which was very impressive.
The hall was full, and the chair was taken by Mr. Collinson,
President of the Midlands District Council, who was sup-
ported by Mrs. Paling, of the Council of the S.N.U., Mrs.
Reynolds (President of the B.S.L.U.), Mr. Jno. Oates
(Sheffield D.C.), while representatives were present from
Nottingham, Belper, Sutton, Heanor, Ripley, and other
neighbouring churches.

Tea was provided at the Methodist Schoolroom, East-
wood (kindly lent for the purpose), and was followed by a
meeting in the new church, which was packed to its capa-
city, when Mr. Oaten delivered a stirring address.

On Sunday, Dec. 21st, a very large open Lyceum
session was held, Eastwood Lyceum being the holders of
the silver shield for the Midlands district, while in the
evening the hall was all too small for the audience which
gathered to listen to another fine address by Mr. Oaten.
This was followed by excellent clairvoyance by Miss Walker,
of Ripley.

This is the second new Spiritualist building which has
been opened in the district in the past month. It speaks
well for the growth of the Movement.

YORKSHIRE DISTRICT COUNCIL.

THE quarterly meeting of the above was held at Dairy-
cotes Spiritualist Church, Hull, on Sunday, Dec. 14th, the
President occupying the chair. It was reported that there
were present 7 delegates, 7 associates, 4 officers, and 6 E.C.
members. The adjourned business of the last conference
was quickly disposed of, as were also the minutes, corres-
pondence, and various reports. Propaganda meetings were
held in the evening at Holborn Hall, Dairycotes, and Gipsy-
ville, at all of which good work was achieved.

THE ROSE IN THE GARDEN.

By NORA FORD.

THE street was hot and dusty in the late afternoon sun. I was walking home tired and weary after the day's work, when my tired eyes chanced to rest on a garden full of weeds, and I thought of the gardener to whom this piece of fertile ground had been entrusted, only to be disgracefully neglected. Then suddenly I saw, away in the far corner of the garden, entirely surrounded by weeds, a deep red rose. Its head was raised in vain endeavour to find the sun, holding itself erect with queenly pride, and my heart burned anew with indignation against that careless gardener.

We are all gardeners. Our hearts are the gardens God has given to us, and love is the rose He planted there. It rests with us whether we tend them carefully and plant there other beautiful flowers, or allow the weeds to fill our hearts and choke the exquisite rose. Envy, jealousy, malice and distrust are all weeds that plant themselves and grow with amazing rapidity if we do not pluck them out root and all. Let the rose of love bloom in your heart always, so that its beauty and fragrance may gladden the hearts of others, but clear the garden of the surrounding weeds that the rose may have a fit setting.

I sat in a garden, wondrous fair,
And I thought of the reason God put me there.
It was a garden where roses bloom
Caressed by the sun above.
Where pinks poured out a lovely perfume,
A garden that breathed of love.

The canterb'ry bells in fine array
Of pink and purple splendour,
Rang out their music merry and gay,
Yet oh! so sweet and tender.

Delphiniums blue, and lupins tall,
The purple-hearted pansy,
Told me that love God gives to all
Is real—no thing of fancy!

Then o'er me there stole a sense of bliss,
A sense of God's love and power,
Refreshing me, like an angel's kiss,
And brightn'ing my darkest hour.
I sat in a garden wondrous fair,
And I knew the reason God put me there.

WHAT SPIRITUALISM IS AND DOES.

It teaches personal responsibility.

It removes all fear of death, which is really the portal of the spirit world.

It teaches that death is not the cessation of life, but mere change of condition.

It teaches, not that a man has a soul, but that man is a soul, and has a body.

That man is a spiritual being now, even while encased in flesh.

That as man sows on earth he reaps in the life to come.

That those who have passed on are conscious—not asleep.

That communion between the living and the "dead" is scientifically proved.

It thus brings comfort to the bereaved, and alleviates sorrow.

Spiritualism is the science, philosophy, and religion of continuous life, based upon the demonstrated fact of communication, by means of mediumship, with those who live in the spirit world.

It demonstrates the many spiritual gifts with which mankind is endowed, but which through want of knowledge have been allowed to lay dormant, or through prejudice have been violently and unjustly suppressed.

It brings to the surface man's spiritual gifts, such as inspiration, clairvoyance, clairaudience, and healing powers.

It teaches that the spark of divinity dwells in all.

That as a flower gradually unfolds in beauty, so the spirit of man unfolds and develops in the spirit spheres.

That every soul will progress through the ages to heights, sublime and glorious, where God is love and love is God.

It is a manifestation, a demonstration, and a proof of the continuity of life and of the truth of the many spirit manifestations recorded in the Bible.

"FULFILLING THE LAW."

LOVE is the fulfilling of the law. My brethren, I come to you once more to testify to the supreme law of love. We who are citizens of the kingdom of God must obey the order of His realm which is called love. We cannot serve God and mammon. We cannot be the slaves of men and the servants of God.

My brethren, when I stood in mortal extremity I was tempted to hate those who put my body to suffering. But I thank God the temptation was resisted, and I met my end with love and peace in my heart towards all men. I saw the evil which men do but as a shadow upon their own lives. And I thought how wonderful it is to go from the threshold of life unhampered by the burden of hatred.

What shall it profit a man if he gains power here when the price he pays is so tremendous that it costs him his peace in the great hereafter.

My brethren, life is but the stairway which leads to rooms of light and power and gladness. If we linger in the lower rooms we shall have our vision limited, and our views of the kingdom will be spoiled by the thoughts of earth. Therefore, it is with the knowledge of experience I speak. Below is unrest and the fever of life. Above is peace and the open kingdom of God.

Open your hearts to the holy power of love, and let its light illumine every thought and every deed, that you may dwell with Him who became the light of the world. And now to His most gracious keeping I commit you.—INSPIRATIONAL.

TRANSITIONS.

MRS. ETHEL GEORGE (NOTTS.).

We regret to announce the transition of Mrs. Ethel George (née Swadden), which occurred at Swindon, Wilts. on Nov. 17th while on a visit to her native heath. Mrs. George contracted pneumonia, and her transition was quite sudden. She was 40 years of age, and our sympathies are extended to her husband, her mother, and her many friends. Miss Swadden at 12 years of age came to reside at Nottingham, and, becoming convinced of Spiritualism, joined the Lyceum, in which she did many years of useful work. At 19 years of age she was on the platform, and rendered useful service as a trance speaker and clairvoyant. Some eight years ago she was joined in matrimony with Mr. H. George, and her sudden transition cuts short a very happy earthly association. Her services will be much missed in the Nottingham district.

TRANQUILLITY OF MIND.—The musical rhythm, the perfect thought, the harmony produced by minds in perfect unison, is peace. Thought is more harmonious than any possible sound or vibrations on external atmosphere. This is the music of the spiritual spheres, the music of heaven. The state of peace is sometimes experienced by us on the earth plane in varying degrees. Sometimes between lovers when they don't find it necessary for speech, and neither will speak for fear of breaking the spell. Sometimes between two persons working together in harmony, producing a special sensation, a tranquil sensation. But it will best come to us through love, divine love, and is beyond the senses.—JAMES FELLOWS.

CORRESPONDENCE.

"THE QUESTION OF CHRIST."

SIR,—The article in a recent number of THE TWO WORLDS was good, and a sensible answer to Mr. Haines's article. I have introduced the subject to several Indians and have told them always that the knowledge gained by investigating our subject is not incompatible with their own beliefs. But if I told them in effect that they must become Christians, they would I fear proceed no further. S.O.C.

THAT PARLIAMENTARY BILL.

SIR,—In reference to your last week's issue containing an article on the Parliamentary Bill, on Sunday evening last, by the consent and courtesy of the Chairman of the Spiritualist Church at Wood Green, I made an announcement from the platform, calling attention to your article, and urging the audience to write individually to their M.P.'s, asking them to support the measure. I stressed the point that there was no need to write a long letter. They need only state that this Bill was non-contentious and a non-political measure which any Member could support without pledging in any way his party interests.

May I suggest that the chairmen at the services of the various churches might also make such announcements throughout the country during the recess, so that when the House again assembles it will be "gingered" up to carry the measure through.

A. BURNETT COLLINS.

SUPERNORMAL PORTRAITURE.

SIR,—In reply to E. F. Sheridan's query in your issue of Dec. 5th, here are two accounts of recognisable portraits produced by unknown means.

Under the High Altar of Turin Cathedral is kept what is reputed to be the actual shroud in which the body of Jesus was wrapped. Most religious relics are of doubtful authenticity, particularly in those cases where several churches claim to possess the actual object, which is exhibited to the faithful upon special occasions. When it is well known that there was only one original, if it is still in existence, it cannot be simultaneously in several different churches.

This is not the only "Shroud of Christ" in existence, but certainly deserves consideration.

Upon that part which, presumably, was the underneath half of the sheet are marks which look like the impression of the back part of a laid-out body. The other, or upper half of the sheet shows the head, face, trunk, crossed arms with fingers, and the lower limbs.

The photograph of these two sets of impressions brings out the details of the face and figure fairly clear, and the interesting point is that the facial appearance and build of body bear a very close resemblance to the earthly body of the Master, as we have always been accustomed to visualise Him when on earth.

Another point in favour of genuineness is that had a human body rested in the shroud for more than a short time, decomposition would have inevitably obliterated the outlines and details of the figure.

Furthermore, there are blood marks on the shroud by the head (the crown of thorns?) and on other parts of the sheet also.

It is probable that the burial unguents and spices had much to do with the marks on the shroud, and other emanations of a radio-active nature may also have operated.

If it is the genuine shroud, no strange happening connected with it should surprise us, when we call to mind the epoch-making drama in which it played a humble but necessary part.

The second example is the remarkable face resembling Dean Liddell, which appeared on the wall of Christ Church Cathedral, Oxford.

The Dean had passed over twenty-five years when, in August, 1923, the exact outline of his head and facial features gradually appeared on the plaster of the wall, in much the same manner as an ordinary damp stain appears faintly,

and then gradually intensifies. This seems to preclude trickery.

The resemblance was too lifelike to be regarded as mere coincidence, and still more suggestive of its supernormal origin was the fact that the face appeared upon the wall directly beneath the window dedicated to his memory, and just above the tablet erected to the memory of his wife.

Whether it is still to be seen, or whether any material explanation was found, I cannot say. I have read of instances of the faces of deceased persons appearing on their gravestones, in a similar manner, a long time after interment.

It is a fact that certain sensitives by resting their fingertips (in the dark) upon the surface of a photographic plate, while concentrating their thoughts upon, say, a bottle, a boot, or the ace of clubs, have, upon the development of the plate, found a rough but recognisable reproduction of the object concentrated on.

To what extent concentrated thought, under certain necessary (but unknown) conditions, is able to affect the electrical particles of the atom which constitute matter, is a fascinating problem for science to solve. In the spirit world thought is creative, who dare say that, under no circumstances, can it be creative here?

H. ALLEN GEORGE.

IN THE NORTH.

SIR,—I read with deepest interest the paragraph signed "A.R." in a recent issue, and re-lived a once happy and profitable time, so far as Spiritualism was concerned, while lineaments long gone from my physical ken clustered before me. Spiritualism in the northern counties was then in its youth, having emerged from baby swaddlings, and stood hesitating and wondering, facing its nearing adulthood. Three decades have rolled by since then, and the brave men and women who pioneered the movement of that day have mostly been forgotten, only a very few remaining. Although now out of touch with present activities, my observation and docketing of them is as keen as ever, and occasionally a face passing by awakens once beloved associations and work. Particularly have I followed the fortunes of the church referred to, now situated at Rye Hill, but which was really born in a little room in a market archway. Few will remember the unexpected opening of the large room at the Temperance Institute, and the remarkable phenomena attending that event, but interesting though it might be, space forbids me entering into details, although only myself and one other could enter into them. Just yesterday I saw on the opposite side of the street Mrs. Fairen, who, in those far-off days, did perhaps more than any single person to propagate the tenets she and her family so loved. Then, a few days ago, I spoke to one who was an early speaker at the new Society, Mr. Stevenson, of Gateshead. Often have I told him and the arisen Mr. Robinson that only they could give us a full story of the Movement from Ashington to Middlesbrough, but it remains to be written. It was in the early days of 1900, after several years of private meetings, that Mr. Easthope withdrew from the Institute room, and soon the now successful church, with that of Benwell, was formed. Unlike your correspondent, I have not been inside the building, but from the outside it looks dignified and encouraging. The speaker mentioned, Mr. Reynolds, is one who worthily upholds the traditions sent down from the days of Weir's Court, Northumberland Hall and Clayton Hall days not forgetting the wonderful times at the Cordwainers' Hall, where practically every speaker of national fame proclaimed the living gospel. It was there that I first met Mr. Moore, a medium of unusual but valuable quality. I dare not intrude further, but trust that my rather bald remarks will rouse the still smouldering fires of those still remaining, to give present leaders a sample of the work done then.

JAMES LAWRENCE.

THE gospel of humanity is the gospel of Jesus Christ. It is the only gospel that man needs.

RELIGION, to be worthy the name, must have its two sides—the one pointing to God, the other to man.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, JAN. 4TH, at 2-30, LYCEUM.
At 6-30 and 8-15, SERVICE.
MONDAY, at 3, USUAL SERVICE.
At 8, MEMBERS' CLASS.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8, USUAL SERVICES
FRIDAY, at 8, WHIST TOURNEY, 1s.

Manchester Central Spiritualist Church
5, PARSONAGE, BLACKFRIARS STREET

SUNDAY, JAN. 4TH, at 11, DEVOTIONAL
MEETING.
At 6-30, Meeting at Ardwick Picture
Theatre.
MONDAY, at 8, MR. ROY MORGAN.
SUNDAY, JAN. 11TH, MISS A. TAYLOR.
SILVER COLLECTION at all Meetings.

Manchester Society of Spiritualists,
38, MASKELL STREET.

SUNDAY, JAN. 4TH, at 10-30, LYCEUM.
At 6-30, MR. H. E. HUNT at Ardwick
Picture Theatre.
MONDAY, at 8, MRS. WORTHINGTON.
WEDNESDAY, at 3 and 8, MISS BARTON.
SATURDAY, JAN. 10TH, CARNIVAL
SOCIAL DANCE. Nemo Five Band.
1/3 inclusive.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, JAN. 4TH, at 10-30, LYCEUM.
At 3, 6-30 and 8, USUAL SERVICES.
MONDAY and WEDNESDAY, at 3 and 8,
USUAL SERVICES.

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

SUNDAY, JAN. 4TH, at 2-30, LYCEUM.
At 6-45 and 8, MRS. A. SPENCER
(Dipl. S.A.).
MONDAY, at 8, OPEN CIRCLE for
HEALING and CLAIRVOYANCE.
TUESDAY, at 8, MRS. HARTLEY.
THURSDAY, at 8, MISS A. A. BARTON.
SATURDAY, at 8, OPEN CIRCLE.
SUNDAY, JAN. 11TH, MR. R. MOSS.
FRIDAY, JAN. 16TH, at 8,
MEMBERS' ANNUAL MEETING.

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

SUNDAY, JAN. 4TH, at 3, PUBLIC CIRCLE
At 6-30 and 8, USUAL SERVICES.
MONDAY, at 3 and 8, USUAL SERVICES.
WEDNESDAY and SATURDAY, at 8,
PUBLIC CIRCLES.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, JAN. 4TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, USUAL SERVICE.
WEDNESDAY, at 8, USUAL SERVICE.

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

SUNDAY, JAN. 4TH, at 2, LYCEUM.
At 3-15, CIRCLE, MR. BOLD.
At 6-30 and 8, MRS. GERSHON.

MONDAY, at 3 and 8, MRS. HIBBERT.
TUESDAY, at 8, CIRCLE, MR. MINNERY.
WEDNESDAY, at 3 and 8, MRS. HARTLEY.
THURSDAY, at 8, MEMBERS' CLASS,
Conducted by Mrs. LEE.

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

SOCIETY ADVERTISEMENTS.

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

SUNDAY, JAN. 4TH, at 2-45 and 6-30,
LYCEUM OPEN SESSIONS.
At 8-15, MISS A. A. BARTON.
TUESDAY, at 8-15, OPEN CIRCLE.
THURSDAY, at 3-15 and 8-15, MISS ADA
TAYLOR.
SATURDAY, at 8, OPEN CIRCLE.
SUNDAY, JAN. 11TH, MR. H. DAVIES.

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, JAN. 4TH, at 11-15 and 7,
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, JAN. 4TH, at 11-15 and 7,
MR. BEAN,
Address and Clairvoyance.
MONDAY, at 8, HEALING CIRCLE.
THURSDAY, at 8, ADDRESS and
CLAIRVOYANCE.

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

SATURDAY, JAN. 3RD, at 7-30, and
SUNDAY, JAN. 4TH, at 11 and 6-30,
MRS. STANDAGE,
Address and Clairvoyance.
SUNDAY, JAN. 11TH, MRS. CLEGHORN.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.

SUNDAY, JAN. 4TH, at 3-30 and 6-30,
MR. HERTZ.
At 8, OPEN CIRCLE.
WEDNESDAY, at 7-45, OPEN CIRCLE.

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

SUNDAY, JAN. 4TH, at 3, LYCEUM.
At 6-30, ADDRESS and CLAIRVOYANCE.
THURSDAY, at 7, USUAL SERVICE.

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, JAN. 4TH, at 6-30,
MR. WHITMARSH, Address.
TUESDAY, at 3, LADIES' MEETING.
THURSDAY, at 8, MRS. KING,
Address and Clairvoyance.
SUNDAY, JAN. 11TH, MR. E. HUNT,
Address. MRS. COOKE, Clairvoyance.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, JAN. 3RD, at 7, and
SUNDAY, JAN. 4TH, at 3 and 6-30,
MR. MORRIS.
SATURDAY and SUNDAY, JAN. 10TH
and 11TH, MR. BERNARD.

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

SUNDAY, JAN. 4TH, at 7,
ADDRESS and CLAIRVOYANCE.
WEDNESDAY, at 7-30, ADDRESS and
CLAIRVOYANCE.

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

SUNDAY, JAN. 4TH, at 11 and 6-30,
MRS. TIMS.
THURSDAY, at 8, MRS. PODMORE.

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

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

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, JAN. 4TH, at 11 and 6-30,
MRS. RUTH DARBY.
THURSDAY, at 3, for MEMBERS.
At 6-30, for Public, MRS. THOMPSON.

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

SUNDAY, JAN. 4TH, at 7,
MR. & MRS. COLEMAN,
Address and Clairvoyance.
WEDNESDAY, at 8, ADDRESS and
CLAIRVOYANCE.

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, JAN. 4TH, at 6-30,
MRS. MELLOY,
Address and Clairvoyance.
CIRCLE follows Service.
MONDAY, at 3, LADIES' OWN, MISS L.
GEORGE.
WEDNESDAY, at 8, SOCIAL.

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

SUNDAY, JAN. 4TH, at 7,
REV. DRAYTON THOMAS.
TUESDAY, at 8, MR. C. ANTEN.
SUNDAY, JAN. 11TH, MR. T. W. ELLA.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, JAN. 4TH, at 11. CIRCLE.
At 6-30, MR. E. KEITH,
Address and Clairvoyance.
MONDAY, at 2-30, LADIES' MEETING.
MRS. F. LANE.
FRIDAY, at 7-30, HEALING CIRCLE.
SATURDAY, at 7-30, MISS GOLDSMITH,
Psychometry.
SUNDAY, JAN. 11TH, MISS WHITE.

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

SUNDAY, JAN. 4TH, at 11 and 7,
USUAL SERVICES.
WEDNESDAY, at 8, USUAL SERVICE
at Shaftesbury Hall, adjoining Bowes
Park Station.
LYCEUM every SUNDAY at 3.

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

FRIDAY, JAN. 2ND, at 7-30,
MR. POTTER.
SUNDAY, JAN. 4TH, at 7,
MR. J. G. POLLARD.
FRIDAY, JAN. 9TH, MR. H. BODDINGTON
SUNDAY, JAN. 11TH, MRS. STOCKWELL
CIRCLE after every SUNDAY Service.

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

SUNDAY, JAN. 4TH, at 11 and 6-30,
USUAL SERVICES.

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

SUNDAY, JAN. 4TH, at 11, OPEN CIRCLE
At 3, LYCEUM.
At 6-45 for 7, MRS. B. PETZ,
Address, Spirit Drawings and Messages
MONDAY, at 3, LADIES' MEETING.
Psychometry.
At 8, MAGNETIC HEALING CIRCLE.
THURSDAY, at 8, OPEN DISCUSSION
GROUP.
FRIDAY, at 8, CLAIRVOYANCE.
SUNDAY, JAN. 11TH, MRS. F. TYLER.

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

SUNDAY, JAN. 4TH, at 6-30,
MRS. ARNOLD,
Address and Clairvoyance.
WEDNESDAY, at 3, CIRCLE.
At 8, MISS L. WHITE,
Address and Clairvoyance.

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

SUNDAY, JAN. 4TH, at 7,
USUAL SERVICE.
THURSDAY, at 8, USUAL SERVICE.

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

SUNDAY, JAN. 4TH, at 11-15, MR.
HOOKEY. At 3, LYCEUM.
At 7, MR. H. BOLTON.
WEDNESDAY, at 8, MR. T. W. ELLA.
SUNDAY, JAN. 11TH, MRS. H. V. PRIOR

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, JAN. 4TH, MR. E. MEADS.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, JAN. 4TH, at 3-15, LYCEUM.
At 6-30, MR. GUY L'ESTRANGE,
Address and Clairvoyance.
WEDNESDAY, at 7-45, MRS. NUTLAND.
THURSDAY, at 3, LADIES' MEETING.
SUNDAY, JAN. 11TH, MR. A. PUNTER.

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

SUNDAY, JAN. 4TH, at 7,
CAPTAIN JACK FROST.
THURSDAY, at 8, MRS. E. EDEY,
Address and Clairvoyance.

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

SUNDAY, JAN. 4TH, at 11-15, PUBLIC
CIRCLE. At 3, LYCEUM.
At 7, MRS. FILLMORE.
TUESDAY, at 3, MRS. RAYNOR.
At 7-30, HEALING CIRCLE.
WEDNESDAY, at 8, DISCUSSION MTG.
THURSDAY, at 8, PUBLIC CIRCLE.
FRIDAY, at 8, MEMBERS' CIRCLE.
SUNDAY, JAN. 11TH, MRS. B. PETZ.

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

SUNDAY, JAN. 4TH, at 3, LYCEUM.
At 7, MR. J. A. CLARK.
MONDAY, at 8, MR. CARTER.
TUESDAY, at 8, MEMBERS ONLY.
WEDNESDAY, at 8, FREE HEALING.
THURSDAY, at 8, PSYCHOMETRY. Silver
Collection.
SUNDAY, JAN. 11TH, MRS. MELLOY.

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

SUNDAY, JAN. 4TH, at 3, LYCEUM.
At 6-30, MRS. LILLY, Address and
Clairvoyance. Silver Collection.
OPEN CIRCLE after Service.
MONDAY, at 8, FREE HEALING.
THURSDAY, at 8, MRS. LEWIS,
Psychometry. Silver Collection.
SATURDAY, JAN. 10TH, XMAS PARTY
and DANCE at SIGDON ROAD SCHOOLS.

Hanwell Spiritualist Church,
120, UXBRIDGE ROAD.

SUNDAY, JAN. 4TH, at 7,
MR. LEONARD.
WEDNESDAY, at 3 and 8, SERVICES.
THURSDAY, at 8, MRS. REDFERN.

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

SUNDAY, JAN. 4TH, at 11 and 7,
USUAL SERVICES.
TUESDAY, at 8, FREE HEALING SERVICE
MR. CUMINGS in attendance.
WEDNESDAY, at 8, USUAL SERVICE.

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

SUNDAY, JAN. 4TH, at 6-30,
MR. PUNTER,
Address and Clairvoyance.
WEDNESDAY, at 8, MR. & MRS.
BILLETTE, Address and Clairvoyance
SUNDAY, JAN. 11TH, MRS. M. MILLS.

Hendon Spiritualist Fellowship,
THE LIBERAL ROOM, 65, BRENT ST.
(opposite "Bell" bus stop).

SUNDAY, JAN. 4TH, at 7,
MISS JOAN PROUD,
Address and Clairvoyance.
SUNDAY, JAN. 11TH, MRS. B. HIRST.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, JAN. 4TH, at 6-45,
MISS FALLOWS.
TUESDAY, at 3, HEALING CIRCLE.
WEDNESDAY, at 3, LADIES' GUILD.
MRS. LADLEY.
At 8, REV. GEO. NASH.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, JAN. 4TH, at 7,
MRS. CROWDER,
Address and Clairvoyance.
THURSDAY, at 3, LADIES' MEETING,
MRS. NUTLAND,
Address and Clairvoyance.
FRIDAY, at 8, MISS LILY THOMAS,
Address and Clairvoyance.
SUNDAY, JAN. 11TH, MR. R. THORNTON
Address and Clairvoyance.

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

SUNDAY, JAN. 4TH, at 3, STUDY GROUP
At 6-45, MISS SEIGENTHALER,
Address and Clairvoyance.
TUESDAY, at 3-15, PSYCHOMETRY.
At 8, HEALING.
THURSDAY, at 7-45, MR. OUSELEY

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

SUNDAY, JAN. 4TH, at 6-30,
MRS. K. WIRDNAM.
MONDAY, at 8, in Small Hall,
MRS. E. M. NEVILLE, Clairvoyance.
THURSDAY, at 8, in Small Hall, OPEN
DEVELOPING CIRCLE, MRS. M. LINES.

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

SUNDAY, JAN. 4TH, at 11-15, CIRCLE.
At 6-30, MISS EVA CLARK,
Address and Clairvoyance.
MONDAY, at 3, LADIES' OWN, MRS.
MELLOY, Address and Clairvoyance.
WEDNESDAY, at 8, MRS. MAUNDER.
FRIDAY, at 8, MEMBERS' DEVELOPING
CIRCLE.

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

SUNDAY, JAN. 4TH, at 11, HEALING
CIRCLE. At 3, LYCEUM.
THURSDAY, at 3 and 8, USUAL SERVICES

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

SUNDAY, JAN. 4TH, at 7,
MRS. C. YOUNG.
WEDNESDAY, at 8, MISS CANNON.

Palmerston Christian Spiritualist Temple
4, PALMERSTON RD., FOREST GATE, E7.

SUNDAY, JAN. 4TH, at 6-30,
MADAME ETHEL PUSTERLA.
TUESDAY, at 3, MRS. GREENWOOD.
WEDNESDAY, at 3, LADIES' MEETING.
THURSDAY, at 8, PUBLIC CIRCLE,
MRS. PRINCE.
SUNDAY, JAN. 11TH, MRS. F. A.
DAUNTON.

Southall Spiritualist Society,
CO-OPERATIVE HALL, KING STREET.

SUNDAY, JAN. 4TH, at 7,
ADDRESS AND CLAIRVOYANCE.
TUESDAY, at 3, LADIES' MEETING, held
at 16, Osterley Park Road.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, JAN. 4TH, at 11-15, OPEN CIR.
At 6-30, MRS. ROWE,
Address and Clairvoyance.

THURSDAY, at 8, OPEN CIRCLE.
SATURDAY, JAN. 17TH, at 5-30,
TEA and SOCIAL.

Members, 6d. Non-Members, 1s.

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

SUNDAY, JAN. 4TH, at 11-30, CIRCLE.
At 7, MRS. F. LANE,
Address and Clairvoyance.

THURSDAY, at 8-15, MRS. A. GREGG,
Address and Clairvoyance.

SUNDAY, JAN. 11TH, MRS. CROWDER.

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

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

SUNDAY, JAN. 4TH, at 11, FORWARD
MOVEMENT.

At 3, LYCEUM OPEN SESSION.

At 6-30, MR. MARESCO MARISINI.

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

THURSDAY, at 8, "THE TEACHER."
SATURDAY, at 7-30, WHIST DRIVE.
SUNDAY, JAN. 11TH, DR. W. J.
VANSTONE.

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

SUNDAY, JAN. 4TH, at 6-30,
MRS. BROWNJOHN.

THURSDAY, at 3 and 8, MRS. MORGAN.
SUNDAY, JAN. 11TH, MISS A. WHITE.

Streatham Christian Spiritualist Church
TUDOR HALL, PINFOLD ROAD
(Adjoining Streatham Library).

SUNDAY, JAN. 4TH, at 11, SERVICE and
CIRCLE.

At 6-30, MR. E. SPENCER,
Address and Clairvoyance.

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

At 8, MRS. RAYFIELD, Address and
Clairvoyance.

Surbiton Christian Spiritualist Church,
MAPLE ROAD, SURBITON.

SUNDAY, JAN. 4TH, at 3,
Address and Psychometry.

At 6-30, MR. STEPHENS,
Address and Clairvoyance.

WEDNESDAY, 3 & 7-30, MRS. GARNER,
Psychometry, Address, Clairvoyance.

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

SUNDAY SERVICES:

Lyceum at 3. Service at 7. After-Circle

JAN. 4.—REV. J. J. WELCH.
JAN. 11.—MRS. YORKE.

The Church of the Spirit,
24A, CHURCH ROAD, CROYDON.

SUNDAY, JAN. 4TH, at 11 and 6-30,
MR. PERCY O. SCHOLEY.

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

SOCIETY ADVERTISEMENTS.

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

SUNDAY, JAN. 4TH, at 11, PUBLIC CIR.
MR. W. E. LONG.

At 6-30, MRS. W. E. FOLL, Address.
Personal Messages and Circle: The
Guides of W. E. LONG.

Wembley Spiritualist Society,
UNION HALL, EALING ROAD, WEMBLEY

SUNDAY, JAN. 4TH, at 6-30,

MRS. THORNTON, Clairvoyance.

SUNDAY, JAN. 11TH, MRS. CAMPBELL.
LYCEUM every SUNDAY at 3.

West Ealing Spiritualist Church,
HESSEL ROAD.

SUNDAY, JAN. 4TH, at 6-30,

MISS FRANCES DAUNTON,

Psychometry.

WEDNESDAY, at 7-45, MRS. C. YOUNG,
Address and Clairvoyance.

Wood Green Christian Spiritualist
Church,

BRADLEY HALL, BRADLEY ROAD,
STATION ROAD.

SUNDAY, JAN. 4TH, at 11-15 and 7,
USUAL SERVICES.

WEDNESDAY, at 8, USUAL SERVICE.
LYCEUM every SUNDAY at 3.

85, LANCASTER GATE, W.2.

SUNDAY, at 7, Address & Clairvoyance
TUESDAY & THURSDAY at 8, Clairvoy-
ance and Psychometry.

By STEPHEN FOSTER.

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Write for Syllabus, or Call.
Phone: Paddington, 2312.
All Are Cordially Invited.

BIRTHS, MARRIAGES AND TRANSITIONS.**IN MEMORIAM.**

Passed to the higher life on Christ-
mas Day, 1926, our darling adopted
daughter, Elsie. Waiting. Never for-
gotten.—N. and A. GRAY, 23, Beauval
Road, Dulwich, S.E.

In memory of Randolph, who passed
to the higher life, Jan. 6th, 1927. "For
our footsteps they are waiting, waiting
on the other side."—MRS. S. HOPE,
129, Raby Street, Moss Side, Man-
chester.

SPEAKERS' OPEN DATES.

MR. J. HEALING HALLIDAY, Trance
and Inspirational Speaker and Message
Bearer, is now booking for 1931.—Ad-
dress 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 Austra-
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Psychometry, Clairvoyance and Ans-
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Healing after lectures. Classes and
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N.W.4. Tel.: Hendon 1888.

H. J. STEABBEN. New session, Mon-
day Private Developing Circle starts
Jan. 19th, at 8. Healing by absent
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50, Upper Gloucester Place, N.W.1.

MARIAN MORETON, Clairvoyant,
Clairaudient, Speaker. At home, Mon-
day 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. Thurs-
day, 3 to 5 p.m. Tea. Phone, Fulham,
0531.—71, Rannoch Road, off Fulham
Palace Road, W.6.

MR. F. ANDERTON-HULME, Psycho-
logist 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 De-
veloping 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, Bays-
water, W.2. Phone, Park, 4375. Ex-
actly opposite Post Office.

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Trance diagnosis by spirit doctor. Clair-
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MRS. HARVEY, Clairvoyant and Psy-
chometrist, 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, Wed-
nesdays and Fridays at 3 and 8, and
Saturdays at 8. Public Sunday services
weekly at 7. The Speaker on Jan. 4th
will be Mr. V. DEACON, from Tasmania,
famous Direct Voice Medium. Address
"What Happens After Death," fol-
lowed by clairvoyance. Phone, Wes-
tern 0265.

MRS. MAYES, 7, Fairmile Avenue,
Gleneagle Road, Streatham, holds
Circles on Sundays at 7, Tuesdays at 8.

MRS. RICHMOND holds Healing Ser-
vice Tuesdays 8. Circle Fridays 8. Mon-
day, Thursday 2-6.—44, Woodman-
sterne Rd., Streatham Vale, S.W.16.

ROBERT DAVIES, Dipl. S.N.U., Clair-
voyant and Psychometrist. At home
11 to 7, Tuesdays and Wednesdays.
Drawing-room Demonstrations, Tues-
day at 8, Wednesdays at 3 and 8.—
Beech House, 83, Cleveland Road, Hr.
Crumpsall, Manchester.

2A, LANARK LODGE (lower door),
Lanark Villas, Maida Vale, Clifton Rd.
bus stop. Meetings Fridays and Satur-
days at 8, Tuesdays, Developing Class.
Saturday, Jan. 10th, MRS. BRUCE.

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SUNDAY, JAN. 4TH, at 10-45, LYCEUM. At 11-30, OPEN CIRCLE. At 3-30 and 6-30, Mrs. KING.

SUNDAY, JAN. 11TH, at 3-30 and 6-30, Madame BISHOP ANDERSON.

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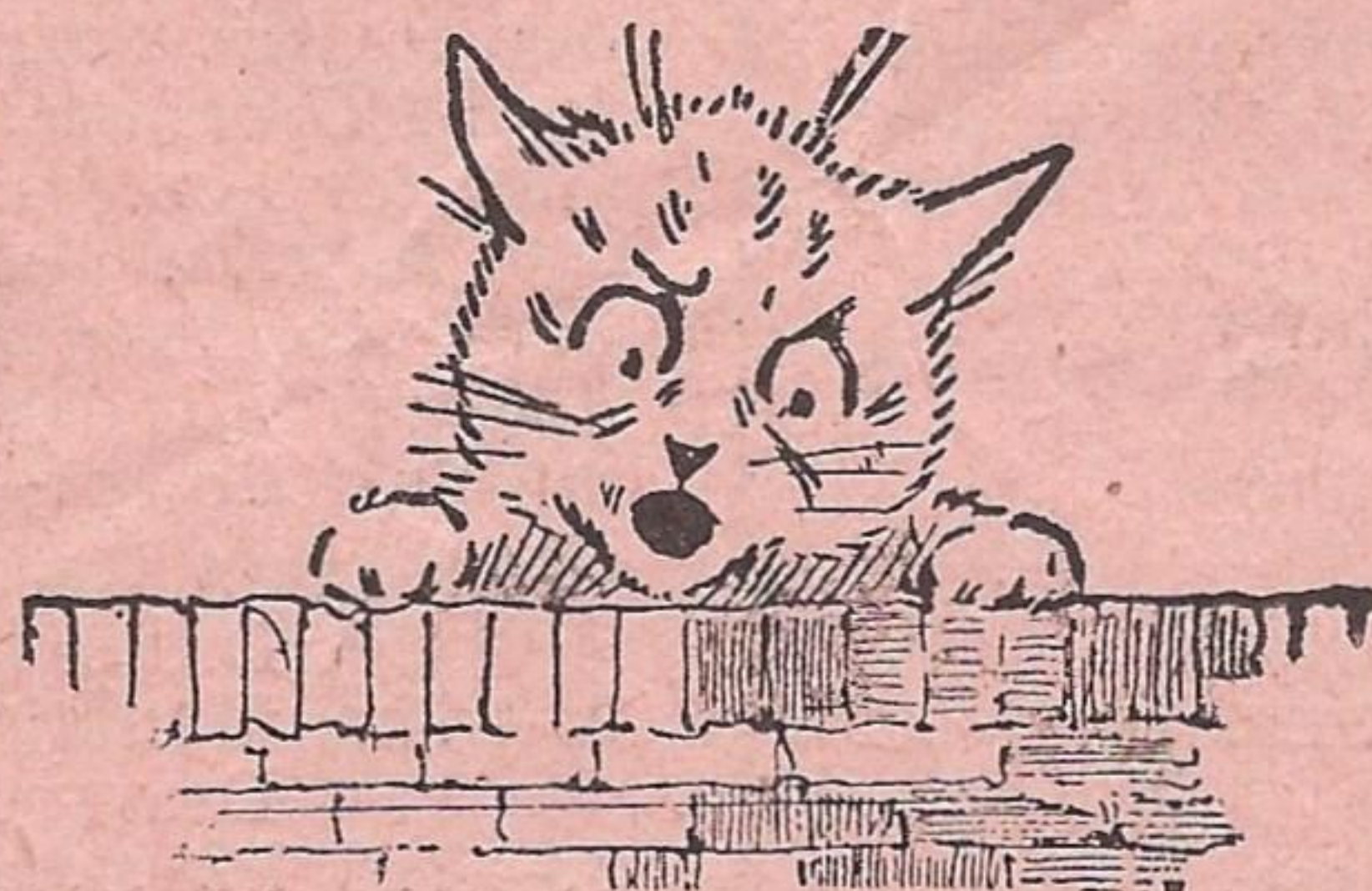
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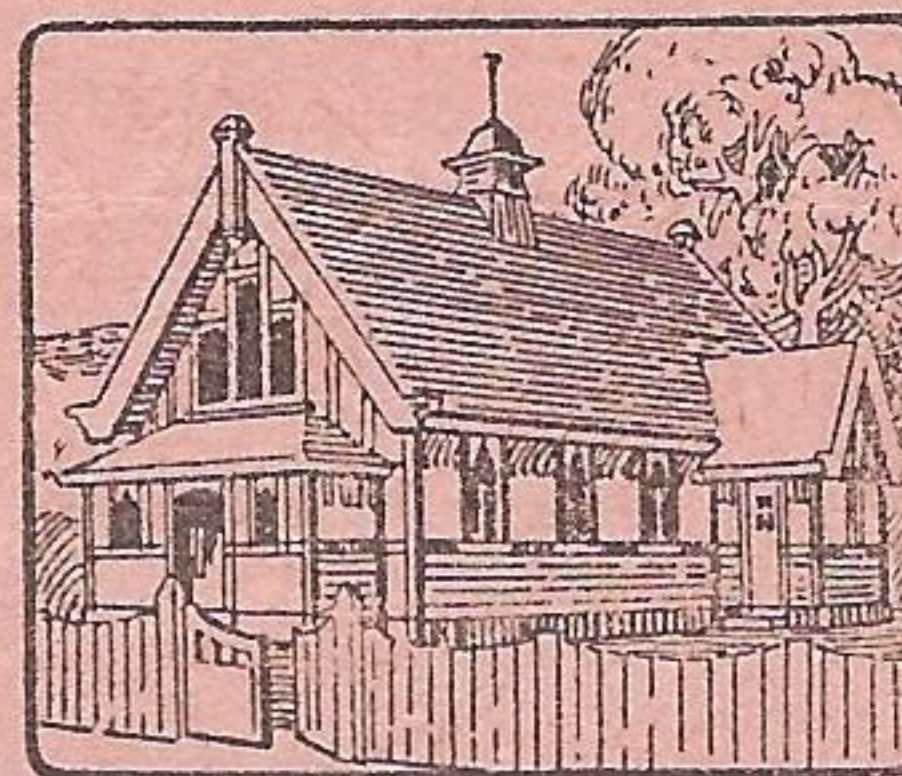
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