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FRIDAY, MARCH 6, 1931.

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FRIDAY, MARCH 6, 1931

PRICE TWOPENCE

THE TEACHINGS OF ISLAM.

THE LIFE AFTER DEATH.

By S. M. HAFFAR, B. Com.

IN AN ADDRESS TO THE MANCHESTER SPIRITUALISTS' LITERARY AND DISCUSSION CLASS.

MY presence to-night amongst you is a sign of the changed times after the great war. Here, probably for the first time, you listen to a Muslim trader from Damascus, who is enjoying the hospitality of your wonderful country, addressing you on "The Teachings of Islam"!

It is a privilege for which I thank you heartily, as I feel keenly the necessity of breaking up all obstructions that prevent the free flow of the Divine inspiration from one people and country to another and the pooling of our experiences. The shrinkage of distances should be the forerunner of a great spiritual revival to save civilisation from collapse.

Religion, in its wider sense, may be described as the mainspring of human conduct. Consciously or unconsciously, we are all influenced by our beliefs. They may help or retard our real progress in proportion to their purity and also to our capacity. Since man was first instructed in Divine truth and his duties explained to him; and in succeeding ages as the knowledge of this truth became obscured, and men lapsed into unbelief, God sent a succession of prophets to proclaim anew the primitive revelation. Muhammad is only the last of these prophets, and the Quran is the last Divine message incorporating all the truths of all preceding sacred books*

In the Quran we have the exact words that were revealed to the Arabian Prophet. In it it is God Himself who speaks, and not Muhammad, who was only God's mouth-piece. "On the substantial authority of this holy book no one has been able to cast a serious doubt," says Bosworth Smith. In fact, a hostile critic like Sir Wm. Muir is compelled to admit "that there is probably in the world no other book which has remained twelve centuries with as pure a text." If you add to this the authentic six books of Traditions you are bound to say with Bosworth Smith in his book "Mohammad and Mohammadanism" that "Islam is the latest and most historical of the great religions of the world."

These six authentic books contain the statement of about 13,000 persons who had spoken with the prophet and seen him, and their accounts were only recorded after a most critical examination. Muslims who looked to their Prophet as their ideal man, and revered him during his life as no other prophet has ever been revered, were naturally led to preserve and repeat his sayings on all subjects. Thus we know to-day more of Muhammad than we can know of anyone else that has ever existed.

I propose to give you first a brief sketch of the life of Muhammad (may the peace of God be on him), so that you may be able to gain a true perspective of the teachings of Islam, viewed with the historic background. I shall then proceed with its fundamental principles, and shall be glad later to answer questions to the best of my ability.

Arabia was startled one day in 610 A.C. by the call of one of its true sons, Muhammad, Iben Abdullah, bidding her forsake idolatry and accept him as the messenger of the one God—Allah. The Arabs knew their man very well. He

belonged to their noblest tribe, Quraish, who were the custodians of their sacred shrine, the Ka'ba.

"He ought to have been loyal to his own ancestral religion," they murmured, "and careful of the interest of his tribe! What becomes of our prestige in Arabia, or of our trade and commerce if Muhammad succeeded in destroying our religion and its centre of attraction to pilgrims and traders?" they wondered. "Was Muhammad bewitched, or has he become mad?" they asked. Yet they said to themselves: He is not a stranger to us. We have known him from a helpless orphan to a shepherd, to a leaguer in defence of the helpless, to a travelling trade agent, and later the beloved husband of the respected wealthy Khadija. Did not she, in admiration for his exceptional qualities, ask his hand in marriage, and Muhammad, though fifteen years her junior, accepted to become her most devoted husband? Further, Mecca had bestowed on Muhammad the significant title, "Al-Ameen," the faithful, for he was never found to tell a lie or be swayed by whim or passion! Then how can we reconcile now his claim to be the mouthpiece of God, the Supreme Creator? Such was the bewilderment of the Meccans when they considered the merits and demerits of this strange fellow citizen. Their judgment was, however, against him. So they tried all means to dissuade Muhammad from his course, but bribes and threats were equally ineffective. Beni Hashim, the family of the Prophet, was put under the ban of ostracism, because it had refused to disown him. But this device, too, failed. To his uncle, Abou Taleb, who was also his guardian, Muhammad said, "Uncle, dear, even if they were to place the sun in my right hand and the moon in my left hand, to turn me from the work I have in my hand, verily will I not pause till the Lord carry my cause to victory, or till I perish therein."

DIVINE MISSION.

How profound was his conviction in his Divine mission, and how patiently and gallantly he carried his cause to victory, will be readily seen in the following brief summary.

Unable to protect his few followers from among his relatives and others, he advised them to take refuge in the Christian land of Abyssinia, and later when he was offered protection by the Arabs of Yethrib, later called Medina, or the City of the Prophet, he sent his persecuted followers there. Like all new movements, the more Muhammad succeeded, the greater was the fury of his enemies, who inflicted all sorts of cruelties on the adherents of the new faith. The climax was reached when the chiefs agreed to commission a party of strong men representing all the clans of Quraish, except the family of the Prophet, to jointly murder him in his bed. Then it would be impossible for Beni Hashim, the Prophet's clan, to attempt revenge! Under Divine guidance Muhammad, however, escaped to Medina, after spending twelve years of preaching Islam mostly in private circles. He had by this time gained some of the best characters among the Meccan chiefs, but he made more in Medina, where the new converts acclaimed Muhammad on his entry as their Divine leader. Islam dates its era from this event called Al-Hijrah, the precise date being June 20th, 622 A.C.

Thirty miles from Medina and 120 miles from Mecca an army of 1,000 Meccans attacked the 313 Muslim defensive force, but in this first battle of Badr the Meccans were defeated. Another great battle was soon forced on the new community at Ohud, 12 miles from Medina and 138 miles from Mecca, but again the Muslims defeated their enemies. The strife, however, virtually ended eight years after the Holy Prophet's flight from Mecca, when the latter city was

*Quran, 98, 2-3.

captured without any bloodshed. Muhammad at the head of an army of ten thousand strong entered triumphantly his native town, but instead of exercising the Arab age-long right of vengeance on his vanquished foe, he granted them a general amnesty. "There is no reproof against you, O Meccans," he says, "God will forgive you, for He is merciful and loving. Go, you are free."

What a grand victory! After twenty years of persecution, suffering and, later, war, when Muhammad finds all his former enemies prostrate under his feet, he so magnanimously forgives them.

The Ka'ba, which had been from time immemorial the object of pilgrimage by all Arabia, was at once purified from the 360 idols standing in it, and sanctified as the first house raised for the worship of God; and as a true son and heir of Ishmael, Muhammad becomes the latest exponent of the monotheistic faith of Abraham that had lingered dimly among the Arabs. The Ka'ba henceforth becomes the centre towards which the Muslims turn five times a day in their prayers, the living symbol of Islamic unity and the destination of tens of thousands of yearly pilgrims from all parts of the globe.

In another two years after the conquest of Mecca, Arabia had either embraced Islam or sworn loyalty to the Prophet. Thus the Arabs during a short period of but 23 years of his mission were transformed into a new nation destined to change the whole history of mankind. What a glorious sight to behold the Arabian Prophet on his last pilgrimage to Mecca addressing 120,000 of his followers on the plain of Mina! Muhammad was truly, as described by a writer in the "Encyclopædia Britannica (11th Edition, Art. "Koran"), "the most successful of all the prophets and religious personalities."

He swept away idolatry, welded the warring tribes of Arabia into one brotherhood. He had stamped out the vices of gambling and infanticide, had raised the status of women, had abolished wine drinking, had checked the horrible customs of polyandry and bigamy and prepared the way for world transformation. The call of Islam, "La Illaha Illa Allah Muhammadun Rasulullah," (there is no God but God, Muhammad is the Apostle of God) resounded with a magic effect not only in Arabia, but in all corners of the known world. That cry is still now soul stirring; it is really world conquering.

Carlyle eloquently described the achievements of this Arabian reformer, when he said in his book "Heroes and Hero Worship": "A poor shepherd people roaming unnoticed in its deserts since the creation of this world: a Hero Prophet was sent down to them with a word they could believe; see the unnoticed becomes world-noticeable, the small has grown world-great; within the century afterwards Arabia is at Granada on this hand, at Delhi on that, glancing with valour and splendour and the light of genius. . . . Arabia shines through lone ages over a great section of the world."

WHAT IS ISLAM?

It is the religion which the Holy Quran teaches as being the natural religion of man (xxxii. 30). It is the religion of all the true prophets of God, in its pristine purity, and its name was expressly given to it in the Quran: "Surely the true religion with God is Islam." It is, therefore, misleading to call it Mohammadanism, implying that Muhammad was the founder of Islam, or suggesting that he holds a position in the theology of his religion similar to that of the founder of Christianity or Buddhism, etc. Muhammad is regarded only as a prophet, coming last in the successions of these noble souls with the last and the most perfect expression of the will of God; as the Holy Quran says: "This day I have perfected to you your religion, and completed my favour on you, and chosen for you Islam as a religion" (v. 3).

Islam means in Arabic primarily "making peace." It also means surrender or submission. Thus its very name reveals its essence and purpose. "Peace! Peace!" is the greeting of a Muslim in this life, and Paradise hereafter is called the abode of peace, where the inmates hear "Peace, Peace" repeated. "Yea, whoever submits himself entirely to God, and he is the doer of good to others, he has his reward from his Lord, and there is no fear for him, nor shall he grieve" (ii. 112). Thus the Quran so beautifully and briefly

expresses the meaning of Islam or submission, and shows the only way to salvation.

Alone among the great religions of the world, it requires its followers to believe in the previous revelations of God to mankind. The Quran says: "And every nation had an apostle" (x. 47). Again: "And there is not a people but a warner has gone among them" (xxxv. 24).

(TO BE CONCLUDED).

THE MENTAL PHENOMENA OF THE SCEPTICAL.

By WILLIAM WEBSTER.

Two events have recently happened which portend great possibilities for Spiritualism. The secret meeting of the Church of England clergymen and Free Church ministers held recently in London is an indication of a desire for the truth. The report of a commission presided over by the Bishop of Southwark to the effect that assent to the Thirty-nine Articles should no longer be demanded of candidates for ordination. A section of the clergy realise that times and conditions have changed since 1571, when the Thirty-nine Articles drawn up by a convocation of archbishops and bishops were ratified.

There is a saying that "the indiscreet run where angels fear to tread." This typifies exactly our present-day critics. Dean Inge has been telling the world that Spiritualism and necromancy belong to the barbarous childhood of the human race. Yet the Rev. Desmond Morse-Boycott a short time ago in the "Daily Sketch" penned the following: "I have been trying to think of one Christian denomination which does not believe in angels, and have failed." It is evidently a case of "when doctors disagree who is to decide?" Well, we know who is in the best position to give a decision: a decision based on knowledge as opposed to faith.

The truth of the matter is that some of these so-called leaders are afflicted with "atavistic minds." They belong to the time when the cardinals refused to look through Galileo's telescope. This type of mind is not confined to the clerical fraternity. The scientific men who would not accept Harvey's proof of the circulation of the blood have their representatives at the present moment. The history of the Spiritualist Movement contains instances where they have denied the truth, and at the same time refused to make any investigation.

Writing in the current issue of "The Church of England Newspaper," the Dean asks why the bishops cannot say bluntly that the Church of England can have nothing to do with Spiritualism. He condemns it as a miserable substitute for religious hope, and says, "If these stories were true they would add new terrors to death. But as they are not true . . ."

Now, as one who has spent a great amount of time and labour in ascertaining the truth, I should have had more confidence in the reliability of the Dean's statement if he had indicated by what steps he had arrived at his conclusion. What amount of unbiassed attention has he devoted to analysing the vast amount of evidence in existence for survival. Has he had any personal experience in either physical or mental phenomena? If he has not taken any of these steps he is no more qualified to pass judgment than plain John Smith.

A miserable substitute for hope, forsooth! The test lies in the fact that to the Spiritualist death is robbed of its terrors, and he can look forward to his transition with equanimity, well knowing that it is the beginning of a new existence. Did not the vision of death as seen by Andrew Jackson Davis cause Richard Hodgson to exclaim, "I can hardly bear to wait."

On the other hand, we know that many good and pious people dread the moment that will sever them from earthly life. The teachings of orthodox faith do not prevent that sense of uncertainty from creeping in. They are not sustained at the final ordeal by that knowledge which is possessed by the Spiritualist who is personally assured of a future existence.

THE IMMANENCE OF GOD.

By A. L. WAREHAM.

THE following message is stated to have been received from Sir A. Conan Doyle by Mrs. and Miss Tweedale at a sitting on Thursday, July 31st, 1930, at 11 a.m.: "We have not to fight the materialism of the scientists, but the materialism of the churches. Let them understand that creeds don't count here. Religious creed is largely an accident of birth."

Yes, there is no doubt that religious creed is largely dependent upon our place of birth and our environment. Born in England of Christian parents, attending Christian churches, chapels and schools, we grow up in an environment of Christian belief, with more or less of Christian practice. We have the great advantages of Christianity, and we are suffering from its faults and limitations. We inherit our religion, with its good points and its bad; and we are taught that it is the one infallible religion, teaching only the truth necessary for salvation.

Other countries and peoples have other religious beliefs also thought by them to be true. Most people remain through life in the faith in which they were brought up. A few come into contact with a different religion, and may adopt it.

Swedenborg, the great seer, visited the spirit spheres near the earth, and he found people retaining their old beliefs, remaining in the same religious sects, attending services in their particular churches and chapels, and going along in much the same way as they were brought up on earth.

The various sects know well the importance of early training, in giving the human mind a particular bias and direction. The first seven to ten years of a child's life are vastly important in deciding its religious beliefs in this life, and to a considerable extent in the after life it may be for hundreds and even thousands of years.

There are many cases of advanced spirits giving beautiful and highly spiritual messages and instruction who retain evidences of their particular sectarian training, and whose teachings are limited and discoloured to some extent thereby. Those who are bound on earth are likely to remain bound in heaven—mentally.

In the Faithist Bible, Oahspe, we are told of the vast religious organisations in the spirit world which are competing for adherents. Each organisation has its head archangel, or god, with an almost perfect system of officials of many degrees and functions. There is one organisation for Jews, one for Christians, one for Mohammedans, one for Buddhists, and so on. Spirits on passing out of the flesh naturally gravitate to their particular sect, and may progress for a considerable time in one or other of these organisations, retaining in a more or less modified form many of the limiting ideas acquired on earth. Contact with spirits of other nations, races and religions tends to break down prejudices and destroy bigotry. Eventually the earnest seeker for truth rises superior to the old sectarian limitations, and qualifies for a purer state and greater enlightenment.

Meanwhile, these organisations of imperfect beings, holding imperfect beliefs, are useful in helping us on earth who are still more imperfect and undeveloped. The strong light of pure truth would be too much for us, and we can best benefit from the help of those who are nearer to ourselves in thought and development. Yet, if we be able, and choose to live the highest possible spiritual life, we shall contact higher spirits than we otherwise should, and rise to higher knowledge of spiritual truths.

THE LIMITATIONS.

Much that we find in our Bible and other books was written under inspiration, and is most valuable, instructive, comforting, helpful and uplifting. But it is a mistake to consider all such as perfect and final. There are the limitations of the medium on both sides of life, the imperfect conditions, and possibly the early bias of the high communicating spirit. There have been the inspired writings of Madame Blavatsky, of Mrs. Eddy, of the Latter Day Saints, of the

Faithists, of Spiritualists and others. All of a more or less mixed character, of varying value, and far from infallible.

In order to receive the greatest possible benefit from inspirational writings, we should bear in mind these detracting influences, endeavour to empty our minds of all prejudice, and to judge the communications by the aid of our knowledge, understanding, intellect, intuition and conscience. There should be no conflict between these faculties, but harmony and satisfaction for the whole spiritual being. Even with the best intentions we may not be able to arrive at a perfectly just conclusion regarding the value and truth of some messages.

Swedenborg gave us much that is of great spiritual worth; but it was marred by the sectarian beliefs of his time and environment. Andrew Jackson Davis was freer from such limitations; but we do not consider his writings infallible and final. Stanton Moses was deeply steeped by training in orthodox Christian doctrine. His "Spirit Teachings" show his gradual emancipation from a great deal of faulty doctrine. But the emancipation was never complete. It seems probable that some of the teaching attributed to "Imperator" was only the best he could do in view of his pupil's state of mind. We should not like to have to think that a fine spirit who had been progressing for two thousand years had retained some ideas which would be unworthy of him. Much the same may be said of the valuable Vale Owen Script. I owe very much indeed to both of these writers, but there are undeniable evidences in both cases of the thought of their particular church which has its organisation in the spirit spheres, as well as on earth, retaining and still teaching by means of sectarian rites and creeds.

Now, while this may be satisfactory to people of their own way of thinking, it is not so to people of other religions, nor to those who are not in harmony with any religious body. To such, Christian rites and dogmas are likely to be obstacles instead of aids. It is a simple fact that to the majority of cultured Japanese, Chinese, Burmese, Indians, Persians and other non-Christians, there is much in Christianity which is absurd. Spiritualism in its purity, however, interests many of them, and does not clash with their culture; it actually harmonises with and explains much of it.

Then we have that remarkable book, "Hafed, Prince of Persia," with its account of the travels of Jesus from his home in Palestine to India and back again. It is most interesting and fascinating. Since the book was written supporting evidence has been discovered in some of the sacred records of Thibet. My friend, Mr. Thomas Fairbairn, wished to produce a great pageant of the life of Jesus, including those travels in the East. It was to have been produced at the Albert Hall, South Kensington, but the late Archbishop Davidson interposed, and succeeded in preventing the pageant. Personally, I should like to believe that the account in "Hafed, Prince of Persia" is true. It is poetical, it is romantic, it supplies a want, it helps to fill a vacuum. Candidly, however, I do not feel that I know.

GOD IS EVERYWHERE.

Again, when I am told that "Imperator" taught that "There is an immeasurable distance between us and God, and that He cannot hear our prayers except through the intermedia of a series of exalted angels," I am sure there is something wrong; such a God is not Infinite, Omnipresent, Omniscient, Almighty, but is finite and limited in place and power, owing his existence to the Almighty, Supreme, Infinite, Eternal Being, Universal Spirit, God. He can be nothing but one of God's children, utterly dependent on Him and on Universal Law.

I know and feel that God, Infinite Spirit, is within and around me; that in Him I live and move and breathe; that I am in the bosom of the Father, and underneath and around me are the everlasting arms. If I go to the uttermost parts of the earth, God is there; if I ascend into heaven, He is there; if I descend into hell, He is there also. God is Spirit, Ether, and fills all space. There is nothing else but Spirit, Ether, unmanifested and manifested, Father and Son, Parent and Child, unseparated and inseparable. For thousands of years past some philosophers and mystics have been realising and teaching this great truth, and now science is proclaiming it,

Do not pass the idea by as a curiosity, but examine it, meditate upon it, pray about it, absorb it, assimilate it. Do not be content with the general lack of thought, and mentally place God at a distance, but accept and realise Him as an ever-present Reality, Universal Being Itself, Law, Life, Love.

Here is an extract from the great writer Ibaney: "God is Living Spirit, revealing Himself in us and in everything around us. He is Living Substance, with all its marvellous transformations, always apparently dying, yet always being infinitely renewed in every part of the immeasurable universe. It is this immensity which overwhelms our minds with its greatness, which cannot be realised. Matter is alive, animated by the vital force which dwells within it, in absolute unity, without separation. Man is divine, the universe is divine, and the Whole, manifested and unmanifested, is God."

A. J. Davis teaches the Omnipresence of God—Father-Mother. Sir Oliver Lodge tells us of the Ether, filling all space continuously. Professor Einstein says there is no vacuum, but that space is solid, and the following is one of the sayings of Jesus, discovered some years ago in Egypt: "Raise the stone, and there thou shalt find me; cleave the wood, and there am I."

NOTE.—Readers should get Frings' "God in the Universe."



THE ORIGIN OF EVIL, SIN AND SUFFERING.

By ALFRED KITSON, Dipl. S.N.U., F.N.S.C., and
Hon. Adviser, B.S.L.U.

(CONCLUDED FROM LAST WEEK.)

THE Biblical story of the Creation, as well as all the others, and the introduction of sin and suffering into the world, is valuable, in so far as it enables us to see the efforts the ancients have made to solve the problem. But it was never intended to be held as sacred. That is a fictitious value theologians have placed upon it, and have made it into a fetish to be worshipped, instead of the opinions of the ancient sages, to be studied and revered.

THE FIRST HUMAN BEINGS.

Having taken a very brief survey of the evolution of the earth from its fiery state up to that condition fit for man to inhabit, let us try to picture the conditions the first human beings would have to contend with. They would find themselves quite defenceless, without any habitation to dwell in except caves. These would also be the lairs of wild animals with which the forests and plains, mountains and glens would abound. Surrounded on every hand with these, and poorly equipped, they had not only to hold their own against these adverse conditions, but to gradually gain the mastery over them.

What powers or attributes do you think they were invested with to enable them to do this? Would it be one of moral and spiritual power, necessary to produce the Golden Age, of which poets have dreamed and bards have sung?

The Golden Age is not past; it is the goal to which humanity is steadily evolving.

The first human beings would be more repugnant to us than is the savage of the wilds of Australia or Central Africa to-day, for they would of necessity be endowed with the greatest possible degree of the animal propensities. Nothing but these propensities would enable them to live. The human cranium or skull found embedded with the remains of wild animals in caves, that point to the pre-glacial period when Northern Europe was covered with ice to a great depth, as set forth in my article on the "Antiquity of Man," prove it.

The animal propensities, as those of you who have studied phrenology will know, look out for self and selfish interests: every man for himself, and the weakest goes to the wall. This is called the law of natural selection. It is the law of Might that ruled. The selfishness we meet

with in every walk of life to-day is a remnant of that savage, barbarous impulse that comes to us from a long line of ancestors. It is the manifestation of that law of Might which has sustained the human race through every form of adversity. Its urge has prompted man to look out for self first, and then those nearest related to him. It is in Selfishness and Ignorance combined that the origin of Evil, with all its train of misery, suffering, and injustice will be found.

I believe that woman, who has long been unjustly accused of bringing sin and suffering into the world, will ultimately be acknowledged as showing the way of deliverance. I believe that it is woman in her sacred office of motherhood, whose warm generous heart and acts of self-denial, is God's instrument to lead His children up the path of progress towards the Golden Age, when Right shall take the place of Might. The world has long boastfully referred to woman as being the weaker vessel, and as such she has been kept in subjection. But spiritually considered, she is the stronger. Her fine intuitive temperament enables her to grasp the problems of social life, and how to solve them. Not much longer will she consent to see her sons reared and trained for cannon fodder. She is awaking from her condition of degradation and servitude. She is more religiously and spiritually athirst than man, and so is more in evidence in all places of worship. She lives nearer the Divine life.

I look upon all efforts that have for their object the upliftment of humanity, whether co-operative, trade unions, temperance, social welfare, political and religious, as the visible working of the Divine Father-Mother God.

As our love of Right unfolds, the things that previously were held to be right and just in our barbaric laws become repellent, and fill us with an urge to have them reformed. Selfishness prompted their enactment, and Ignorance tolerated them at the behest of Might.

"It is a melancholy truth," wrote an author of the last century, "that among the variety of actions which men are daily liable to commit, no less than 160 have been declared by Act of Parliament to be felonies without benefit of clergy; or, in other words, to be crimes which incurred the penalty of capital punishment, that is death." He also adds: "In distinguishing between words often esteemed synonymous, we may remark that actions contrary to precepts of religion are SINS: actions contrary to principles of morals are called VICES, and actions contrary to the laws of the State are called CRIMES. Consistently with this, a SIN is the object of Theology; a VICE, of Ethics; and a CRIME, of Jurisprudence."

Here is startling evidence that the English people are gradually evolving out of their semi-barbaric state, since they have got rid of nearly all those 160 crimes punishable with death. May the day soon dawn when Capital Punishment shall be removed from our Statute Books.

The consciousness of this original savage, selfish state is no justification for continuing in it. Remember that those who are the most selfish and indifferent to the need of suffering humanity are the nearest related to primitive man, while those who labour for "the greatest good of the greatest number," who seek to infuse a juster conception of our relations and duties to each other, and so indicate a higher and grander morality, are the world's redeemers from Selfishness, in which the Origin of Evil is centred, and not in imputed act of disobedience on the part of man and woman in the Garden of Eden.



LOVE is the power that will make all things perfect in your world. Be happy, be peaceful, for no matter what comes it will be for your ultimate benefit.—M. AND H. D.

At the recent annual general meeting of the Kenton Spiritualist Church a large and satisfactory increase in funds and membership was reported. The church has done excellent work since its inception just over two years ago, and is already negotiating for the purchase of a site for its own buildings. Major Milne has been re-elected President, and the majority of the other officers have also been returned without change.

SPIRITUALISTS' NATIONAL UNION.

PRECIS OF GENERAL COUNCIL, HELD IN THE ROOMS OF CARDIFF FIRST NATIONAL SPIRITUALIST CHURCH, ON SATURDAY AND SUNDAY, JAN. 24TH AND 25TH, 1931.

Present: J. B. McIndoe in the chair; A. G. Newton, J. M. Stewart, M. Barbanell, J. Darby, A. H. Jones, E. W. Oaten, Mrs. E. Paling, J. Williamson, and the General Secretary.

On the report that the Spiritualists' Bill had been counted out on its second reading, it was resolved to hold a propaganda meeting at St. Albans, the Member for that city being the only opponent. It was further resolved that in the event of a new General Election to approach the leaders of each political party, and frame recommendations for the churches on the replies received.

Lists of M.P.'s who have not promised to support the Bill to be circulated to churches, and members recommended to approach these M.P.'s for their reason for their non-support.

INTERNATIONAL SPIRITUALIST CONGRESS AT THE HAGUE IN SEPTEMBER.—Arrangements were put forward to invite papers from English writers, and to provide for the attendance of a number of English mediums. Also to organise a party of English delegates and visitors at special rates.

DOYLE MEMORIAL.—Resolved to give all publicity and support to the appeal whilst expressing the view that more support would be forthcoming for a scheme which would seek to establish training homes for young mediums and rest homes for aged workers.

INVITATIONS TO HOLD COUNCIL MEETINGS FOR APRIL NEXT.—Resolved to revive the rotary system for 1932, as an invitation was on hand to hold the January meeting in the northern area. It was resolved to seek invitations for April in the London area, and in the Midlands for October.

As a result of a complaint of churches breaking engagements with speakers, it was resolved to place a motion on the agenda of the A.G.M. dealing with the matter.

The problem of the small church was considered, and it was resolved to refer to a committee to frame rules and regulations by which groups can be recognised or accepted as missions, the minimum requirements to be the presentation of audited accounts to an annual meeting of its supporters, copies of which to be sent to Union and D. C. Secretaries.

NOMINATIONS FOR OFFICE IN UNION.—Fresh regulations were established to secure consent from nominees and dates for withdrawals before circulating final lists to churches and subscribing members.

Six new churches and seven new subscribing members were accepted into affiliation.

DIARY FOR 1932.—Resolved that churches be invited to advertise the place and times of service in the Diary at the rate of two lines for 1/6, additional lines 1/6, maximum space for any one church four lines. Last date for receiving advertisements is April 10th.

CHURCH ADVERTISEMENTS IN THE "NATIONAL SPIRITUALIST."—Resolved to accept church advertisements, place and time of service at the rate of 6d. per line per month (standing matter). District Councils are hereby advised that they may take half or quarter page, gather the advertisements, and secure the discount rates.

A report of special conference with South Wales churches and District Council was presented. It was agreed to make recommendations to the District Council and to send the report to all South Wales churches, and that Mr. A. G. Newton and Mr. Barbanell represent the Union at the District Council Annual Meeting.

GEO. F. BERRY, General Secretary.

It is not in mortal man always to be of spiritual insight. Worldly matters must perforce come uppermost, for the body has to be sustained, because you are placed on the earth to do your best in a proper manner.—M. AND H. D.

A STRIKING PHYSICAL SEANCE.

By W. D. LITCHFIELD.

I FEEL duty bound to give the readers of THE TWO WORLDS an account of a most remarkable seance held recently in the house of Mr. Fred Smedley, Foundry Lane, Belper. Our medium was the well-known Mr. Trevor Davis, of Dowlais, South Wales, who was securely bound with 22 feet of rope, and his thumbs tied by thin cotton. This was inspected by all the sitters, numbering seven, before being placed in the cabinet. The following phenomena occurred:

Materialisation of our arisen friend, Mr. T. F. Smedley, who spoke quite clearly to his dear wife and son. He also sang us his old favourite hymn in the deep bass voice so well known to all of us.

Mrs. Elizabeth Wheeldon, mother of Mr. F. Wheeldon, one of the sitters, clearly materialised in our midst. Again the voice was rendered clearly.

My own dear brother materialised quite clearly and spoke to me. At least fifteen different friends spoke through the trumpet, which was carried around the circle, touching every sitter.

Two messages were written upon a slate, one from a spirit guide, "Red Cloud," to our medium, the other from Mr. Smedley to wife and son.

All the sitters were sprinkled with water. There was no water near the medium, and I had personally searched him before starting the seance.

Mrs. Smedley's necklace was removed from her neck and placed on Mrs. Wheeldon's knee. An electric lamp was covered with a red material and flashed in and out, keeping time with the tune which was being sung at the time.

Beautiful singing through the medium in tenor and bass and the sweet voice of a little girl. The materialising of three different sized hands, which touched most of the sitters. Five of the seven sitters received articles on their knees, carried by the spirit friends from different parts of the room. The guides of two of the sitters who were mediums spoke in the direct voice and made themselves known.

Many other incidents took place, which made the seance the most striking that any of us have ever witnessed. At one time a voice came through the trumpet, saying, "Wesley" (my name). I answered, "Yes, friend." "Take no notice of the anonymous post card received at Xmas. Carry on, and tell the world." This to me was a wonderful test. The other sitters were Mrs. T. F. Smedley, Mr. Fred Smedley, Mr. and Mrs. Fred Wheeldon, Mrs. John Weightman, and Mrs. W. D. Litchfield.

SPIRITUALISTS' DRAMATIC SOCIETY.

ON Saturday, Feb. 14th, the Spiritualists' Dramatic Society made its first public appearance before a large audience at the Century Theatre, Notting Hill, London, in a programme of four one-act plays—"Two Flats and One Key," "Thread o' Scarlet," "A Minuet," and "Leave It to Me." The works chosen gave every opportunity for the members of the caste to display their talent, and it is interesting to note that the performance drew a notice extending to almost half-a-column in "The Era," a weekly journal devoted to dramatic art.

The whole performance displayed good team work, and was thoroughly enjoyed. A very high standard was consistently maintained, and the brave venture of the producer and other officials in booking the Century Theatre proved to be thoroughly justified.

We understand that the society really aims at presenting plays with a Spiritualistic theme, and that in the future several such plays are likely to be seen. One of its aims is to spread the teachings of Spiritualism through the channel of dramatic art, and the recent performance paves the way to a very promising future.

The Spiritualists' Dramatic Society enjoys the patronage of the Duchess of Hamilton and Brandon, Miss Lind-af-Hageby, Mr. Hannen Swaffer and Mr. Robert McAllen.

THIS WORLD AND THE WORLDS BEYOND.

"POWER" AT THE FORTUNE THEATRE.

A LARGE AUDIENCE again gathered in the Fortune Theatre on Sunday evening, Feb. 22nd, to hear "Power," the guide of Mrs. Meurig Morris, lecture on the philosophy of Spiritualism. Mr. Arthur J. Prentice gracefully presided over an excellent meeting.

Mr. Laurence Cowen briefly referred to the relations existing between Judaism and Spiritualism. He had been asked why he (a Jew) was on a Spiritualist platform. The Hebrew Bible, the thought, testified to the continuance of life after death. Its prophets proclaimed communion with the departed, and he claimed that the whole of the revelation that had come to Christianity, both in the Old and New Testament, had come from the Jew.

Mrs. Meurig Morris having passed into trance, "Power" gave the following address. He said:—

To-night I am going to discourse upon "This world and the worlds to come." There are many amongst you who, though believing in religion, cannot conceive of a life beyond death in any definite way. There is no recognition of the fact that the existence beyond the grave is continued in a replica of this world, and is tangible and full of opportunity for the unfoldment of man's spiritual powers. Of course, there are a few who have proved to their own satisfaction that personality does survive.

Let me differentiate between "personality" and "individuality." Personality is that whereby an individual knows another—by characteristics, by mannerisms, by thoughts, and by expressions generally. Individuality, on the other hand, is the expression of the spirit within functioning through various vehicles towards self-consciousness. When the progress of a spirit reaches an advanced state beyond death, personality becomes submerged. You may think that this would be fought against and resented, but we shall see how, as consciousness awakens, you do not fear the submerging of personality.

Remember that it is in exact accordance with the growth of consciousness that man is able to express the fuller power of God. As he progresses into higher states of evolution he gradually changes until he is quite different from what he used to be. Individuality becomes more manifest. Personality fades away. Individuality has become self-consciousness, and so the spirit man sees indeed the works of the spirit. He sees that there must be no selfishness; he understands that the path of life leads upward. The master, Jesus, was a spirit whose incarnation was intended to help men on earth in this way. In the world's history a number of souls have been shown to similarly incarnate, and to help mankind forward by their great power of love.

Space and time do not exist beyond death in the sense that you understand them here. It is wise to make this clear after having described the spiritual world as a replica of this. As to the religion of the lower spirit planes, you find the orthodox and narrow are still orthodox and narrow. You will find large communities believing themselves still as they used to be, doing that which they did on earth. It is not until this narrowness is crushed out that real progress can be made.

Family relationships do not always exist beyond earth. Unless a spirit has a soul body that can gravitate to the place where those it loves now live, they will not meet in the beyond. Marriage, unless congenial and maintained in perfect harmony, is not binding. Love is the keynote of all thought emanation from mankind's various teachers. Love and selflessness go hand in hand. In the great beyond these are in harmony and touch with one another. Thus your earth is but a preparatory school.

There is one force, one power—it depends on you as to whether your life makes for good or destruction. Do you not remember how through hate, through envy and greed, you had war, and gained from it only poverty and distress. You may not want to accept the truth, but it was brought

about by man, and man alone. It was an example of cause and effect.

I would repeat a story to you: Once, in the long ago, there was a Prince sore wounded in battle, and on the threshold of death. He called to him a sage, saying, "Sir, canst thou tell me which is the greater, Destiny or Exertion?" The sage answered not. "Tell me," the Prince continued, "which is the greater of these two?" The sage replied, "Exertion than Destiny is the greater, for it is by exertion, by striving and by willing that we are able to overcome our bodies, and pass into the field of Light and of Power."



TRANSITION OF MR. W. R. BRAILEY.

AS BRIEFLY ANNOUNCED last week, Mr. Ronald Brailey, the well-known clairvoyant, passed behind the veil on Saturday morning, Feb. 21st, after three days' illness. He had been in failing health for several years, but continued his work to the end. His last public appearance was at the Wembley Spiritualist Church on Jan. 9th, on which occasion he was heard to say, "This will be my last public engagement."

Mr. Brailey's connection with Spiritualism dates back to 1892, when residence in Luton brought him in contact with a lady medium who gave him convincing evidence of his father's presence and of the fact of human survival. This so impressed him that he and his wife began sitting at home. It was quickly revealed to him that they both possessed psychic powers, which were steadily unfolded.

On the advice of his guides he moved to Walthamstow, where he was told there was a great spiritual work for him to do. In 1894 Mr. and Mrs. Brailey, with a few friends, including Mr. James Grant, founded the "East London Spiritualist Association" at Stratford, and for nine years did very useful spadework. In 1903 they removed to the West End, where Mr. Brailey used his mediumship professionally, doing both public and private work. His trance addresses at this time were both sound and spiritually instructive, while his clairvoyance was very evidential. He was much sought after in the provinces as well as in London, and conducted many extensive provincial tours. In 1927 his health began to give way, and he was unable to travel, but his public work in London and the suburbs was continued.

THE FUNERAL.

The last rites were performed by his old friend and fellow-medium, Mr. Alfred Vout Peters, and were both impressive and beautiful. It was Mr. Peters' first funeral service, and those present were deeply affected by the manner in which he expressed their indebtedness to the physical body and the glory of the spirit life which was to follow. The power of the spiritual world was very appreciably manifest, and Mr. Brailey's presence was made visible to Mr. Peters at the end of the service.



WISDOM alone is true ambition's aim,
Wisdom the source of virtue, and of fame,
Obtained with labour, for mankind employed,
And then, when most you share it, best enjoyed.

—W. WHITEHEAD.

YOU rule your destiny to a certain extent, but not to your mode of leaving the mundane plane.

BARRY.—The annual general meeting was held on Feb. 11th. Mr. C. B. Taylor was re-elected President, Mrs. Salisbury Treasurer, and Mr. E. J. Taylor Secretary, making the latter's thirteenth year of office.

THE PLATFORM GUIDE.—Last week we published the Platform Guide of Spiritualist Churches and meeting rooms, and would esteem it a favour if Church Secretaries and District officials would kindly advise us of alterations, either in the addresses or times of services in the Churches under their care. The Guide is published periodically, and it is our hope to make it as complete and accurate as possible.

NEWSY NOTES.

IS THIS SO?

What do they do at after-circles? "A Critic" writes: "They are usually pat on-the-back meetings. They have long sermons by controls, which, far from making one happier, raise the question as to whether, after all, life is worth living. Hardly any time is ever left for clairvoyance and evidential messages, but the evening service is simply repeated all over again." Is this so?

DEVELOPMENT.

There are scores of Developing Circles scattered over this country, but only a very small number are developing mediums. Nevertheless, what this Movement BADLY wants is mediums. If we had good mediums, half our other problems would disappear. It is really a matter which should be seriously considered by Societies. In a very large number of cases the people who are running Developing Classes are not mediumistic themselves, and often understand little about mediumship. They are elected so easily. I know of quite a dozen Developing Classes which have been sitting for years, but which have never yet hatched anything. Really, it is a very serious matter.

CHAPLIN'S PHILOSOPHY.

Poor Charlie Chaplin—the one man who can make the whole world laugh—has been so much interviewed by newspaper reporters since he came to England that, if he were not a comedian who sees and smiles at life's lighter side, he would long ago have fled the country in tears. I have read scores of interviews with Charlie—and wondered. "Life is my religion," he said in one of these. "I do not feel the need of any other. I am not concerned with what happens after death, but I do fear its approach. I want to live forever. I find that life is very interesting, if only people would meet the changing conditions and go with them. It is so much better to go with the change. . . . As I grow older I find it better to go with the tide." Thus Charlie Chaplin in 1931.

COLVILLE.

The above sentiment struck me as familiar, and, on looking it up, I found that Mr. W. J. Colville, most eccentric of all mediums, had said something very similar thirty years ago. Colville, by the way, was a most eccentric fellow, as those who knew him will testify. If you were an ordinary sensitive sort of person, you needed endless courage to venture forth in public with him I believe, so loudly did he talk, even when discussing the most personal matters. He was a man who did not care two straws for the opinions of this world.

TOPSY!

Is not this a strange world, my masters, when you find men so far removed from one another as Charlie Chaplin and W. J. Colville in agreement? No two temperaments could have been more different. Truly, the world does seem topsy-turvy at times (TOPSY-turvy, as a great deal of mediumship shows you, in more senses than one.)

THE CLERGY AND SPIRITUALISM.

When I happened, two weeks ago, to point out in this column that the present active interest in Spiritualism amongst the clergy was no recent development, but actually the result of long standing pressure, I received a letter from the Rev. Charles L. Tweedale, suggesting that I was mistaken. "I doubt whether anybody at the meeting at All Souls' recently ever heard of the names you mention," Mr. Tweedale wrote. "All honour to them as men 'crying in the wilderness,' but they were not the cause of the recent manifestation of interest." Mr. Tweedale claims that it was he who gave the parsons the lead.

MINISTERS WHO FOUGHT.

Now I am inclined to differ with Mr. Tweedale, whose work I am fully acquainted with, and hold in much admira-

tion. He has probably done as much inside the Church as the Rev. Vale Owen has done outside. He has worthily followed in the footsteps of his predecessors—a glorious, encouraging band, who never ceased to agitate for an investigation into Spiritualism by the Church. What Mr. Tweedale fails to see in the history of Spiritualism is this very long line of supporting clergy and ministers, extending from the very birth of the Movement right up to the present day. Spiritualism has never in its history lacked ministers and clergymen who have enthusiastically pressed upon the cleric the necessity of studying the subject.

SUSPENDED MINISTERS.

Scores of ministers have been cruelly treated by the Church because of their belief in Spiritualism. For example, Spiritualism in Plymouth owes more than it knows to the work of the Rev. C. Ware, who many years ago was a Methodist minister in the town. The Rev. C. Ware was suspended from the Church because of his belief in Spiritualism. When turned out, he founded the "Free Spiritualists' Society of Plymouth," which very quickly justified its existence by doing good work in the town. Mr. Ware was a much better Spiritualist than he was a Methodist minister.

AT MACCLESFIELD.

[Similar work was done at one time by the Rev. Adam Rushton at Macclesfield, who was a Unitarian clergyman who sacrificed all his former convictions and conducted the services in the Macclesfield Spiritualist Church for years. Then, of course, there was the Rev. J. M. Peebles, formerly an American clergyman, whose work and addresses created great interest on both sides of the Atlantic, and the Rev. Stainton Moses. Who amongst us remembers the work of Rev. C. Maurice Davies, D.D., of John Page Hopps, who published a monthly journal, of F. R. Haweis and Archdeacon Colley, who twice introduced the subject at the Church Congress. But the list goes on endlessly, and would fill dozens of paragraphs.

CONVERTING THE COUNTRY.

Mr. Hannen Swaffer often makes the claim that if we had ten mediums of the type of Mrs. Estelle Roberts we could convert the country to Spiritualism in a few months. I asked Mr. Swaffer the other day how he would set about the job. "It would not be difficult," he said. "We would arrive as a rule ten minutes before our big propaganda meetings are due to begin, and would bring the medium with us. She would not know who was going to be in the audience. We would take the largest halls in each big centre, and if the local papers said she was a fraud I would say 'Prove it!' They could take verbatim reports of the clairvoyance, and then see where she got it from. It would be a gradual process, but we would soon change the thought of the country. I could get it done." Of course, what we want are the mediums.

NOT SO EASILY.

It is all very well to say that Spiritualism has NOT failed because it has planted itself in so many different countries, and has grown along material lines, but it is the work of Spiritualism—not its strength—that matters. "Spiritualism has NOT failed," says Mr. J. B. McIndoe. Neither has it succeeded. It has still, for instance, to conquer the slums. Ghastly revelations of life in the slums are given by Mr. Hugh Redwood, the night Editor of a great London newspaper, in his book, "God in the Slums" (Hodder & Stoughton, 2s. 6d.), which I advise you to read, because it shows you how much work has still to be done. No one can say that Spiritualism has succeeded until the slums have been cleared. No one need boast about the greatness of Spiritualism till the scores of other evils have been swept away. And then, most likely, there will be other work to do. The principles for which this Movement stands are not fulfilled so easily. They will not be realised in a day, or perhaps in a century, but much has been done.

OBSERVER.

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FRIDAY, MARCH 6, 1931.

RANDOM THOUGHTS ON CONSCIOUSNESS.

A VERY KEEN investigator of Spiritualism, writing as far back as 1863, was bold enough to say that "Whilst the demonstration of the existence of discarnate spirits can only be received through certain special constituted persons, yet the spiritual universe is freely open to every individual soul, and it depends upon the will of every such soul whether spiritual aid shall be availed of at all, and, if availed of, what kind it shall be."

In the light of modern investigations and the facts of psychical experience, such a statement has probably a deeper meaning than even the writer expected. Quite recently we quoted the remark of Sir Oliver Lodge, that "Matter is inert in itself." It is something which is "moved," and whose motion we can direct. The implication is that we (the human family) are merely centres of energy who act through our physical bodies during the time we are associated with them. In a general sense we call this period of our association with matter "life," but all psychic investigation goes to show that it is only a department of our life, and probably a very small fragment of it.

Most Spiritualists to-day are familiar with the conception that only a portion of our consciousness is at any time in association with matter—that we are greater beings than man has ever dreamed of, and that what is called our "personality" (namely, that which is manifest) is but at the most a mere segment of the circle of our being. F. W. H. Myers, in his wonderful book, "Human Personality," goes so far as to suggest that consciousness cannot cease to operate; that it is, in fact, continuous, and that sleep is but an alternation of personality. He draws the deduction that in addition to our waking life there is a sleep life. He puts forward, as an hypothesis, the idea that the incidents of our sleep life may be associated in a train of consciousness as surely as are the incidents of our waking life. Our last waking memory of any particular day is linked in close association with the first memory of the following morning, giving a stream of "waking consciousness," but in the same manner our last sensations before waking this morning will be linked with our first associations on falling asleep to-night, and may also form a continuous chain of memory relating to another plane of existence, so that each of us is, so to speak, a Dr. Jekyll and a Mr. Hyde: the more worthy of these characters being the one of the sleep life, and the least worthy that of the waking life. But if it is possible even hypothetically to sub-divide consciousness into two sections, then there is no reason why further sub-divisions should not take place, until the memories of our waking life on earth form but a very infinitesimal part of our whole activities.

Within the confines of a short article it is, of course impossible to carry the problem very far. It is rather our province merely to state it. Sir Oliver Lodge has said that "our association with matter may be a mere accident,"

and it is certain that such association is only for a very limited period, but he also claims that our real life—our real self—never is and never will be material. Part of our cosmic activity consists in being related for a limited time to a physical world, during which period of experience it becomes our task to move matter about, to exercise some direction, control, and discrimination over it. The care of our bodies and the provision of those things essential for our health and well-being seem to occupy the majority of our time and the whole of our mind, but in reality this may not be so.

If these conceptions have any validity, then it would seem that when death takes place, and we cease to have any link with earth, that part of ourselves which formerly was engaged in controlling and directing physical matter becomes united with the remainder of ourselves; with that larger self of which our manifested personality has been merely a fragment. Such a consideration may help us to understand in part the difficulties which communicators have in conveying to us concrete evidences of their identity. It may be that an individual, finding himself free of the body, finds his physical consciousness allied with or united to the larger self, of which such personality was but a fragment; and in order that he may give concrete evidence of his continued existence, it would be necessary to isolate the physically manifested portion of his consciousness from the greater bulk of his real self. In the difficulty of segregating this part of his consciousness from the greater whole, we might well find an explanation of the many complexities which arise in our attempts at communication with discarnate entities. It may well be difficult, when the personal segment of the whole consciousness becomes active, to inhibit portions of the remainder of the consciousness flowing through. On the other hand, it may be very, very difficult to so exactly partition the consciousness that the whole of the memories associated with earth shall be included in the segment which is trying to make itself manifest. The problem is a very complex one, and difficult to express in simple and understandable form.

But, to return to earth again, there are those who are capable to a more or less degree of bringing back into the waking life part of their conscious experiences during the period of sleep. Such an individual, we believe, was the late R. J. Lees, whose sleep life was as real to him as his waking life. He repeatedly set his mind on meeting, during his sleep hours, certain discarnate entities, and resolved to discuss with them problems which perplexed him, and on waking next morning brought back the memory not only of the discussions, but of the persons with whom he had discussed them. Again, in Mr. J. W. Dunne's "Experiment with Time," we find a case in which a man makes up his mind before going to sleep that he will gain access during sleep to certain information which normally he is cut off from, and Mr. Dunne claims he had no difficulty during his sleep hours in attaining a degree of pre-vision which is simply unthinkable in connection with our physical consciousness. Incidents which were to happen weeks and months ahead were revealed to him, and he was enabled to record them immediately on waking. Such incidents as these give us seriously to think. Our consciousness is a greater thing than we have even dreamed, and although psychical investigation and Spiritualistic investigation have thrown a good deal of light upon problems which a century ago were hidden within a sealed book, it is still true that we have scarcely turned the first page of that book, and we doubt not that in a century hence men will still feel that they but stand on the threshold of a universe vaster than their ancestors ever dreamed of.

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For this purpose all things were created, to progress on to beauty and light forever.—M. AND H. D.

BE in harmony with your own soul, and Nature will reveal to you her secrets.—FRANK SPEAIGHT.

LIFE is a mission. Every other definition of life is false, and leads all who accept it astray. Religion, science, philosophy, though still at variance upon many points, all agree in this—that every existence is an aim.—MAZZINI.

CURRENT TOPICS.

BISHOP AND RABBI.

An excellent sign of the broader spirit of toleration which is abroad is instanced in Manchester. Dr. Guy Warman, Bishop of Manchester, heard that Dr. J. H. Hearst, Chief Rabbi of the British Empire, was to spend a few days in the city, and expressed a wish to pay his respects to the leader of orthodox British Jewry. An invitation was at once extended to him, and the Bishop and the Rabbi met over a cup of tea for a couple of hours, and exchanged views on spiritual matters, and compared experiences. This is the sort of incident which heightens the respect of the man in the street for the leaders of religious bodies, and is a sign of the growing spirit of tolerance which is everywhere becoming apparent. The old idea that any particular sect was specially favoured of God, or possessed the sole right of entry into the Kingdom of Heaven, is gradually dying. As long as men are differently constituted and differently trained, it will be impossible for men to all think alike on the details of life, but it is none the less apparent that on the broad issues and principles of life all men are agreed. It is a great pity that the leaders of all the great religious systems of the world cannot meet regularly, for despite the differences which exist between them, we believe that the points which they hold in common are greater than are generally imagined, and are certainly more important than the points on which they differ.

WE ALL BELIEVE IN GOODNESS AND SERVICE.

There are even a number of Spiritualists who imagine that the system of ethics and philosophy cherished by them is something which is opposed to the ethics and philosophy of other bodies; yet when they are examined it will be found that whether a man be Catholic, Anglican, or a member of one of the dissenting bodies, when broad principles are concerned there is a mass of general agreement which is surprising. The days of creedal formality are largely gone, and the best men in all denominations believe in honesty, in service to one's fellows, in paying twenty shillings to the pound, in speaking truthfully, in being faithful to one's word, and in an attitude of kindness towards all his dependents, even to the lesser animals. Men of all denominations believe in God, however they may picture Him; in a future life; in rewards and punishments hereafter; and in the fact that effects are dependent upon causes as well in the spiritual as in the physical world. They believe in love, honour, wisdom, beauty and truth, and though they all may be conscious of how far humanity may fall below the ideals humanity holds, they are agreed that continual striving is the only way to overcome such weaknesses and failures. Even in every system of morality and ethics the same principles are cherished, for though ethics may say nothing about God, yet they imply an ascending scale of evolution leading up to an ideal.

SUNDAY OBSERVANCE.

A great deal of agitation has been centred round the administration of the Sunday Observance Act, and it is undoubtedly true that a very great deal of hardship is being inflicted upon a number of charitable institutions by the ban which has been placed on the opening of Sunday cinemas. There are, of course, a large number of individuals who imagine that the only possible way of life is their particular way, and many people are anxious to coerce others into conforming with their own narrow conceptions. If there is one thing that a man of backbone rebels against, it is being compelled to do that which is against his own convictions because someone else thinks it right. Too often the thing which is banned is the very thing one wants to do; and we have a great deal of sympathy with the statement of Dean Weldon, who claimed that: "A rigid Sunday cannot be imposed on the poor if it is not equally imposed upon the rich. People who can afford the expense of a motor car ought not to use them on

Sundays for driving about the country, if, at the same time, they claim to debar the mass of the people from all relaxation and recreation on the Sabbath." He believed "it was selfish that Christians should think only of Christians, and not of people who might not be regular worshippers at all." That is well said, for it is undoubtedly true that more than sixty per cent. of the people of this country have no interest in any church whatever, and regard the ancient Sunday Observance laws as a reflection upon their judgment as well as a fetter upon their freedom.

THESE FETTERS ENCOURAGE BAD PRACTICES.

The laws of some centuries ago compelled attendance at Church upon everyone in the country, and those laws, we believe, still exist on the Statute Book. The laws which are now being invoked do not compel attendance at Church, but they restrict the liberties of others to use Sunday in accordance with their own convictions, and we do not hesitate to say that the restrictions placed upon the public are producing the opposite effect to that which was intended. One has but to walk up and down the main streets of our big provincial cities, or wander into the side streets, to see a great deal of horse-play, indiscretion, and often worse things; and we venture to suggest that people would be far better off, and the life of our cities considerably cleaner, if the people who indulge in such horse-play were assembled in decent halls listening to good music, or some form of entertaining programme, which would keep them better employed. The closing of the cinemas does not compel people to attend places of public worship, and the quicker an alternative to walking the streets is provided, the better.

THE DIVINING ROD.

Considerable interest is being taken in a peasant girl in Italy who has barely reached her twenties, and who has been using the divining rod for the purpose of locating old tombs. She uses a "V" shaped elm twig, sharply pointed where the two joints meet. Suddenly the twig twists in her hands, and she plants her heel where the rod has pointed. Then the diggers come, and after two days they find a tomb just where she had located it. The work is going on every day at Capena, some thirty miles north-east of Rome. Nothing of any great value has yet been discovered, and for the present interest is centred around the supposed gifts of the simple woman.

STRANGE SENSATIONS.

Her own story is a simple one. She tells how she used to suffer from nervous shocks in the fields. No doctor was able to find anything wrong with her. One day near Grosseto she saw a water diviner at work. "Let me try," she said, and borrowed his divining rod. She proved to be expert at the job. Her specialities, however, are metal and mineral divining. "If there is metal under me," she says, "I have a sort of electric shock, but if it is gaseous ground with petrol fumes, then I feel faint." Considerable interest is being aroused by the experiments.

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A PLEA FOR TRUTH, WITH GREATER KNOWLEDGE AND UNDERSTANDING.

As a simple investigator, may I ask from those better informed than myself enlightenment on the following:—

1. The Christian Church teaches that a man must be born again, or he cannot enter the kingdom of heaven.
2. That nothing corruptible, i.e., mortal or material, can enter the kingdom of God.
3. In the Apostles' Creed, resurrection of the body, etc.
4. At the last trump all men rise again, etc.

How is this compatible with the fact that "Christ was crucified on the cross, his mortal body was pierced by the sword, that his blood flowed therefrom and sank into the ground, i.e., corrupted matter, and he rose again on the third day."

Again, the resurrection of the body, which rises at the last trump, etc., clearly indicates that the body lies in the earth until the last trump, whereas Christ said to the thief on the cross, "This day [not at some future day] shalt thou be with me in Paradise."

One would be greatly relieved to have a clear explanation of these contradictions. The Spiritualist theory of the immediate resurrection of the spiritual body on its release from the mortal body appears to the ordinary intellect much more compatible with Christ's words of "This day shalt thou enter Paradise with me."

Again, there is reason in the contention that man when born is a dual personality; i.e., the real ego is the mind, memory and character of the mortal man, which leaves the mortal body at its dissolution, and still persists, while the shell of the mortal body, having served its purpose, returns to its natural elements, and thus carries out the twelfth chapter of Eccles.: "Then shall the dust return to the earth as it was, and the spirit unto God who gave it," and so literally carrying out Christ's saying, "This day shalt thou be with me in Paradise."

Further, this seems to be in consonance with all nature around us—the immature bird in its shell comes forth at its appointed time, the butterfly from the caterpillar, etc., even as a child leaves the womb of its mother, and after it has served its allotted task in three score years and ten casts off its mortal shell and "returns to the earth as it was, and the spirit unto God who gave it."

Sir Oliver Lodge and other great scientists tell us that it is impossible to destroy anything. You may crush granite to powder, it simply takes on another form; burn paper, and it becomes phosphates; blow the smoke from a burning cigar, it disappears from the mortal eye, but it is still there. And so one wants more enlightenment.—W. T. OVERSBY

BRADFORD DISTRICT COMMITTEE.

THE annual general meeting of the Bradford District Committee was held at Birstall National Spiritualist Church on Saturday, Feb. 14th, when Mr. Williamson, the President, occupied the chair. The meeting was opened with prayer and spirit communication.

The minutes of the last A.G.M. were read and accepted, and the roll call was responded to by 14 churches, represented by 21 delegates, 9 associates and 4 officers.

An invitation was read from the Halifax District Committee extending an invitation to a united Secretaries' rally, and was accepted. The balance sheet was accepted, the auditors giving a very favourable report. Two notices of motion were subsequently discussed at great length, but both were heavily defeated. Five new associates were then nominated, and one new member confirmed. The following officers were elected: Mr. Slater (President), Mr. Greenwood (Vice-President), Mr. Mayes (Treasurer), Mr. F. Leng (Secretary and Y.D.C. Representative).

A propaganda meeting was held in the Birstall Church in the evening, and was well attended.

OPENING OF A NEW ORGAN.

THE Warrington National Spiritualist Church have just installed a new pipe organ which adds to the appearance of the church, and will do much to improve the services. The instrument is nicely proportioned to the building, is a three-manual with pedals, in an artistic walnut case, is neat and dignified in appearance, is of excellent tone, and, while not new, has been thoroughly overhauled and brought up to date.

On Wednesday, Feb. 25th, the organ was officially opened by Mr. E. W. Oaten, who gave a short address dealing with the value of music in worship. Mr. Sydney Dell, A.R.C.O., presided at the instrument, and gave a number of selections which exhibited the range of effects possible to the instrument. Mr. T. H. Banner contributed a number of excellent pianoforte solos, and Mr. William Gregory's fine bass voice was heard to advantage in half-a-dozen solos.

The organ has been installed by Mr. Levi Richardson, who was good enough to provide the artistes.

On Sunday, March 1st, a special dedication service was conducted by Mr. Ernest Keeling, of Liverpool, when very successful services were held.

MANCHESTER DISTRICT COMMITTEE.

THE annual meeting of the above was held on Saturday Feb. 21st, at the Manchester Society of Spiritualists, Mas-kell Street, when a record gathering of delegates and associates attended. In the absence of Mr. C. E. Timms (President), the chair was occupied by Mr. W. N. Platt (Vice-President), who called the meeting to order with a hymn, after which the Secretary read the minutes of the previous meeting, which were passed. Correspondence was read from Mr. Timms, who declined nomination, owing to inability of hearing, also Mrs. Ashton, who was ill. The Secretary was instructed to write Mr. Timms and Mrs. Ashton letters of sympathy and thanks for their past labours. It was decided to appoint a fraternal delegate to the Manchester and Salford Lyceum District Council. The Treasurer's report and balance sheet were well received, and showed a very healthy balance. The following officers were elected:—President, Mr. W. N. Platt; vice-president, Mr. J. Bell; secretary, Mr. W. E. Bentley; treasurer, Mr. F. Brewer; fraternal delegate, Mr. W. N. Platt; Lancashire District Council, Mr. Bell and Mr. Brewer; Executive Council, Mesdames Ashton and Meakin, Messrs. J. Jackson, T. Connor, and Ashworth; auditors and credentials officer, Messrs. Bradley and Kirk. Our best thanks were tendered to the Manchester Society for their very kind hospitality.—W. E. BENTLEY.

EVOLUTION.

CREATION calleth. Life was, and God was. God thought in His own, and man was. Great yearning came from the heart of man to God, man stirred in his sleep, and energy was born and covered the earth. God smiled, and light came. The earth and the mountains were cold, and the trees were born. The trees were lonely, God laughed, and the sun was born. He sent the birds, and they rejoiced, and sang, and caught the holy melody. Earth took up the refrain and expanded, and life burst forth. God's heart warmed towards man, and love was born, and it blossomed o'er the earth, and the flowers burst forth into glorious response. God breathed, and the perfume came, and every living thing rejoiced in the sweet cadence of holy birth. Thy little day must pass, and mystic night must come, and in the hallowed morn shalt thou see the eternal path before thee.—Through MRS. ROBOTOM.

KEEP smiling along your pathway, and you will find it strewn with God's eternal flowers of love and beauty.

WE become wiser by adversity; prosperity destroys our appreciation of the right.—SENECA.

CORRESPONDENCE.

"A VISION."

SIR,—The vision that has been given to A.S.W. is a good example of the manner in which truth is being revealed to the world at the present time. The interpretation is as follows: Half of the human race is busily engaged in opposing and nullifying the efforts of the other half, the consequence being that the result is negative. Man, with his gaze rivetted on the earth, and with his whole attention directed towards the material and transient, passes through life heedless of the things of spirit. The tunnel is the black future that lies immediately ahead. There is no way out except by the path that leads upward into the sunlight. Man must turn to spirit if he wishes to find a remedy for and a solution of the difficulties which are threatening to overwhelm him.

JOHN F. KAHL.

SPIRITUALISM AND OCCULTISM.

SIR,—Mr. W. Kenyon Rogers, Hon. Sec. of the Letchworth Spiritualist Church, in his letter to you, published in your issue of the 6th inst., refers to the seeming aversion with which the Theosophists he has met regard Spiritualist phenomena, and asks if any of your readers could explain their attitude towards Spiritualism.

The explanation seems to me quite a simple one. The fact is that the "average" Theosophist is as much acquainted with Modern Spiritualism as the "average" Spiritualist is with the aims and meaning of Theosophy.

As regards the Theosophists' conception of Spiritualism one has to bear in mind two things: First, that they are as a whole students of occult philosophy, and have mainly concentrated their researches on the power of thought and the control which it can exercise over the body and other material objects having but little or no actual experience of Spiritualist phenomena.

Secondly, that their theoretical knowledge of Spiritualism has in almost every case been gathered from the references made to it in the books of the earlier Theosophical writers, as, for instance, Madame Blavatsky, A. P. Sinnett, and W. Q. Judge.

These references were in many cases distinctly opposed to the Spiritualist belief that we can communicate with our friends on the other side. The suggestion made by these writers was that the alleged spirit conversations were, with very few exceptions, conducted by disintegrating human astral shells, which for a time, at any rate, retained the memory and consciousness of the spirits they had formerly ensheathed, now on their flight or progression to higher spiritual spheres.

Other objections touched upon by the same writers and which the present-day Theosophist still raises when discussing Spiritualist phenomena, is that trance, unless exercised with great care and wisdom, is morally and physically dangerous to the medium; that communications from the other side are often commonplace or of a frivolous nature; that spirit teachings are seldom of a very high standard, and that much superstition and credulity is attached to certain alleged phenomena.

It must be understood, however, that Theosophists are not by any means unfriendly or antagonistic to Spiritualists. What they feel about the matter is that it is THEY who are on the right path, and that the Spiritualists are merely wasting their time with astral phenomena, instead of developing their personal spiritual attributes, and trying to get into touch with the higher spiritual spheres.

Personally, I do not see that there can be any antagonism between Theosophy, as representing the study of the occult powers of the soul and its projection into the higher spheres, and Spiritualism, as representing the study of phenomena originating in those spheres, and its manifestation through mediums on to the physical plane. To my mind, the outstanding features of the one dovetail perfectly into the gaps left open by the other, so that the two form in fact one complete whole.

In conclusion, I should like to add that modern Theosophical authors have written in a very appreciative manner

of the spade work done by Spiritualists in their fight against materialism, and have been the first to acknowledge that for this reason alone no one has more cause to be grateful to the Spiritualists than the Theosophists themselves.

R. E. BROUGHTON.

SPIRITUALISM AND OCCULTISM.

SIR,—The contents of Mr. Kenyon Rogers' letter occasion no surprise to those who have given time and thought to the questions he has raised. The whole solution lies in the psychology of Theosophy and in its presentation.

Theosophy claims to be "divine wisdom," and—make no mistake about it—truths uttered in its name and by those pronounced to be its founders, must not be the subject of adverse criticism except outside the movement.

It is only natural that a sense of superiority must creep in, since Theosophy comes from such a high source, even no less personages than the masters of wisdom, and if they say karma, reincarnation, schemes of evolution, rounds, chains, globes, races, sub-kingdoms of nature, etc., are true, then Theosophists must needs accept. It is very difficult in such an atmosphere as this for any one individual member to refute this authority merely on the grounds of Spiritualistic evidence, especially when these masters of wisdom, their pupils, Madam Blavatsky and others, do whatever they can to discredit and keep people off such a subject.

Members of the Theosophical Society study the same text books among themselves, hence they cannot but reiterate the same old answers to questions.

The contempt, conscious or unconscious, on the part of some members for Spiritualism is explainable in many ways. We would ask Mr. Jones to study the book, "The Mahatma Letters to A. P. Sinnett," transcribed by A. T. Barker, and published by T. Fisher Unwin Ltd.

On page 47 Mr. Jones will be told "why it is deemed supremely difficult, if not utterly impossible, for pure disembodied spirits to communicate with men through mediums or Phantomsophy." Again, on page 48: "In that world we find but unconscious, self-acting, ex-human machines, souls in their transition state, whose dormant faculties and individuality lie as a butterfly in its chrysalis, and Spiritualists would yet have them talk sense." From this has originated the idea amongst Theosophists that the entities with whom Spiritualists commune are but the shells of the departed, and the latter are in Devachan.

The attitude of one of these wise ones in the book in connection with women, the general trend of anti-Spiritualism, and the way in which certain human personalities are pulled to pieces, is a matter for the reader to ponder over when pronouncing judgment upon such high officials of the hierarchy. It is high time the ideas put forward by these individuals were seriously challenged.

After probing the matter it will be found as history testifies, that an ideal or ideals have been grafted on to a personality or personalities, and succeeding generations have added to the original their own emotional and mental veneration, and human nature being what it is, keeps the real truth veiled.

Mr. Jones can, therefore, we believe, remain content in the thought that Spiritualists have their fingers on one of the mainsprings of life, and that the methods of Spiritualism, not Theosophy, have convinced, and will be the means of convincing hard-headed men of science of the truths behind physical manifestation.

CONAN and NELLIE J. SHAW.



NEVER, O God, to be afraid to love,
 Since out of love comes every lovely thing;
 To find new courage fallen at my feet,
 A flaming feather from an angel's wing;
 To know the merciful, high-hearted dreams
 Born to all men that cleanse and make them whole;
 To take the gifts of life with fearless hands,
 And when I give, to give with all my soul.

—ANONYMOUS.

SOCIETY ADVERTISEMENTS.**Manchester Central Spiritualist Church**
5, PARSONAGE, BLACKFRIARS STREET

SUNDAY, MAR. 8TH, at 11, DEVOTIONAL MEETING.

At 6-30, REV. W. J. ERWOOD, U.S.A.,
At Ardwick Picture Theatre.
MONDAY, at 8, SERVICE.WEDNESDAY, at 8, F. EDWIN MONKS,
Esq., Member of the National Secular
Society, "What Free Thought Stands
For."

SILVER COLLECTION at all Meetings.

Manchester Society of Spiritualists,
38, MASKELL STREET.SUNDAY, MAR. 8TH, at 10-30, LYCEUM.
At 6-30, REV. W. J. ERWOOD (U.S.A.)
at Ardwick Picture Theatre.MONDAY, at 8, MRS. GRATTAGE.
TUESDAY, at 8, WHIST DRIVE, 6d.
WEDNESDAY, at 3 and 8, MR. PILKING-
TON.FRIDAY, at 8-30, RE-OPENING OF
DISCUSSION CLASS.
SUNDAY, MAR. 15TH, MR. H. DAVIES.**Collyhurst National Spiritualist Church**
COLLYHURST ST., MANCHESTER.SUNDAY, MAR. 8TH, at 10-30, LYCEUM.
At 3, 6-30 and 8, MR. SHIPLEY.
MONDAY, at 3 and 8, MRS. HIGSON.WEDNESDAY, at 3 and 8, MRS. REECE.
SUNDAY, MAR. 15TH, LYCEUM OPEN
SESSION.**Longsight National Spiritualist Society**
SHEPLEY STREET (opposite Pit
Entrance, King's Theatre).SUNDAY, MAR. 8TH, at 2-30, LYCEUM.
At 6-30 and 8, MR. E. PILKINGTON.MONDAY, at 8, OPEN CIRCLE for
HEALING and CLAIRVOYANCE.
TUESDAY, at 8, MRS. BENSON.
THURSDAY, at 8, MRS. L. E. BOOTH.
SATURDAY, at 8, OPEN CIRCLE.**Miles Platting Progressive Sp. Church,**
COGLAN STREET, LODGE STREET.SUNDAY, MAR. 8TH, at 3, CIRCLE.
At 6-30 and 8, MR. COOK.
MONDAY, at 3 and 8, MRS. SHEPHERD.
WEDNESDAY and SATURDAY, at 8,
PUBLIC CIRCLES.THURSDAY, at 3 and 8, MRS. MORGAN.
SUNDAY, MAR. 15TH, MR. BRADY.**Moss Side Progressive Lyceum Church**
Above 64A, GT. WESTERN STREET.SUNDAY, MAR. 8TH, at 2-45, LYCEUM.
At 6-30 & 8-15, MR. WAINWRIGHT.TUESDAY, at 8-15, OPEN CIRCLE.
THURSDAY, at 3-15 & 8-15, MRS. BAKER
SATURDAY, at 8-15, OPEN CIRCLE.
SUNDAY, MAR. 15TH, MR. AND MRS.
HARRIS, of Chester.**Moston Spiritualist Church and Lyceum**
CHURCH LANE, MOSTON.SUNDAY, MAR. 8TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.At 6-30, CHURCH ANNIVERSARY
SERVICE, MR. MINNERY.
Special Musical Items.
WEDNESDAY, at 8, MISS ELLIOTT.**Salford Central Spiritualist Church,**
ST. PHILIP'S PLACE, CHAPEL STREET.SUNDAY, MAR. 8TH, at 2, LYCEUM.
At 3-15, CIRCLE, MR. BOLD.
At 6-30 and 8, MR. KNOTT.MONDAY, at 8, MRS. WOLFENDALE.
TUESDAY, at 8, CIRCLE, MR. MINNERY.
WEDNESDAY, at 8, MRS. ENTWISTLE.
THURSDAY, at 8, MEMBERS' CLASS,
Conducted by MRS. LEE.
SUNDAY, MAR. 15TH, MR. RIDGWAY.Every SATURDAY, at 7-30, SOCIAL, 1/3
Refreshments included.**SOCIETY ADVERTISEMENTS.****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, MAR. 8TH, at 11-15 and 7,
MRS. A. HAYWARD,

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, MAR. 8TH, at 11-15 and 7,
MRS. PODMORE,

Address and Clairvoyance.

MONDAY at 8, HEALING CIRCLE.

THURSDAY, at 8, ADDRESS and
CLAIRVOYANCE.**Dover Spiritualist Church,**
CANNON HALL (Entrance Market St.).SATURDAY, MAR. 7TH, at 7-30, and
SUNDAY, MAR. 8TH at 11 and 6-30,
MRS. MAUNDER,

Address and Clairvoyance.

SUNDAY, MAR. 15TH, MRS. E. CLARKE.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.SUNDAY, MAR. 8TH, at 3-30 and 6-30,
MISS J. M. MCKAY.

At 8, OPEN CIRCLE.

WEDNESDAY, at 7-45, OPEN CIRCLE.

Isle of Wight.
Ryde National Spiritualist Church,
BELVEDERE HALL, BELVEDERE STREETSUNDAY MAR. 8TH at 3, LYCEUM.
At 6-30, SERVICE.

Address and Clairvoyance.

THURSDAY, at 7, USUAL SERVICE.

Kenton Spiritualist Church,
NORTHWICK PARK HALL.Stations: Northwick Park (Met.) and
Kenton (Bakerloo).FRIDAY, MAR. 6TH, at 7-30,
PROPAGANDA MEETING.SUNDAY, MAR. 8TH, at 6-30,
MISS E. CLARK,

Address and Clairvoyance.

THURSDAY, at 8, MRS. MEURIG MORRIS
Address and Clairvoyance.

SUNDAY, MAR. 15TH, MRS. HOLLOWAY

SOCIETY ADVERTISEMENTS.**Ramsgate National Spiritualist Church**
CHATHAM STREET, RAMSGATE.SATURDAY, MAR. 7TH, at 7, and
SUNDAY, MAR. 8TH, at 3 and 6-30,
MISS J. PROUD.SATURDAY and SUNDAY, MAR. 14TH
and 15TH, MR. BARKER.**Richmond Spiritualist Church,**
(THE FREE CHURCH)
ORMOND ROAD, RICHMOND, SURREY.SUNDAY, MAR. 8TH, at 7,
MRS. NELLIE MELLODY.WEDNESDAY, at 7-30, MRS. HOLLOWAY
SUNDAY, MAR. 15TH, MME. DE BEAURE-
PAIRE, Trance Address.**Southend Spiritualist Church,**
Corner of HILDAVILLE DRIVE and
WESTBOROUGH ROAD, WESTCLIFFE
(near Chalkwell Park).SUNDAY, MAR. 8TH, at 11 and 6-30,
MRS. RUTH DARBY.

THURSDAY, at 8, MRS. B. STOCK.

Sutton Spiritualist Society,
CO-OPERATIVE HALL, BENCHILL STREET.SUNDAY, MAR. 8TH, at 6-30,
MRS. FILLMORE,Address and Clairvoyance.
SUNDAY, MAR. 15TH, MRS. BEAUMONT-
SIGALL, Address and Clairvoyance.**Worthing Spiritualist Church,**
GRAFTON ROAD.SUNDAY, MAR. 8TH, at 11 and 6-30,
MR. A. G. KIRBY.

THURSDAY, at 3, MEMBERS ONLY.

At 6-30, for Public, MRS. E. THOMPSON

Barking Christian Spiritualist Church
MUNICIPAL RESTAURANT,
EAST STREET, BARKING.SUNDAY MAR. 8TH, at 6-30,
MRS. WILLIAMS.

CIRCLE follows Service.

MONDAY, at 3, LADIES' OWN, MRS.
TUFFNELL.

WEDNESDAY, at 8, MRS. FILLMORE.

Battersea Spiritualist Church,
BENNERLEY HALL, BENNERLEY ROAD
NORTHCOTE ROAD, BATTERSEA.
(Affiliated to S.N.U.)SUNDAY, MAR. 8TH, at 11,
MRS. H. V. PRIOR, Address, Clairvoyce.

At 3, LYCEUM.

At 6-30, MISS L. THOMAS, Address
and Clairvoyance.On MONDAY, MAR. 9TH, at 2-30, MR.
JONES will attend to diagnose and give
treatment and advice on health and
dietetics.THURSDAY, at 8, Public Clairvoyance
Meeting by MRS. EDWARDS.**Battersea Christian Spiritualist Church**
UNITY HALL, FALCON GROVE, FALCON
ROAD (Nt. Clapham Junc. Station).SUNDAY, MAR. 8TH, at 11, CIRCLE.
At 6-30, ADDRESS and CLAIRVOYANCE.MONDAY, at 2-30, LADIES' MEETING,
MRS. MORRIS.

FRIDAY, at 7-30, HEALING CIRCLE.

SATURDAY, at 7-30, MRS. LANE,
Psychometry.

SUNDAY, MAR. 15TH, MRS. H. V. PRIOR

**Bowes Park and Palmer's Green
Spiritualist Church,**
SHAFTESBURY HALL, BOWES PARK.SUNDAY, MAR. 8TH at 11, SERVICE.
At 7, MRS. E. CLEMENTS.WEDNESDAY, at 8, MRS. TIMMS,
at Shaftesbury Hall, adjoining Bowes
Park Station.

LYCEUM every SUNDAY at 3.

SOCIETY ADVERTISEMENTS.

Bounds Green Christian Spiritualist Church,

CANNING HALL, CANNING CRESCENT, HIGH ROAD, WOOD GREEN.

SUNDAY, MAR. 8TH, at 7, MR. G. POLLARD.

SUNDAY, MAR. 15TH, MRS. S. D. KENT.

Brixton Spiritual Brotherhood Church
STOCKWELL PARK ROAD, BRIXTON.

SUNDAY, MAR. 8TH at 11-15, SERVICE. At 3, LYCEUM.

At 7, Mrs. M. E. HARVEY, Address and Clairvoyance.

MONDAY, at 7-30, LADIES' PUBLIC CIR.

TUESDAY, at 8, MEMBERS' CIRCLE.

THURSDAY, 7 to 8-15, PUBLIC HEALING CIRCLE. At 8-30, PUBLIC CIRCLE.

SUNDAY, MAR. 15TH, MRS. A. GREGG.

Brixton Psycho. Society,

2, ESKDALE VILLAS, MOSTYN RD, SW9. President: MR. A. M. RICHARDS.

SUNDAY, MAR. 8TH, at 7, MR. HOLLIER. MAR. 15TH, at 7, Mrs. E. A. RAYFIELD.

MAR. 22ND, at 7, Mrs. G. RICHMOND.

MONDAYS, at 8, Developing Circle, Mrs. PETERS.

TUESDAYS, at 8, Healing Circle, Mrs. PENROSE.

WEDNESDAYS, at 8, Open Circle *MR. C. H. CLARK.

THURSDAYS, at 8, Sacred Circle, *MR. C. H. CLARK.

*During the absence of MR. RICHARDS.

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

FRIDAY, MAR. 6TH; at 7-30, Mrs. G. ELLIOTT.

SUNDAY, MAR. 8TH, at 7, MR. T. E. CORKHILL.

FRIDAY, MAR. 13TH, Mrs. HOLLOWAY.

SUNDAY, MAR. 15TH, Mrs. E. HINES. CIRCLE after every SUNDAY Service.

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

SUNDAY, MAR. 8TH, at 11, MR. ELLA.

At 6-45, MR. BURTEENSHAW.

WEDNESDAY, at 7-45, Mrs. J. HAMMERTON.

Clapham Spiritualist Church,

Opposite CLAPHAM NORTH STATION, BEDFORD ROAD, CLAPHAM, S.W.4.

SUNDAY, MAR. 8TH, at 11, OPEN CIR. At 3, LYCEUM.

At 6-45 for 7, MR. C. G. BOTHAM, Address and Clairvoyance.

MONDAY, at 3, LADIES' MEETING—Psychometry.

At 8, Magnetic Healing Circle.

THURSDAY, at 8, OPEN DISCUSSION GROUP. Subject, "Intuition."

FRIDAY, at 8, Mrs. V. CROXFORD, Clairvoyance.

SUNDAY, MAR. 15TH, MR. AND Mrs. ROBINSON.

Crouch End Spiritualist Society,

44, COLERIDGE RD., CROUCH END, N.8

SUNDAY, MAR. 8TH, at 7, MR. M. GITTLESON.

After-Circle follows Service.

THURSDAY, at 3, MEETING. At 8, Mrs. F. SUTTON.

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

SUNDAY, MAR. 8TH at 6-30, MR. E. KEITH,

Address and Clairvoyance.

WEDNESDAY, at 3, CIRCLE.

At 8, Mrs. WILLIAM EDWARDS.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, MAR. 8TH, at 3-15, LYCEUM. At 6-30, REV. GEORGE COLE.

WEDNESDAY, at 7-45, REV. G. COLE, Clairvoyance.

THURSDAY, at 8, LADIES' MEETING. SUNDAY MAR. 15TH, Mrs. V. CROXFORD

Ealing Spiritualist Church,

8, BAKER'S LANE, BROADWAY, EALING

SUNDAY, MAR. 8TH, at 11-15, MR. LEONARD. At 3, LYCEUM.

At 7, MR. P. SCHOLEY. WEDNESDAY, at 8, MR. J. F. KAHL.

SUNDAY, MAR. 15TH, MR. LEONARD and Mrs. BOLAM.

The Spiritualist Fellowship

(KENTISH TOWN), "THIRTEEN," MORTIMER TERRACE, HIGHGATE ROAD. Cars 7, 15, 25, Gordon House Stop).

Sundays at 7, Thursdays at 3 and 8 SUNDAY and THURSDAY, MAR. 8TH and 12TH, "THE TEACHER."

SUNDAY, MAR. 15TH, MR. J. G. COATES

Finchley Spiritual Mission,

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

SUNDAY, MAR. 8TH, at 7, Mrs. VIOLET REDFERN,

Address and Clairvoyance.

THURSDAY, at 8, Mrs. E. A. RAYFIELD, Psychometry.

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

SUNDAY, MAR. 8TH, at 11-15, PUBLIC CIRCLE. At 3 LYCEUM.

At 7 Mrs. BLACK-HILL. TUESDAY, at 3, Mrs. PRINCE. At 7-30, HEALING CIRCLE.

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

FRIDAY, at 8, MEMBERS' CIRCLE. SUNDAY, MAR. 15TH, Mrs. F. LANE.

Forest Gate Spiritualist Church,

108, FIELD ROAD (3rd Turning out of Forest Lane from Forest Gate Station), 108 Side Entrance for Church.

SUNDAYS at 6-30, Address and Clairvoyance (and After Circle).

MONDAYS at 3, Ladies' Meeting. At 8, Healing Circle. Open to all.

WEDNESDAYS, at 8, Address and Phenomena.

Fulham Spiritualist Society,

12, LETTICE STREET, PARSON'S GREEN

SUNDAY, MAR. 8TH at 7, Mrs. WORTHINGTON.

CIRCLE, 11-30. LYCEUM, 3.

THURSDAY, at 8, MISS L. GEORGE.

SUNDAY, MAR. 15TH, MR. R. BODDINGTON.

Hackney Spiritualist Church,

240A, AMHURST ROAD, N.16.

SUNDAY, MAR. 8TH, at 3, LYCEUM. At 7, Mrs. CROWDER.

MONDAY, at 8, CLAIRVOYANCE. TUESDAY, at 8, MEMBERS ONLY.

WEDNESDAY, at 8, FREE HEALING. THURSDAY, at 8, PSYCHOMETRY. Silver Collection.

SUNDAY, MAR. 15TH, Mrs. MAUNDER.

Hanwell Spiritualist Church,

120, UXBRIDGE ROAD.

SUNDAY, MAR. 8TH, at 7, USUAL SERVICE.

WEDNESDAY, at 3, and THURSDAY, at 8 USUAL SERVICES.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, MAR. 8TH, at 3, LYCEUM. At 6-30, Mrs. GOLDS. Address and Clairvoyance.

Open Circle after Service.

MONDAY, at 8, Free Healing by Appointment.

THURSDAY, at 8, DISCUSSION. Subject, "Bible Studies in Relation to Spiritualism."

SUNDAY, MAR. 15TH, Mrs. KENNEDY

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

SUNDAY MAR. 8TH, at 11, SERVICE. At 7, MR. BARKER.

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

WEDNESDAY, at 8, Mrs. CHESTERMAN

Harrow Spiritualist Society,

GREENHILL HALL, STATION ROAD, HARROW-ON-THE-HILL.

SUNDAY, MAR. 8TH, at 6-30, MR. T. W. ELLA, Address.

WEDNESDAY, at 8, MR. DEARNLEY SERGEANT, Address and Clairvoyance.

SUNDAY MAR. 15TH, MR. P. SCHOLEY, Address.

Hendon Spiritualist Fellowship,

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

SUNDAY, MAR. 8TH at 7, MR. H. J. STEABBEN,

Address and Clairvoyance.

SUNDAY, MAR. 15TH, Mrs. REDFERN, Address and Clairvoyance.

Hounslow National Spiritualist Church
WHITTON ROAD.

SUNDAY, MAR. 8TH, at 3, LYCEUM. At 6-30, Mrs. CALWAY.

TUESDAY, at 7-45, MR. A. CLAYTON, the Blind Seer.

WEDNESDAY, at 3, LADIES' GUILD, Mrs MAUNDER, Healing Circle.

Hounslow Spiritual Mission,

CORNER of DOUGLAS ROAD, HANWORTH ROAD (op. Congregational Church).

SUNDAY, MAR. 8TH, at 6-45, MISS HERBERT.

TUESDAY, at 3, HEALING SERVICE. WEDNESDAY, at 3 (LADIES' GUILD) and 8, Mrs. C. YOUNG.

Ilford Psychical Research Society,

CLEMENTS ROAD, ILFORD.

SUNDAY, MAR. 8TH, at 7, MR. HORACE LEAF,

Address and Clairvoyance.

THURSDAY, at 3, LADIES' MEETING—Mrs. MOTE, Address & Clairvoyance.

FRIDAY, at 8, Mrs. NUTLAND Address and Clairvoyance.

SUNDAY, MAR. 15TH, at 7, Miss MARY MILLS, Address & Clairvoyance.

Independent Spiritualist Church,

NEW MORRIS HALL, BEDFORD ROAD, CLAPHAM, N.

SATURDAY, MAR. 7TH, BIRTHDAY TEA and SOCIAL, at 6 p.m.

SUNDAY, MAR. 8TH, at 3-15 and 6-45, ANNIVERSARY SERVICES.

TUESDAY, at 3-15, PSYCHOMETRY. At 8, HEALING.

THURSDAY, at 7-45, MR. D. SERJEANT

SUNDAY, MAR. 15TH, Mrs. M. LINES.

FOR SALE Cottage Organ in good condition. Suitable for small hall. £3 or near offer.—Springbank, St. Leonards Road Surbiton,

SOCIETY ADVERTISEMENTS.

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

SUNDAY, MAR. 8TH, at 6-30,
MR. THOMAS WYATT.
MONDAY, at 8, in Small Hall, MRS. A.
PATTERSON, Clairvoyance.
THURSDAY, at 8, in Small Hall, OPEN
CIRCLE, MRS. M. LINES.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, MAR. 8TH, at 11,
MR. GILHESPIE.
At 3, LYCEUM.
At 6-30, MR. PAYNE, Address and
Clairvoyance.
SUNDAY, MAR. 15TH, MISS L. THOMAS.

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

SUNDAY, MAR. 8TH, at 11-15, CIRCLE.
At 6-30, MR. JOHN H. SHARPE, of
Birmingham.

Address and Clairvoyance.
MONDAY, at 3, LADIES' OWN, MRS. K.
FILMORE, Address and Clairvoyance.
WEDNESDAY, at 8, MR. A. CLAYTON,
the Blind Medium, Address and Clair-
voyance.
FRIDAY, at 8, MEMBERS' DEVELOPING
CIRCLE.

**Little Hford Christian Spiritualist
Church,**

THIRD AVENUE, MANOR PARK, E.12.

SUNDAY, MAR. 8TH at 3, LYCEUM.
At 7, MR. STANLEY JUSTICE.
MONDAY, at 3, MRS. SELE.
TUESDAY, at 8, HEALING SERVICE.
WEDNESDAY, at 8, MR. J. G. POLLARD.
MONDAY, MAR. 16TH, at 3, CIRCLES.
TEA at 5-30. SOCIAL EVENING at 8.
GOOD FRIDAY, CIRCLES at 3, followed
by TEA and SOCIAL EVENING. All
welcome.

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

SUNDAY, MAR. 8TH, at 11, HEALING
CIRCLE. At 3, LYCEUM.
At 6-30, MRS. M. LINES.
THURSDAY, at 3, LADIES' MEETING,
MISS V. THORNDICK.
At 8, MRS. M. CROWDER.
SUNDAY, MAR. 15TH, MR. J. POLLARD.

**New Southgate National Spiritualist
Church,**

ADULT SCHOOL HALL, PALMER'S ROAD

SUNDAY, MAR. 8TH, at 7,
MRS. CLEGHORN.
WEDNESDAY, at 8, MR. BILLETTE and
MISS MARRIOTT.
SUNDAY, MAR. 15TH, MRS. W. EDWARDS

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

SUNDAY, MAR. 8TH, at 6-30,
MRS. E. A. RAYFIELD.
TUESDAY, at 3, MRS. GREENWOOD.
WEDNESDAY, at 3, LADIES' MEETING,
MRS. YORKE.
THURSDAY, at 8, MR. G. DUNMORE.
SUNDAY, MAR. 15TH, MISS MADDISON.

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

SUNDAY, MAR. 8TH, at 11-15, OPEN
CIRCLE.
At 6-30, MRS. HOLLOWAY,
Address and Clairvoyance.
THURSDAY, at 8, OPEN CIRCLE.

LADY SITTER for small private circle.
Some experience. Residing easy dis-
tance Morden Tube Station. Letters to
79, Windermere Avenue, S.W.19.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, MAR. 8TH, at 7,
MR. WILKINSON,
Address and Clairvoyance.
TUESDAY, at 3, LADIES' MEETING, held
at 16, Osterley Park Road.
SUNDAY, MAR. 15TH, MR. WICKS.

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

SUNDAY, MAR. 8TH at 11-30, OPEN CIR.
At 7, MRS. B. STOCK.
Address and Clairvoyance.
THURSDAY, at 8-15, MRS. E. EDEY.
Address and Clairvoyance.
SUNDAY, MAR. 15TH, MRS. NEVILLE.

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, MAR. 8TH, at 11,
MR. STEVENSON.
At 3, LYCEUM.
At 6-30, ALDERMAN D. J. DAVIS, J.P.

MONDAY, at 7-30, COMMITTEE MEETING
TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY LADIES' MEETING, SOCIAL
GATHERING, TEA AND CIRCLE, at 3.
THURSDAY, at 8, MISS L. GOLBOURNE.
SATURDAY, at 7-30, WHIST DRIVE.
SUNDAY, MAR. 15TH MR. T. CORKHILL.

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

SUNDAY MAR. 8TH at 6-30,
MRS. JARMAN,
Address and Clairvoyance.
THURSDAY, at 3 (Ladies' Meeting) and
8, MRS. MAUNDER.
SATURDAY, MAR. 7, SOCIAL AND DANCE

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

SUNDAY, MAR. 8TH, at 11, SERVICE &
CIRCLE.
At 6-30, MR. C. H. POTTER, Address
and Clairvoyance.
WEDNESDAY, at 3, Ladies' Meeting,
MRS. R. DAYMOND
At 8, MISS J. PROUD, Address and
Clairvoyance.
SUNDAY MAR. 15TH MRS. E. CARTER,
Southampton.
SATURDAY, MAR. 21ST, at 7-30, SOCIAL
DANCE. Tickets 6d. All welcome.

Surbiton Christian Spiritualist Church
MAPLE ROAD, SURBITON.

SUNDAY, MAR. 8TH, at 3,
MRS. SANDERS,
Address and Psychometry.
At 6-30, MR. E. MEADS.
WEDNESDAY, at 3 and 7-30, MRS. V.
CROXFORD.
Psychometry, Address, Clairvoyance.

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

SUNDAY, MAR. 8TH, at 11,
MR. PERCY O. SCHOLEY.
At 6-30, MR. JOHN F. KAHL.
WEDNESDAY, at 8, MISS L. THOMAS
Address and Demonstrations.

MRS. ROBERTS JOHNSON (Direct
Voice), visiting London March 9th for
a few days. Letters c/o 41, York St.,
off Baker St., London.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, MAR. 8TH, at 11,
MR. W. E. LONG.
At 6-30, SERVICE AND CIRCLE.
"Wilson" on "Christians: Ancient and
Modern."
Every WEDNESDAY, at 8, TEACHING.

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

SUNDAY SERVICES:
Sunday School, 3. Service, 7. After Cir.
Speakers and Clairvoyance.
MAR. 8.—MRS. YORKE.
MAR. 15.—REV. J. J. WELCH.

Wembley Spiritualist Society,
UNION HALL, EALING ROAD, WEMBLEY

SUNDAY, MAR. 8TH, at 6-30,
MADAME BISHOP ANDERSON.
LYCEUM every SUNDAY at 3.

West Ealing Spiritualist Church,
HESSEL ROAD.

SUNDAY, MAR. 8TH, at 6-45,
MRS. STOCKWELL.
Address and Clairvoyance.
WEDNESDAY, at 7-45, MRS. CALWAY,
Address and Clairvoyance.

**Wood Green Christian Spiritualist
Church,**

BRADLEY HALL, BRADLEY ROAD,
STATION ROAD.

SUNDAY, MAR. 8TH, at 11-15 and 7,
TO BE ARRANGED.
WEDNESDAY, at 8, MISS M. MORETON.
SUNDAY, MAR. 15TH, MR. AND MRS.
BILLETTE.
LYCEUM every SUNDAY at 3.

NEW SECRETARIES.

COLLYHURST NATIONAL SPIRITUAL-
IST CHURCH, COLLYHURST STREET,
MANCHESTER. — MR. H. TOMLINSON,
813, Rochdale Road, Harpurhey, Man-
chester.

SPEAKERS' OPEN DATES.

MRS. BEATRICE WILSON, Speaker
and Clairvoyant, booking for 1931-2.
Closed correspondence to 44, Devon-
shire Street, Portland Place, W.1.

TEMPLE OF LIGHT SPIRITUALIST
CHURCH LLAY, NR. WREXHAM.—Will
all Mediums having dates booked with
the above Church kindly confirm same
by writing direct to the President, E.
BRYANT, Jeweller, Chester Road, Shot-
ton, nr. Chester, or to the Secretary,
HERBERT HORNE, 16, Oak Tree Avenue
Llay, nr. Wrexham? Mediums having
open dates for 1931 may also send in
their vacancies.

Owing to the serious illness of Mrs.
WATSON all dates for 1931 and 1932
are cancelled.—35, Green Lane, Padi-
ham, Burnley.

A Correspondence Class is now being
formed for the study and development
of clairvoyance. For particulars write
SIGMA, 12, Newton Street, Glasgow.

Psychic MS. is specially asked for by
Messrs. ARTHUR H. STOCKWELL LTD.,
Publishers, 29, Ludgate Hill, London.
No Reading Fees. Established 1898.
MSS. of all kinds also considered.

The Guild of Spiritual Healing Ltd.
(Dr. Lascelles' Healers). Open daily,
10 to 9, Saturdays and Sundays ex-
cepted.—"THE SEEKER", 29, Queen's
Gate, S. Kensington, London, S.W.7.

Miscellaneous Advertisements.

B. D. MANSFIELD, Trance Medium, holds a Public Seance every Wednesday, Thursday, and Friday at 8 p.m.—4, Westmoreland Street, Ebury Bridge, Victoria, S.W.1. Bus 11, 46, or 125.

MARIAN MORETON, at home 1 to 5 daily. Circles: Psychometry, Monday and Thursday at 3, Friday at 7. Discussion, Tuesday at 7. Service, Clairvoyance, Wednesday at 7.—23, Theobalds Rd., Kingsway, W.C.1.

MISS D. GODDEN, Clairvoyant, Psychometrist, and Trance Medium. At home Wednesday, Thursday, Friday, Saturday, 7 to 9.—40, Tenison Street, York Road, Waterloo, S.E.1. (nr. stn.).

Mr. C. S. Collen-Smith, at home daily. Developing Circles, Tuesdays at 3 and 8. Seance each Thursday at 8. Phone, Ambassador 2678.—3, Shouldham St., Bryanston Square, W.1.

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