

The Two Worlds

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RELIGION and REFORM

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INDIAN ROPE TRICK

A HINDOO EXPLAINS HIS ATTITUDE

By S. B. BANERJEA

(Late Editor: *Calcutta University Magazine*.)

FROM a Reuter's cable, I understand that the Magic Circle of London has offered to pay £500 to anyone who will show the genuine Indian Rope Trick, about which a lot has appeared in the Indian and British press.

The proprietors of the *Bombay Times of India* have also just offered a reward of 10,000 rupees to any person who can satisfy them about the genuineness of the trick.

The late Lord Curzon is also reported to have offered £15,000 for the same purpose, though no authentic proof of his offer is forthcoming. And so on.

Let me tell my readers, at the outset, that even if a million pounds be offered, the whole story will never be disclosed to the world. Not that the Rope Trick is a fraud, but because the papers in which the rewards have been offered are not read by those who know the secret; and even if, once in a while, the fact is brought to the notice of a person who knows the secret, he would not care to make it commercially profitable.

It is all very well to call people like Messrs. Jenkins, Rao, and others, of *Bombay*, who have seen the trick with their own eyes, "unbelievable" or "untruthful"; but it must not be forgotten that they are respectable witnesses, and have no axe to grind. What they have seen they have told the world, without colour or varnish. Mr. W. McEwen-Upward, of Fort William, *Calcutta*, who has seen the trick, writes to a *Calcutta* paper that the Rope Trick has been done, and will probably be done again and again.

Unbelievers say that the whole thing is a fraud. Mass hypnotism is responsible, they suggest. In their desperate attempt to cry down the trick, childish explanations are put forward by them. But mass mesmerism or hypnotism is itself an impossible feat. Some



An adept assuming a well-known Yogi posture.

A HAPPY
NEW YEAR
TO ALL
OUR READERS

may "go under," but not hundreds. Mesmerism or hypnotism, as practised in the West, is different from that known in India.

Briefly put, the unbelievers state that since the Rope Trick defies the law of gravitation, it cannot but be a fraud.

However, I assert that every law has its exception. *The law of gravitation has been, and can be, defied.*

The Indian sages of old discovered the principles of Yoga, by practising which many superficially "impossible" feats can be done. The Rope Trick is only a variety of a Yogic teaching.

There is a certain "Asan" (or posture) which if regularly practised in conjunction with breath control, and a guru-given mantra, will raise the subject *hundreds of feet above the ground*. To take up a rope and come down to earth are easy matters.

"Strange!" the reader will exclaim.

"Yes," I say, "to a non-Hindu. But to a Hindu there is nothing surprising. He has heard of it, but does not care to look beyond."

"But why doesn't the adept turn his knowledge to account?" the reader may ask.

"Ah! That is the Hindu way. He knows that if he attempts to do so his power of concentration will go, and his 'gift' will disappear."

There is another aspect.

The Hindu's idea is to become absorbed in the Godhead—to attain Moksha. If he practises Hatha Yogic asans, he will develop many wonderful powers, but his idea will never be realised. He shuns Hatha Yoga practices. But those who have studied this aspect do not care to exhibit their powers publicly, for they know full well that if they try to do so the powers will disappear.

Now the "asam," by practising which one

(Continued on next page, col. 3.)

THE DIRECT VOICE

An Experience in South Africa

By F. W. FITZSIMONS, F.Z.S., F.R.M.S.

(Author of *Opening the Psychic Door*.)

IN *The Two Worlds* of October 26th, Mr. J. B. M'Indoe mentions the dangers of switching on light at materialisation seances.

I had such an experience at Pretoria, which is the capital city of the Union of South Africa. It was at a strictly private voice circle. There were two trumpets in operation. These trumpets were brightly illuminated with bands of phosphorescent paint. There were seven of us—three ladies and four men. The medium was Mrs. Lynton Barratt, the charming young wife of Mr. L. Barratt, who is well-known in Johannesburg, and an ardent worker in the cause of proving human survival of somatic death.

Tattoo on the Ceiling

The phenomena we obtained at this circle were truly marvellous. One or other of the trumpets was in the air almost all the time. Now and then both were whisked up, and a tattoo was played on the ceiling. At our request it would be changed to keep time to the tune which was being played at the moment on the gramophone.

The spirit who had the most power over the trumpet calls herself "Firefly," and, indeed, she resembles one in the way she moves the trumpet about in the air. One moment she will make it gyrate so rapidly that the sitters can only see a ring of cold light. Then the trumpet would steady itself and float slowly down, and, pointing to the medium, she would say, "Alice, tell Mr. So-and-so to draw in his chair six inches," and so on until we had all been adjusted in the manner she desired.

Attention to all these apparently trifling details makes a great deal of difference in the "power" and strength of the phenomena. On one occasion when the trumpet was high up in the air, I mentally asked: "Firefly, will you tap the stone in my finger-ring with the trumpet?" Instantly, down it came with a graceful series of curves, and my ring was tapped three times.

Hallucination!

This was in pitch darkness. When I told this to a medical friend he dismissed it with the remark, "Collective hallucination," and smiled smugly.

After the termination of one of these private circles with the Barratts, it is usual to put up a prayer of thankfulness to God, and sit quietly in the dark in a mood of meditation for about ten minutes. Then a soft light is switched on, and the sitters rise or chat one with another.

On this particular occasion we were the guests of a prominent Pretoria citizen, and he



F. W. FitzSimons

was unacquainted with the usual procedure, and, thinking he was assisting matters, switched on a light from an electric torch which he had placed in his coat pocket before the seance started. He did this in all innocence. It seems he and others had been sitting for development for some time prior to this seance, and he was in the habit of throwing a beam of light on to the floor beside his chair, so that it would diffuse sufficiently for the sitters to see one another before rising. "Dr. Graeme" had barely placed the trumpet on the carpet when the torch was switched on.

I was intently watching the trumpet at the moment, and saw it clash against the other one, and fly across the circle and strike a sitter on the shin. It was a violent recoil from the glow of light. At the same time, Mrs. Barratt, the medium, gave a half scream, smothered by a deep moan. Her body sagged and slid forward. If I had not instantly seized her, she would have lurched, face foremost, on the floor.

Health Impaired

It was half an hour before she was able to speak, and her health was impaired for three months afterwards. I am assured if the light from that torch had been switched fully on to her, the shock would either have caused instant death, or complete prostration, and, perchance, permanent disability.

Is it, then, to be wondered at that those who are seriously engaged in Psychic Research are chary about admitting so-called scientists and others who know nothing of the laws and conditions governing the production of psychic phenomena?

MADAME BLAVATSKY

(Continued from opposite page.)

blamed the "chela" or pupil-secretary who transcribed it, declaring that he had omitted large portions. But omission was not the point; what the world was concerned with was what was actually written.

The Coulombs went over to the missionaries and disclosed a number of interesting details.

Fortunately, the Society of Psychical Research was quick to seize the opportunity to justify its existence, and it sent its representative to Adyar to investigate the charges. His discoveries were sufficient to leave no doubt that fraud had been practised.

Although the adventurous Madame returned to India, after this she dared not stay there. In America she might be charged with bigamy, in London an action for libel was threatened, her native country was unkind, so for a while she eked out a miserable existence in a garret near Naples.

London saw her again after several years, when the libel threat had been withdrawn, and she died there in May, 1891, at the head of a vast retinue of believers in Mahatmas.

INDIAN ROPE TRICK

(Continued from front page.)

can raise himself above ground, is not a difficult one. I myself know it, but shall never practise it, for then I shall be away from the desire of my heart—the desire of every Hindu, in fact. Only the mild Hindu can learn it, not the commercially-minded white man. Tempting rewards may be offered, but the full secret will never be revealed.

I do not say that the persons who exhibit their tricks in public are all yogis. They are not. They are mostly magicians, wanderers in India—here to-day, elsewhere to-morrow. They have no fixed abode. A few pice pleases them. Rupees they look askance at.

There are rites, I may add, by which far more difficult feats are, and may be, performed—very, very secretly. Take, for instance, the feat of bringing back the dead or talking with one's beloved departed. In the West, scientific efforts to prove the existence of the world beyond are being made, but without much success. Out here there are people who can bring back the dead and talk with them. Only certain mantras with "asans" do the trick. Out here, we are *not* in the least anxious to talk with our beloved departed. We believe in "uplift"—in "promotions" and "degradations," in fact. So we are taught, from our early boyhood, to do things which will help our "promotion." Those who do not carry out the teaching go down. A Brahman may be born a Sudra, or even an animal, in the next life. So we have to take every care.

But educated India is fast becoming Westernised—with the result that the high aim of our forefathers is no longer our aim. We are learning to practise Charvak's teaching and falling low in Hindu ideals. This will explain why the bomb and the revolver have found a place in India.

There are very secret books which teach uncanny feats. I have studied some of them, but would repeat that the practices by which these feats can be performed do not tend towards a spiritual life, so why worry over them?

I know two sadhus who can help us to talk with the dead. One of them figures prominently in a novel of Indian life which I am writing. I have described one of his feats, based on what he has actually done. "Weird?" "Fantastic?" Yes; but I am sure he will not repeat his feats—he knows what he stands to lose if he does so.

Meanwhile, we carry on without caring to tempt ourselves with the rewards offered.

We believe in yoga; that is why uncanny feats do not surprise us. But yoga means something which is strangely wanting in the West. But that is another matter.

I have just lifted the veil, and leave my readers to draw their conclusions. Swasti! Peace!



DIAMELIN, CALCUTTA, P.O. BOX 107, DEPT. 103

MADAME BLAVATSKY

Her Adventures in India

By HARMAN JOHNSON

As indicated last week, this is not an attack upon Theosophy but a brief biography of the amazing career of Madame Blavatsky.

THE Indian affairs of the Theosophical Society may be said to have been carried on under "Mahatmic" inspiration.

These Mahatmas were living but invisible adepts, who were said to exist in a secluded monastery somewhere in the inaccessible wilds of Tibet. They claimed to be fabulously old, and if one may judge from their communications to this world, fabulously wise.

Atmosphere of Secrecy

Nobody, save Madame Blavatsky and a few of her adherents, has ever had the power of seeing them. Through favoured mouthpieces they gave the world their messages and philosophy.

In Madame's day the usual method was by "precipitation"—in other words, the letter would be written in Tibet and posted through the ether. Far away in India it would apparently suddenly appear in the air, and flutter to the ground. Sinnett was the chief advocate for this sensational hypothesis, as he received some hundreds of the letters.

Sinnett's "Mahatmic" letters commenced soon after the arrival of the castaways in India.

At first, they were mainly concerned with reasons why miraculous proofs of the actual existence of the "Masters" should not be vouchsafed.

Later, as Sinnett became placated, they varied. From abstruse philosophical discussions in which a vivid fancy, spurred on by a superficial knowledge of "esoteric" philosophies and modern science, conjured from the depths of imagination whole cosmic universes unknown before, they would suddenly descend to abuse, slander, and absurd trivialities.

An Attack on Home

One of the early letters contains the following passage:—

The "friend" of whom the Lord Lindsay speaks in his letter to you, is, I am sorry to say, a true skunk mephitis, who managed to perfume himself with ess-bouquet in his presence during their palmy days of friendship, and so avoided being recognised by his natural stench. It is Home—the medium, a convert to Roman Catholicism, then to Protestantism, and finally to the Greek Church. He is the bitterest and most cruel enemy O. and Mad. B. have, though he has never met either of them. For a certain time he succeeded in poisoning the Lord's mind, and prejudiced him against them. I do not like saying anything behind a man's back, for it looks like back-biting. Yet in view of some future events I feel it my duty to warn you, for this one is an exceptionally bad man—hated by the Spiritualists and mediums as much as he is despised by those who have learned to know him. Yours is a work which clashes directly with his. Though a poor sickly cripple, a paralysed wretch, his mental faculties are as fresh and as alive as ever to mischief. He is no man to stop before a slanderous accusation—however vile and lying. So beware.—K. H.

Less lofty language could scarcely be imagined! These, remember, are alleged to be

the words of a mysterious adept named "Koot Hoomi"—a superior, godlike sort of person.

This inspired lady prophet speaks of devoted leaders of Theosophy in quite surprising language. Of C. C. Massey she remarks: "But, then, he is the hapless parent of about half a dozen of illegitimate brats." This specimen of humour occurs in a "Mahatmic" letter. Olcott was her "psychologised baby!" A guest at luncheon asked her, in perhaps too irreverent tones, to "pass the butter." She threw it at him. "Here you are," she vociferated, "and may you grease your soul to hell with it!" If she felt bored by a lecturer at her circle, she would groan, "Oh, my God!" until he sat down. Her Mahatmic letters were "flapdoodle," and she called Koot Hoomi "Daddy."

The history of the Theosophical Society in India from this time is one of gradual expansion punctuated by affairs such as her quarrel with the Arya Samaj, an Indian society with which they had been affiliated since early American days.

A Carpenter's Help

Madame Coulomb, who had been associated with Madame Blavatsky at the time of the Societe Spirite, rejoined her. She and her husband made themselves very useful; the latter was an expert carpenter, who made some secret panels which afterwards proved quite interesting, while she herself, on her own evidence, was useful for precipitating "Mahatmic" missives.

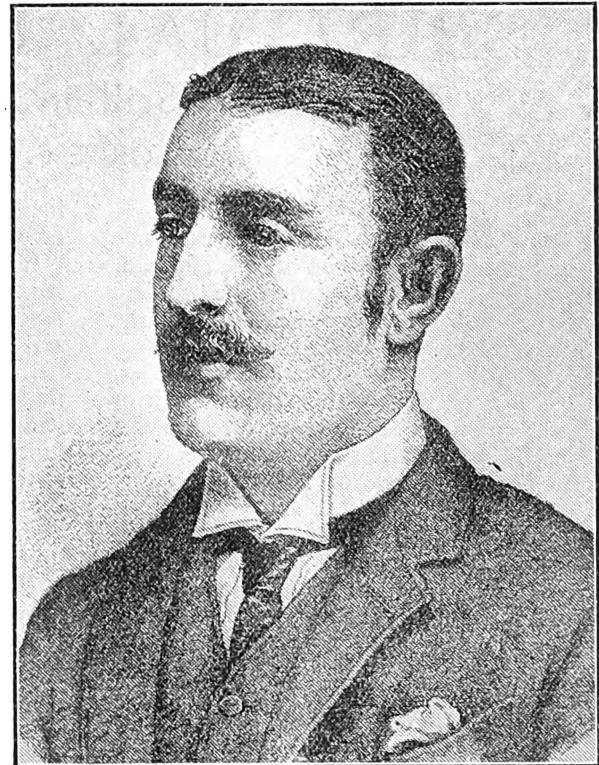
During the Indian period, Madame Blavatsky made a number of efforts to influence well-known mediums to join up with her. Chief among these were the Rev. Stainton Moses and William Eglinton.

Eglinton was deceived into joining the Society. When he left, soon after, she described him, via a Mahatmic effusion, as "a poor fool."

Stainton Moses was not so easily deceived. He was wise in denying that his chief spirit, "Imperator," was only an adept in disguise; he categorically refused the honour of a meeting with an adept in a monastery in Greece with which Koot Hoomi was obliging enough to credit him. In other words, he refused to take the bait of flattery. As a result, he came in for the usual more than generous portion of abuse!

"Dangers" of Spiritualism

The "masters," for their part, continued to warn the Theosophical world against dabbling in Spiritualism. They contended, as did



WILLIAM EGLINTON,
the famous medium whose support Mme. Blavatsky tried to capture.

Madame, that the spirits were merely astral shells; the real individuality was far away in a mysterious sleep-state called Devachan. This propaganda did a good deal of harm to Spiritualism.

Spiritualists, however, were to have their moment. In 1883, Sinnett published in *The Occult World* a number of "Mahatmic" communications.

These were read by an American Spiritualist named Kiddle. He was astonished to find that one of the letters plagiarised, almost word for word, a long section of a speech which he had addressed to a summer Spiritualist camp at Lake Pleasant, which had been fully reported in a Spiritualist journal. The "Mahatmic" letter had been written some months later.

Kiddle wrote to Sinnett, sarcastically inquiring why "so great a sage as Koot Hoomi should need to borrow anything from so humble a student of spiritual things?" and, of course, Sinnett had no effective reply.

A Deadly Comparison

The following gives some idea of the nature of the plagiarism:—

KIDDLE,

August, 1880.

Ideas rule the world, and as men's minds receive new ideas, laying aside the old and effete, the world advances. Society rests upon them; mighty revolutions spring from them; institutions crumble before their onward march. It is just as impossible to resist their influx as to stay the progress of the tide.

Koot Hoomi, asked to explain, sent an interminable letter which is a monument of ineffectual evasion. His chief excuse was that the letter was dictated when he was very tired after a long ride, whilst still on horseback. He

(Continued on page 2, col. 2.)

SPIRITUAL HEALING

The Church Still in a Predicament

By GEORGE F. BERRY

IN its issue for December 29th, 1934, *John Bull* gives prominence to an article by Bishop Carey, Bishop of Bloemfontein, South Africa, who discourses on the problem of the revival of spiritual healing in the Christian Church.

The Bishop himself is a practising healer, and has had considerable experience both of successes and apparent failures. He remains in doubt as to the forces at work in his treatments. With commendable honesty he states: "If I treat a sick man I am always careful to say to him, 'I will lay hands on you provided you are not disappointed if nothing happens. Perhaps you will be cured, perhaps not. That you will receive light and help I truly believe but I cannot pretend to guarantee bodily cure.'"

Among his experiences, he has cured a patient of rheumatoid arthritis who was so crippled that she could not move from her chair. He can quote the evidence of the woman's doctor and husband as to the reality of the cure. She began to improve from the hour he laid his hands on her. On another case he was less successful. He laid hands on a woman in an advanced stage of cancer. Death took its toll, but the good Bishop had the satisfaction of knowing he had removed the awful pain, and in the last hours of quietude the patient became reconciled to the inevitable passing as a friend and not an enemy.

For a Bishop, he asks some queer questions. Thus, in a reference to the changing attitude of medical science, now ready to admit that in many cases physical disease may have mental causes, he asks, "What is a spirit or soul, and where is the boundary between spirit and mind?" It does not seem to occur to him that the "soul is mind," is in fact a ray of the Eternal Mind Spirit, limited in its present capacity of manifestation by the body and brain of mortality.

He looks forward to a time when the medical man and the priest will join hands in the treatment of diseases, the priest to diagnose the mental and spiritual causes and the medical man to supply the remedies for the physical body. He tells us that a permanent committee of doctors and clergy was set up by the Lambeth Conference of 1920 to advise on matters of such co-operation. It will be recalled that a few years ago the late James Moore Hickson created something of a sensation by a series of Healing Missions. His work seriously disturbed some of the Bishops, who rushed into the columns of the daily press to disapprove or faintly acquiesce in the work being done by Hickson.

My impression at the time was that the Bishops were between two stools. They could not in all conscience deny that spiritual healing was a reality, yet they feared that support for such missions as Hickson was carrying out betrayed disloyalty to the work being done by the medical and nursing professions.

It would be interesting to have up-to-date statements of the extent to which the doctors and clergy really do co-operate. It is not

impossible that both are being dissented in favour of the psychotherapist.

Not to be taken too seriously, but still strange is his question, "Did the miracles described in the New Testament really happen, and if so can similar miracles of healing be performed to-day? Can we take Christ's injunction to His disciples to go and do likewise as something which applies to Christians in 1934?" His own experience supplies an answer which is more abundantly supported by the numerous healing organisations (many outside the Christian Church) working in our midst to-day.

The article is interesting for the revelation that concerted efforts have been made for many years past within the organisation of the Christian Church to bring about the revival of the ancient Church methods of spiritual



BISHOP CAREY
whose outspoken article is commented
on here.

healing—viz.: Unction, the laying on of hands, and the intercessory prayer. We are informed that the Guild of St. Raphael was founded in 1915. Its present membership includes 350 priests, 2,500 laymen, and a special Youth Movement. Within recent months, with the permission of his Bishop, a clergyman at Brighton has added to his work spiritual healing.

But this solution of the problem does not altogether satisfy Bishop Carey. He is aware that the world has moved on since 1915 or 1920, and unconsciously he pays a tribute to the more up-to-date methods brought into view since psychic science and Spiritualism have given examples. He asks, "Are we to revert to the ancient methods in their original forms, or are we to work in line with the latest discoveries of doctors and psychologists? Are we to simply lay hands on the patient, or anoint him with oil, and hope for the best; or should priests attend classes in psychology, and attempt to diagnose the complexes and psychoses from which a patient may be suffering?"

To all Spiritualist Churches which have healing circles attached to them the final words of the Bishop are worthy of deep reflection. "I believe," he says, "that the miracles of healing performed by the early Christian Church were made possible by a very strong sense of unity, a keen, vital feeling of faith which filled those Christians of 1,900 years ago. Their faith formed a sort of powerhouse from which the healing force flowed, or, shall I say, it formed the link which placed the sick people in touch with the Healing Force which flows from God."

The only comment a Spiritualist would make on that utterance would be that God, who is the source of all good, dispenses His goodness through His ministering angels, and these angels come into direct touch with our healing mediums.

S.N.U. NEWS

The Bulletin of the Spiritualists' National Union will appear, as usual, next week.

By "taking on" a replica of his patient's symptoms, the healer more often discovers the real seat of disease than is possible for ordinary medical men.—From *Psychic Healing*, by Harry Boddington. Obtainable from *The Two Worlds*, 1s. 1d. post free.

INTERNAL AND EXTERNAL GROWTHS

A well-known London Surgeon has created world-wide interest in the discovery that Internal and External Growths are due to a deficiency of Potassium "salts" in the body, which causes the cells to break down and become malignant.

The London Press quotes:—

He is able in the most emphatic way to define bodily growths as a deficiency of potassium "salts" in the body, and to assert, with proofs in support, that if this deficiency is remedied, they will retrograde. . . . A growth that could not be touched by a surgeon I have seen (he said) in about six weeks disappear utterly and completely.

Mrs. C. Healey, of Tewkesbury, writes:—

... I am pleased to inform you that I am sure I am quite cured. I had a very large growth on the breast, and my doctor told me I could not live. He said I might last from two to three weeks, and the pain was so severe as to be almost unbearable. On December 3 I commenced following the 'Cantassium' Treatment, and I can safely say that I have not suffered an hour's pain since the third day. I am sure the growth is quite gone. I have only the 'Cantassium' Treatment to thank for my recovery. . . .

"Bodily Growths, Their Cause and Treatment."

Free to Readers of this paper.

This most interesting book, which will be sent to you free of charge on receipt of a postcard, fully explains the cause of Internal and External Growths and how to overcome them.

Don't delay, but send off your application for Free Book and Case Reports to-day, addressed: The Secretary, The Cantassium Co., 208, Twickenham, Middlesex.

THE BIBLE TODAY

A Drastic Revision—And Its Effect

By JAMES LEIGH

IN the early days of Spiritualism in this country, the more radical group of platform exponents made a practice of using, for the Readings at their Sunday services, almost any book but the Bible. No doubt they felt keenly the unjust and sometimes vicious attitude of their Christian contemporaries. In banning the "Word," they gave unmistakable expression to their conception of revelation as something not confined to one period in human history nor to one or two races of men.

One sympathises with their defiance. But on mature reflection it becomes obvious that however mistaken certain renderings of the scripture may be, and however out of touch with our time, there is yet in the Bible a great deal of inspiration which can still be a source of strength to mankind. Hence, it is with some satisfaction that we note the tendency in our Movement to restore the Bible to its right and proper place: as a work (or, rather, I should say, a collection of works) to which our Readings should not be limited, but from which occasionally we can draw food for the spirit.

A New Anthology

That being so, *A Golden Treasury of the Bible**—which has just been published by the leading Unitarian publishing house—calls for consideration. It is no small tribute to this book to say at once that it is exactly no more, and no less, than its title implies. Here is the Bible in a form most applicable to present-day use, divorced from the confusing and conventional trappings which served a purpose in the past, but are an encumbrance in the twentieth century.

It is a rendering of the Bible which even the most rationalistic Spiritualist would possess with pride and read with profit. For here we have not only the best of the Bible, but of the Apocrypha, in modern readable form, entirely re-arranged, printed in large and legible type, and improved in its presentation so unmistakably that not only the Unitarian, but the most orthodox Christian, will feel that the work has been enhanced in value by its new adaptation.

Revolutionary Treatment

This treasury—a work of love accomplished by the Rev. Mortimer Rowe—is revolutionary in several departures. A good deal of both Old and New Testaments is omitted altogether, and we have a number of new selections. The familiar style of chapter and verse has been suspended: instead, we have a new and composite rendering, wherever possible in true historical sequence, of what is most worth preserving in "Holy Scripture." Moreover, both the Authorised and the Revised versions have been laid under contribution; and modern translations have been used (as in the Pauline Epistles), where the earlier renderings

* *A Golden Treasury of the Bible*. I. From the Old Testament and Apocrypha; II. From the New Testament. Edited by Mortimer Rowe, B.A. Lindsey Press. 1,033 pp. 7s. 6d. By post 8s., from *The Two Worlds* Office.

are liable to misrepresent or confuse. The revised order of presentation of the various books is an innovation which will be welcomed by all to whom the conventional canon is not clear, while the introductory paragraphs which describe the background of the writings and give the gist of the latest scholarship, add further to the lucidity of the volume. Poetry, where it occurs, is printed as poetry; the verses are not numbered, and longer paragraphs make for easier reading. The innumerable sub-heads have been so well chosen that they form a rapid reference to the contents of any page.

The Story of Jesus

Particularly is the improvement seen to advantage in the second part of the book, which preserves the best of the New Testament. The synoptic story of Jesus, and the sayings ascribed to Him, are given as one continuous narrative, based on Matthew, Mark and Luke, though wisely there has been no attempt to synchronise the story of John, which is printed independently. I should add that the Spiritualistic sections remain unimpaired, though, of course, it would have been impossible to exclude them and preserve any intelligent narrative.

The result of this radical treatment of the Bible has to be seen to be believed. It is impossible to speak too highly of it, formidable though the task has been. But it is noteworthy that the scriptures, so far from suffering at the critical but kindly hand of the Rev. Mortimer Rowe, have become a new purposeful document, pregnant with a message for living peoples, and endowed with the fascination they must have had when they were first printed by Royal command.

A Living Witness

Not only those who love the Bible, but those who have never yet discovered it as anything other than great literature, will hail this work as a magnificent accomplishment, scarcely believable, but all the more remarkable for that. Here is the Bible emancipated, as though it had been collected but yesterday, and yet, as we Spiritualists know, a living witness to the historic but ever-present influence of the spirit world.

SHEFFIELD CHURCH COMES OF AGE

Sheffield Spiritualists have reason to be proud of the Meersbrook Spiritualist Church which held its twenty-first annual general meeting on December 11th.

Further progressive work was accomplished during the past year, and it is intended to maintain the high standard of platform work which has been a characteristic of the twenty-one years.

The following officers were elected:—

President: Prof. Hibbens, B.Sc. Vice-Presidents: Mrs. Jackson, Miss Dey, and Mr. Brookes. Correspondence Secretary: Mr. Quastel. Financial Secretary: Mr. Ballard. Treasurer: Mr. Middleton. Librarian: Miss Lee. Musical Directors: Mrs. Brookes, Mrs. Gill, Miss Dey, and Mr. Hatherley. Sick Visitors: Mrs. Dawson, Miss Dey, and Miss Lee.

MR. A. FINDLAY EXPLAINS

Mr. Arthur Findlay writes:—

With reference to the intimation of my resignation from the presidency of the London Spiritualist Alliance, and the chairmanship of *Light*, may I draw attention to your omission to mention the crux of the whole matter, which was that the resolution passed at the Council meeting, which was called in an irregular manner, was to the effect that a prominent notice be printed in the next issue of *Light*, dissociating the Council from the views expressed by their President in his lecture.

This notice duly appeared, prominently printed, on the front page, but when it appeared I was not the President of the L.S.A., as the secretary had received, several days earlier, my letter of resignation. Instead, therefore, of insulting me by inserting this notice of dissociation, the Council should have published my letter of resignation. This they have suppressed, because the facts in it expose their methods and intolerance.

The Council asked me to give the lecture; they knew what the lecture contained, as they were told beforehand. One or more members of the Council were at the lecture, including the secretary and the Editor of *Light*. No objection was taken to what was said, and the Editor of *Light* was allowed to publish it in the usual way. After it was published the secretary called the irregular meeting for the purpose of publicly censuring me for having delivered the lecture the Council asked me to deliver.

NERVE and HEART TROUBLE

Prescription that Always Brings Relief

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MORE SPIRITUALIST BROADCASTS

This Time from Radio Toulouse

AS exclusively forecast some weeks ago by *The Two Worlds*, the French Spiritualists are shortly to have their case presented through the medium of wireless.

Scores of letters have been received by the French Union of Spiritualists, enclosing subscriptions for the purpose of hiring time "on the air." Without exception, these letters manifest the satisfaction of the French Spiritualists on hearing that a broadcast was likely to be given. A letter received from an anonymous sympathiser living in London contained the sum of Fr. 400.

Series of Talks

We are now able to disclose that not one, but a series of talks on Spiritualism will be radiated from the powerful French regional station, Radio Toulouse.

The first talk will be given on Thursday, January 17th, 1935, at 7.30 p.m. Mr. Hubert Forestier, the well-known leader of the Spiritualist Movement in France, will be the speaker on each occasion.

His first address will be entitled, "This is Spiritualism," and will be based on the writings of Allan Kardec, Leon Denis, and Gabriel Delanne.

The Two Worlds congratulates the French Union on its enterprise. For the benefit of English listeners, we would add that reception of Toulouse is extremely good in most parts of this country.

The station operates on 329 metres, and even those whose knowledge of French is poor will doubtless be anxious to hear the voice of Mr. Hubert Forestier, making the first Spiritualist broadcast in France.

THE CLERGYMAN WHO REPENTED

At the Watford Christ-fellowship of Spiritualists, on a recent Sunday, when Miss Jacqueline, of the British College of Psychic Research, was taking the service, the medium announced the presence of a tall clergyman of the Church of England walking up and down in front of the president, Mr. F. H. Haines. "Only recently passed over . . . name Edwards, etc." Apparently the spirit visitor was also drawn to Major Gabriel, vice-president, who was at the other end of the Church. It then came out that the Rev. Edwards was at one time Vicar of Watford. He broadcast several times. He is only recently deceased. When in Watford he gave a series of sermons attacking Spiritualism. Mr. Haines explained that he had waited upon the then Vicar but had been repulsed.

Major Gabriel then announced that he also had sought to justify Spiritualism in an interview. The Church was assured that the reverend gentleman was present in spirit to bear witness of his remorse. He was "pleased to come to this meeting of Spiritualists." An old story that is ever true, and yet so many of the clergy walk the same path.

MRS. MEURIG MORRIS

School of Mezzantni

News of the progress and condition of Mrs. Meurig Morris, since she entered into a religious retreat six months ago for rest and development by the "Power" group, has been anxiously awaited, and it is appropriate New Year intelligence which her co-worker, Mr. Laurence Cowen, now affords us in that respect.

Mr. Cowen states that the reconstruction of the stately mansion in Hampstead, procured as headquarters for the "School of Mezzantni," which is the name under which the work of the "Power" group will function in future, has taken longer than was anticipated,



MRS. MEURIG MORRIS

but he hopes the result achieved will be found to have justified the delay.

Finality is now in sight, and in the course of the next few weeks Mrs. Meurig Morris will take up her interrupted task in its new and interesting form. Particulars and the date of inauguration will be announced shortly.

It will be in the recollection of our readers that at the concluding Sunday service at the Aeolian Hall, "Power" stated they proposed to make such use of their instrument during her retirement from her previous activities, and so extend her knowledge of, and intuition into, the mysteries at their command in their School of Mezzantni as to enable her in future to deliver their message here in a condition of normality as opposed to trance.

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At 11, Mrs. DOLORES SMITH.

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Free Healing given every Sunday at 3,

Tuesdays at 7.30.

Mr. George Fordham (the Healer) in charge of Sunday Healing.

Monday, Women's Guild, at 3, Mrs. B. Hall. Open Circles, Mondays and Saturdays, at 8.

Thursday, at 8, Mrs. F. Lane.

Fridays, at 8, Girls' Club. Young Women Invited.

Sunday, January 13th,

Mr. EDMUND SPENCER.

Thursday, January 17th, at 7.30, A New Year's Party.

MAGNETIC HEALERS' MEETING

The annual general meeting of members of the British Magnetic Healers' Association took place at 21, Manor Street, Ardwick, Manchester, on Saturday, November 24th, Mr. J. H. Mills (President) occupying the chair. After disposing of the minutes, the President gave his address, stressing the need for greater co-operation.

The Secretary drew attention to the passing of Mrs. Annie Dixon (the Vice-President), feeling sure that all members congratulated her upon her promotion to the higher life.

The Propaganda Secretary, in his report, stated that much good work had been accomplished by the healers at the different Churches visited. The Treasurer's and Auditors' reports were satisfactory in every way, and evidenced the good financial standing of the Institute.

Miss Wallwork's retirement from her position as matron necessitated the appointment of a successor, and the members present duly elected Mrs. Dixon for that position. The election of officers for the ensuing year was as follows:—

President: Mr. W. Walton. Vice-President, Mr. T. H. Holden. Secretary, Mr. F. W. Bacon. Propaganda Secretary: Mr. W. Grimshaw. Treasurer: Mrs. Dixon. Auditors: Mr. J. Barton and Mr. A. G. W. Anderton. The Committee were re-elected *en bloc*, with the addition of Messrs. Barton and Mills to fill vacancies.

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WEDNESDAY, January 9th, at 3, Circle for Clairvoyance. (Limited to eight.) Mrs. Garland.

FRIDAYS, at 3.30. Library "At Home."

FRIDAY, January 18th, Discussion on Chapters IX, X, and XI of W. T.

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Address, Spirit Descriptions, and Messages.

At 6.30, Mr. J. H. CARPENTER.

Address, Spirit Descriptions, and Messages.

Wednesday, January 9th, at 7.30, Mr. Chas. Wall.

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Tuesday, 10 to 12 noon; 2 to 5 and 7 to 8 p.m.

Wednesday, 3 to 6 p.m.

Thursday, 10 to 12 noon and 7 to 8 p.m.

Sunday, 8 to 9 p.m.

IMPROVING OUR STATUS

I—By JOHN W. BLOUNT

Can we so organise our Sunday services that we can attract that large body who accept the principles of Spiritualism as their religion, yet when they enter some of our Churches for Sunday service, in place of bread we offer them a stone?

This is a question that many of the best minds in the Spiritualist Movement are asking, because they are far from satisfied with the way that many of our Sunday services are conducted.

It is a problem that contains many difficulties, and the more one surveys the whole position, especially when we take into consideration the standard of some of our mediums, to say little of the apathy and indifference of some of our Church officials to principles, it makes one realise that if the Spiritualist Movement is ever to become a real live religious force there is great need for reform in the conduct of some of our Sunday services.

The Training School

The need for some kind of training schools for mediums has been well put by Mrs. McKenzie and Mr. Pemberton in previous articles.

What better place could we have than our own Churches for the purpose, when we can get the implications of our principles properly understood? As a platform worker, my experience is that where we have a Church with its study group and developing class running under efficient leadership, we have a Church that is a credit to the Movement, because by intelligent study and development the members are striving to lift their organisation on to a high level of spiritual understanding.

There are many existing anomalies that one might criticise, but that is not my purpose. In spite of the obstacles we must build up our Movement in a constructive way.

It has been my privilege to render service at two or three Churches where they do not permit phenomena or message-giving at their Sunday service. They leave that to week-day meetings, and concentrate on the more serious side of their study, and without doubt their Churches are spiritually progressive, and their Sunday services are a credit to the Movement.

The Remedy

On the other hand, there are Churches where they run the so-called "after meeting." At these Churches a medium is expected to give an address of forty to sixty minutes' duration, plus a few messages, time permitting, and then conduct another service for a further sixty minutes, attempting to demonstrate human survival. No wonder we have complaints about the poor standard of mediumship, and all one can say for some of these Churches is—they are spiritually bankrupt and in a state of confusion, both financially and otherwise.

First, I would suggest that mediums should be allowed more freedom in the way they conduct their own service, in accordance with how they are impressed and inspired, and not be tied down to rigid customs and instructions from Church officials, who often have no

conception of the varied forms of mediumship. I believe this would be conducive to a better Sunday service. It would give the spirit world a better opportunity to do the directing in the best way they see fit through the instrument that is there for the purpose.

Secondly, I believe our Movement will make faster progress through its Church organisations when clairvoyance given at our Sunday services will confine itself to the demonstration of human survival and to the spiritual upliftment of the congregations, and not be used to pander to morbid-minded people, who come to our services merely for what they term "a message." A lot of the psychic demonstrations should be relegated to week-day meetings, and to the more serious side of group and circle work. I have often been asked the question by intelligent observers of

Readers who have constructive suggestions for the improvement of Spiritualism's public activities, here state their views. Do you agree? What is your opinion?

our Movement, "Can the implications of human survival be demonstrated through your philosophical teachings?" My reply has always been in the affirmative, and if we are to raise the standard of our Sunday services, then we should endeavour to make them not only reverent but informative, spiritually uplifting, and teach the applications of our principles to every phase of mortal life.

Yes! Spiritualism is continually gaining the interest and attraction of thousands of good-intentioned people—and it is up to us to accommodate their requirements at our Sunday services.

II—EVA C. DEAN

I suggest that the Church be opened half an hour before service commences. The Librarian should be in attendance at the book-stall, and the Members' Secretary extending a welcome and answering inquiries regarding Spiritualism. He might urge intending associates to purchase the book, *The Seven Principles of Spiritualism*, by Hanson G. Hey, or *The Seven Pointed Star*, by G. F. Berry.

Ten minutes before the service is due to commence silence should be enforced, and a recital of classical music on a good gramophone, or an organ recital will further improve the conditions. The collection should be taken whilst entering.

The service should open with a hymn followed by an Invocation, then concentration for healing—names of sick people could be read,—concluding with the healing hymn written by Mrs. St. Clair Stobart. Two minutes' silent meditation, followed by clairvoyance. Then the reading, hymn, address, and notices; and a closing hymn and prayer.

Once a month the services should be conducted for Youth. Address by young speaker, or service conducted by Lyceumists or speaker from kindred society.

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FRIDAY : : : January 4, 1935.

SPIRIT COMMUNION AND PROGRESS

IN a recent conversation a friend of ours advanced the theory that communion with the spirit world tends to hinder the progress of those who have escaped from the trammels of the flesh and passed into the other life. It is an objection often raised, particularly by those who cannot obtain such communion. At the same time, it raises considerations of grave import. If spirit communion retarded our best beloved in their progress towards spiritual attainment, there are a very large number of people who would sacrifice the pleasure and satisfaction which it gives them in the interest of their fellows. Let us see what considerations arise.

In the first place, the foolish idea that one can call the invisibles if they do not desire to come is one of the foolish fallacies which is only raised to-day by the ignorant or the bigoted. No man can call spirits from the beyond unless they desire to come, but in a lengthy experience we have found that they are far more anxious to come to us than we are to receive them. On hundreds of occasions in our conversations with the spirit people we have met with the complaint that the people of this earth are absolutely callous concerning the welfare of those whom they once professed to love. Much money is spent on funerals and flowers, many tears are shed at the graveside, but in a very large number of cases the moment the earth closes over the coffin the dead are looked upon as weird and uncanny beings whose presence sends a shiver down the spine, and whom one has reason to fear. There also remains the old theological doctrine that these dear ones have gone to heaven, are in a state of rest and peace and inactivity, and therefore we must not disturb their slumbers.

The revelations of Spiritualism have completely and entirely wiped out all such considerations. The dead are not inactive. They cannot be inactive; the life beyond is a busy life. In certain cases where physical decease was preceded by a long period of illness or pain or depression, a temporary rest period is sometimes necessary, but this is by no means the general experience. In a large number of cases there are days or weeks of bewilderment, in which the newly arisen one is, so to speak, finding his bearings in a new country: but

within a short while he "comes to himself," gets a grip of his new surroundings, and desires to continue a normal, healthy and active life. Just as a stranger in a new country, however many friends he may make or find there, desires to write home, convey his impressions to those left behind, and ascertain how the world fares with them, so does the newly arisen spirit quickly find that links of love and memory bind him to those still left on earth. He misses the old friendships, the old words of affection, the thoughts of fraternity which he had been accustomed to receive, and in many cases becomes for a time homesick. He returns to the side of those he had left, touches them, speaks to them, endeavours to attract their attention, but he is to them less noticeable than the wind. In their thoughts he is regarded as one of the "sainted dead," far away beyond the stars, and his voice falls on unheeding ears. For a time the sense of parting is to him far more poignant than it is to those who mourn his loss.

It must never be forgotten that the spirit people did not come to us because we asked for them. In the words of Richard Phillips :

Unsought of us, they found us;
 Unseen of us, they led.

Spiritualism is only possible because *they* want to commune with *us*, and all the initiation is on their side. Too often when they come we adopt the sceptical attitude, treating them as botanical specimens or newly discovered chemicals, and want to analyse them, weigh and measure them, test them in a thousand ways, and the last thing we attempt to do is to treat them as friends who love us. We allude to them as spooks or ghosts, or subconscious personalities, as astral shells, or ectoplasmic moulds; as telepathic impressions, and "what nots"; but seldom as human beings, who love us and who want to take for granted the old ties. We are all in favour of careful and cautious inquiry, but we have often been surprised that the spirit people persist in their efforts to convince us of their identity, in face of the far from human treatment which many people give them.

One may as well talk of preventing a mother from showing her affection for her child for fear of retarding its growth, as talk of hindering their progress by re-establishing the love links which death severed. There are, of course, cases in which exaggerated maternal affection results in a child who becomes soft and helpless (a spoilt child), but these are exceptions which prove the rule. There are occasional cases where individuals cling to their discarnate friends, and hang on to them like barnacles to a ship, but these, too, are exceptions which prove a rule, and the discarnate one can always sever such attachments.

But what do we mean by progress? One of the things which Spiritualism has abolished is the old idea that progress means advancement in space. Our friends do not pass away into some higher heaven far from us amid the stars. Space, in the sense in which we know it, has not the same meaning in the spirit world, and progress is the beatification of the self: the intensification of the light emitted by the spirit within: the radiation of mental and spiritual waves, which automatically attune themselves to those of their like.

However great the advancement of any spirit, the difference between us and him is one

of quality, and not of locality, and his contact with us who are on lower planes than him is merely a matter of tuning his soul down to our vibrations, which does not necessarily mean more than a fragmentary visit, just as the wireless enthusiast may tune from station to station. Such tuning does not hinder the compass of the wireless set, but often adds to its flexibility and range. Is it not true that the greatest soul in the heavens is he who embraces the greatest number of sinners within the compass of his blessedness? Does not the recognised Christhood of Jesus of Nazareth consist in the fact that though he was worthy of association with God Himself, he also embraced within the orbit of his ministry the publican and sinner, the tax-gatherer, and the abandoned? Do not let us talk nonsense! Spiritual development does not, and never can, mean isolation from one's kind. The higher the advancement of any spirit, the greater his measure of service to the lowly and weak. Indeed, is it not a fact that the only qualification of a progressed soul is the expansion of his spiritual nature in order to render him capable of such extended service? There is no real goodness outside service! When we allude to God as the Father of all, the ever-present love, we mean not only that He reigns in heaven, but that His power penetrates to the hells.

It is time we got rid of the ancient theological and monstrous idea that an individual can immure himself in a monastery, and by spending his time in prayer and self-abasement develop spiritual qualities when there are thousands of soul-starved souls outside the monastery walls who needed succour, support, and encouragement, and, despite the ministry to the needy which often characterises the life of the monasteries, yet monastic life, as such, we consider the acme of selfishness. It savours of the idea that "as long as I can approach near to God, the whole of my fellows can be ignored." It also embodies the idea that the activities of earthly life are coarse in themselves, rather than a part of the orderly processes of God's purpose.

No man can live to himself alone. No great soul can ever attain to greatness without the love and esteem of his fellows, and such love and esteem is the very life of those who are spiritually progressed. It is sheer intellectual snobbery to imagine that one can wrap himself in a white sheet, immure himself from the common round of the life of his fellows, and pose as a saint. There is no such sainthood: there never was; there never will be. Wherever links of true affection bind souls in the spheres to souls on earth, the path of communion is made clear by the spiritual light of love, which is the reflex of God's own nature.

There is one truth we need to lay hold of very tightly, and that is that this planetary life is not something different from the spiritual life of the universe, but a part of it. This is just as much God's world as are any of the spheres of spirit life, for it is an essential part of the universal whole. Otherwise, life has no meaning, and we are sure that the progress of those who have passed into the beyond is helped rather than hindered by the knowledge that as the messengers of God they can minister to us, and that as their fellowmen we can love and commune with them.

TOPICS OF THE WEEK

Distinguished Testimony Mr. F. W. FitzSimons, from whose pen we publish a short article in this issue, has become a very popular figure among the Spiritualists of South Africa. As author of the book, *Opening the Psychic Door*, he is, of course, known to a large circle of Spiritualists, for his work—relating, as it does, many remarkable psychic experiences—has had a considerable circulation in most English-speaking countries. He is the man who produced a serum for the saving of human life from snake bite, and this is now in use throughout the snake-infested world. He has also elaborated a cure for the dreaded disease, epilepsy, the basis of which is a combination of snake venoms, blended and changed into harmless toxoids. Recently he collaborated with other scientists in the U.S.A. in a new line of cancer research. Mr. FitzSimons is also Director of the Museum and Snake Park, Port Elizabeth. We mention these qualifications, since they lend weight to his Spiritualistic researches, which, he assures us, have been conducted in a manner no less systematic than his other investigations.

About Trumpets Of late there have been several inquiries regarding the conduct of Direct Voice seances, and a number of readers are perplexed concerning the procedure. One reader asks whether a celluloid or aluminium trumpet will afford "the best results." The fact is, conditions vary with different mediums, but generally speaking, the aluminium trumpet has been by far the most popular, and has been used by the world's greatest trumpet mediums. It has the additional advantage of having been made sufficiently strong to withstand any amount of wear. *The Two Worlds* has been manufacturing these instruments for many years, and we have never once had a complaint. Incidentally, it is interesting to learn that the trumpet used in Mr. Hannen Swaffer's circle is one of these, and, according to reports, the phenomena obtained have been truly remarkable.

Rudi Schneider's Mediumship The S.P.R. has issued a further *Proceedings* which outlines some recent experiments conducted by the Society's late Research Officer, Mr. Theodore Besterman, and his associates. The medium was Rudi Schneider, but the investigations were almost wholly negative. The few phenomena which were obtained do not appear to have occurred when the investigators were exercising their full powers of observation. We had hoped, in view of the success of earlier experiments conducted by Lord Charles Hope, that the present series would have not been unfruitful, but it is otherwise. The conclusion to which one is forced is that either Rudi's psychic powers have waned (as often happens with physical mediums) or that they have been effectively driven out of him.

THE WEEK

Rudi's Breathing

It will be recollected that in the course of the B.B.C. series of talks, "Inquiry into the Unknown," a record was played of Rudi Schneider's breathing while in trance. It was suggested that it was truly extraordinary.

The S.P.R. has now satisfied itself that there is nothing supernormal about the breathing of the medium. So at least one opinion, even though it be a negative one, has emerged from the recent protracted investigations.

NEW YEAR MESSAGE
from the
President of the Spiritualists' National Union.

To all our Churches and Members,

Hearty good wishes for 1935!
May it be a prosperous year, crowning with success your efforts for Spiritualism.

1934, a slightly ruffled year, has closed with the Union in a thoroughly sound position, auguring well for the coming year.

J. B. M'Indoe.

At the Play

Richmond Spiritualists recently produced "The Golden Thread," a religious allegorical play, which drew to their headquarters in Ormond Road splendid audiences on three nights in a single week. The play is a moving and beautiful one, and the production was so excellent that it elicited great praise from the many visitors. The local newspaper also published an enthusiastic notice.

The play depicts a traveller, tired and disillusioned, and his experience of vicissitude before finding conviction and truth in the world beyond. There is more than one way of attracting people to Church, and we congratulate the Richmond Spiritualists on their achievement.

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MEETINGS FOR CLAIRVOYANCE AND PSYCHOMETRY.

Monday, January 7th,

At 3-0, Psychometry, Mrs. Stella Hughes.

At 7-30, Clairvoyance, Mr. Thomas Wyatt.

Wednesday, January 9th,

At 7-30, Clairvoyance, Mrs. Helen Spiers.

Thursday, January 10th,

At 3-30, Clairvoyance, Mr. Spencer.

At 7-30, Clairvoyance, Mrs. Kingstone.

Friday, January 11th,

At 7-30, Clairvoyance, Mr. Cockersell.

NORMAL LECTURES.

Tuesday, January 8th, at 8, Mr. H. Ernest Hunt.

Subject: "Scientific Approach to Psychic Phenomena."

GROUP SEANCES.

Monday, January 7th, at 7-30 Mrs. Stella Hughes

Tuesday, January 8th, at 3 Miss Lily Thomas

Tuesday, January 8th, at 7-30 Mr. Thomas Wyatt

Thursday, January 10th, at 7-30 Mr. Austin

Friday, January 11th, at 3 Mrs. Helen Spiers

Private Sittings can be arranged through the Secretary with the following Mediums:—Mrs. Barkel, Mrs. Cannock, Mrs. Grace Cooke, Mrs. Stella Hughes, Mrs. Annie Johnson, Mrs. F. Kingstone, Mrs. Livingstone, Mrs. Morrel, Mrs. Helen Spiers, Miss Lily Thomas, and Mr. Thomas Wyatt.

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At 11, Mr. E. W. BEARD.

At 6-30, Miss LILLY FORD.

Wednesday, January 9th, at 7-30,

Mrs. Helen Spiers.

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At 6-30, Mrs. HEWAT MCKENZIE.

Clairvoyance by Mr. Thomas Wyatt.

Sunday, January 13th,

At 11, Mr. G. H. LETHEM.

Clairvoyance by Mrs. Annie Johnson.

At 6-30, Rev. C. DRAYTON THOMAS.

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Continuing—"THE SPIRIT BRIDE"

THE STRANGE INFLUENCE

By ALLEN CLARKE

LOVE? Perhaps. If love at first sight be a fact, as sometimes is the case no doubt.

Love? Yes. And maybe something more. It was the first time we had met, and I was rather indifferent, because of the tragic memory the wedding revived. Moreover, I believe I had another girl to see. (Forgive me, Beloved in the spirit world; you will have forgiven long ago; you know and understand.) But the other girl was nothing special to me. No girl was anything special to me at that time; my heart was with my dead bride. Fair lasses whom I had known before my marriage were very nice to me, perhaps hoping to catch a young widower, but I wanted none of 'em, though some of them were worthy to become the wife of any man.

I went with the honeymoon couple to the station. The young girl shyly asked me was I coming back? She afterwards told me she was perplexingly surprised how she came to be so forward, and as I know, living with her for nearly forty years afterwards, it was not her nature, as she was of a modest and retiring disposition. Something strange, bewildering, was leading her on to seek my company. She was disappointed when I said I was not returning. (Ah, dearest in heaven, as on earth, how sorry I am that I did not come back to you that time, how blind in this respect was I, too, for it was a beautiful moonlight evening, and glorious it would have been to have sat with you in your home, or to have taken you for a stroll in the silvered lanes of the starlit night—it would have been better for me, but you understand and you forgive, and we had the moonlight and our romance later, hadn't we?)

I did not see her again for a week or two. Before I met her I had got a little interested in one or two other girls, and thoughts of mating began to sprout.

But somehow, I didn't want any of the lasses I knew,—anyhow, I didn't want to marry 'em. There was one I sought more than the others, and I was thinking of keeping company with her. Yet I was doubtful whether she and I would suit.

Strange, but I had not thought of the young girl at my chum's wedding.

Then I got a letter from him,—he and his young wife had gone to live in a distant town—asking me to call at his mother-in-law's for a parcel and bring it over when I went to see him.

Thus I met her again, and sat talking all one evening with her and her mother. I am afraid I talked a lot, in a romantically humorous way, about myself, though as a rule I wasn't given to that sort of thing, but this evening I felt moved to unburden myself of the story of my wedding and tragedy. The girl, Lila, listened with intense sympathy, with tears in her eyes. Somehow, I felt, vaguely, that my dead bride was invisibly nigh, and the girl told me, months afterwards, that she had the

INTRODUCTORY.

This true narrative of the author's psychic experiences begins with his marriage and the sudden death of his bride, Vinnie, who had lost a sailor brother at sea. Her last words were an unfinished sentence, "I shall—"

In course of time the author, at a male friend's wedding, meets a young girl of seventeen, who shows a strange interest in him. She had (as she afterwards shyly told him) asked her mother to sit her next to him, wondering to herself why she did it. She felt something impelling her.

same impression very strongly—she felt as if she was being brought to me by an unseen personal power. All very curious.

Some would argue, "Imagination," "Fancy." Probably I should have said so myself then, but I made no psychological analysis and conclusions about it. It was natural my dead bride should be in my thoughts. It was natural, considering my temperament, that I should think of her as hovering around me in some vague mystic way. But, in view of after events, there seems much more than "imagination" or "fancy" about this shadowy influence.

The Universal Urge

It was natural, too, that I should feel the universal urge of sex. I had said to myself that I should never marry again, which shows how little I knew, and how much I had to learn.

Let us be frank. I revere the wonder of sex as a religion, as it used to be. Sex attraction, in various forms and ways, in minerals, plants, fishes, birds, animals, man, is the basis, source, creation and continuance of the earth—of the universe. An ancient poet wrote—

Atom loved atom ages gone,
And so the worlds were born.

We mortals are manifestations in unified dust of some invisible force, operating through sex. At the root of all matter is the invisible, mysterious power that ever eludes the scientist, and it is fundamentally connected with the various attractions (and repulsions), affinities, atomic, chemical, magnetic, electric, sexual, and psychic, which produce and propagate all forms of being and life. It is at the root of religions, and, more or less disguised, euphemised, and symbolised, appears in all creeds (in Christianity, the Founder is spoken of as the Bridegroom and the Church as the Bride). If the invisible and inscrutable power that is the source of all being—of stars and flowers, of worlds and souls—is spirit—and we are quite as entitled to give to it that name as to call it "electrons" and "protons"—then sex (that is, attraction and union) is so much a vital element of it as to be wholly identified with it.

Sex is spirit, (or a direct expression or manifestation of it) and in the mystery of sex is the secret of the Almighty Spirit and the key to the riddle of the universe. In the ecstatic intimacies of the love that is born of sex the human becomes one with the divine.

For the true pure love is something more than a matter of flesh—it is more psychic than physical. Men often turn this sublimity into grossness, corrupting and degrading sex, which, so we read, the ancient generations treated with religious reverence.

As we use it, well or ill, nobly or basely, sex, speaking figuratively, puts us into purgatory, draws us into hell, or uplifts us to heaven.

There can be no question of its power in human lives. Let us face the facts. Though we spiritualise, etherealise, romanticise sex, in transcendent visions and poetic dreams, here, in this world, at any rate, we are puppets of propagation, which, materially regarding things, seems Nature's sole purpose with all life. The sex urge, to put it at its lowest, is love at its highest (love which is a sweet and bitter mixture of so many things), and if it does not dominate, plays a mighty part in shaping the history of humanity, making Cupid's tools and "passion's fools" of kings and queens, generals and admirals, princes and politicians, business men and philosophers, scientists and scholars, poets and novelists, reformers and revolutionaries, not to mention working folks and peasants, and the common rabble, and neither they, nor we, can help ourselves very much, if at all, in this matter.

One feels resentful towards this sexual servitude; for, from one point of view, it is rather humiliating to be at the mercy of a function man shares in common with the inferior animals, and which, disgraceful to say, he abuses (let us hope largely in ignorance) as the beasts never do (as, alas! only too many married women, afflicted by oppressive child-bearing, can testify).

One sometimes cannot help thinking that our present civilisation needs remoulding with due consideration to sex and its problems. Then there might not be so many incompatible and unhappy marriages. But that is too big a subject to tackle just here.

Questions

Whatever sex might seem to be, or mean to others, as a young man, to me it was something beautiful, wonderful—idealised with poetry and romance. Though I was too keen an observer and too much of a humorist to put woman on a pedestal, I regarded her as approximating to the angels, agreeing with Burns—

Auld Nature swears, the lovely dears,
Her noblest work she classes O!
Her 'prentice han' she tried on Man,
An' then she made the Lasses O!

It is an old saying that marriages are made in heaven, which, to some extent, is synonymous with the spirit-world. Can it be that spirits sometimes take an unseen part, for some object, in bringing couples together in love, to woo and marry? Was my spirit bride seeking to keep in touch with me through another woman on earth?

I certainly had not the faintest idea of that sort then.

That question arises out of my second courtship with the young girl, whose name was Lila, and the circumstances, some of which I have related, that brought us together.

One Saturday afternoon I went to the cemetery, and as I approached my dead bride's grave was rather surprised to see Lila there. She was hastening away, as if to avoid me, as if she did not wish me to catch her there,

(Continued on opposite page.)

A CORRECTION

In the issue of December 28th, 1934, a short article by me appeared giving details concerning the authorship of the Fourth Gospel according to the Messenger of Cleophas. The article appeared with the name "Apollo," instead of Apollos as having helped John the Elder in the writing of the Gospel of John.

Apollo was a pagan god! The Apollos referred to in *The Great Days of Ephesus*, is the Apollos of Alexandria, "an eloquent man, and mighty in the scriptures." (Acts xviii. 24). It is important to correct this ludicrous error, for neither theologians nor lay readers would ever seriously have considered these Scripts as authentic history if such a mistake had been made in the original writing. E. B. GIBBES.

SPIRIT CHILDREN'S PARTY

A Christmas party for spirit children was held at Farningham, on December 17th, when several local Spiritualists—including Mr. and Mrs. Dell and Miss Sheath—gathered together to participate in a novel ceremony.

The medium was Mrs. Roberts Johnson, and in all some sixty-one voices were heard during the course of the sitting.

At previous circles the spirit children had written through the planchette the names of the toys they wanted, and many were the exclamations of delight when they beheld on the Christmas tree the presents which they had chosen.

Many of the children who manifested gave their full names and ages, and quite a number claimed that they knew the children in the hospital to which the Christmas tree and toys were sent after the seance.

It cheered the donors to know that their action was appreciated by the children of both worlds.

THE SPIRIT BRIDE

(Continued from previous page)

but I stopped her, and she bashfully confessed that she had brought some flowers there. "That's very nice of you," I said, "but what is she to you? You never knew her."

"No," she said, hesitatingly, "but—but I feel that she is my sister. I felt that she wanted me to bring her some flowers. I felt I must come. I felt her drawing me."

"And weren't you afraid?"

She smiled. "No—I feel like a fond sister."

It was curious. Had I been drawn there too that day?

One could look at this incident in many ways—cynically, humorously. But of one thing I am certain. The young girl had not gone there with any ulterior motive, on the chance of meeting me, which was only one in ten thousand, as I very rarely went to the cemetery on a Saturday. I was sure that she hardly knew herself why she had taken the flowers. She was impelled by something or someone.

However, I had no thought of the sort then.

I said I would escort her home, and as we walked along, I noted how sweet and pretty and innocent this young girl was, and unconsciously, youth's natural instincts, reviving after the knock-down blow from death, and turning to life again, admiration arose and attraction awoke.

(To be continued next week.)

PASSING OF MRS. CADWALLADER

Loss to American Spiritualists

WE deeply regret to record the passing of Mrs. M. E. Cadwallader, Editor of *The Progressive Thinker*, the most popular of the Spiritualist journals published in America.

Mrs. Cadwallader, whose transition occurred on December 24th, had just produced the issue which marked the fifty-fifth anniversary of the continuous publication of that journal. She was actually in her twenty-fifth year of Editorship, having taken over the paper from its founder, Mr. Frances.



MRS. M. E. CADWALLADER

International Enthusiast

Always a prominent worker in the Spiritualist Movement in the United States, she was also a staunch advocate of the International Spiritualist Federation, and always endeavoured to attend the Congresses. In this way she became familiar to many English Spiritualists.

She was known to practically every notable speaker and medium who has worked in America during the last half century.

She wrote a booklet giving a comprehensive account of the Hydesville rappings, and preserving the true historic records.

Mrs. Cadwallader had been in ill-health for quite a considerable time, but she continued to serve the Movement in spite of her suffering, and was active at the last National Conference of the American Spiritualist Association.

Her physical absence will leave a void in the Spiritualist crusade which it will be difficult to fill, for through her paper she has been instrumental in bringing home the truths of Spiritualism to scores of thousands of people.

She was the daughter of Mr. B. B. Hill, one of the pioneer publicists of the Movement in the States.

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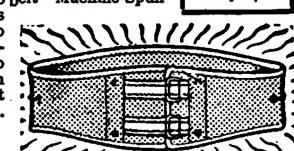
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CURIOS EXPERIENCES

The Foreign Guides : A Psychometric Experience : The Disappearing Water Glass

By JAMES McLINTOCK

IN my investigations into Spiritualism I have had one or two very curious experiences.

One such happened ere I was six months in the Movement. I had just become acquainted with developing circles. I had been told that I was very psychic, and I was naturally anxious to bring forth my latent powers. It was all so fascinating and interesting to be told about the different guides attracted to oneself in the process of psychic unfoldment. My interest in guides, however, began to wane when I found that they were described to me, not by the handful, but by the score ! I became more sceptical, for almost every clairvoyant with whom I came in contact told me of a different guide. If all these clairvoyants were right, then I must have had a veritable League of Nations at my back.

In view of all this, I placed no confidence in any statement of any medium, so far as guides were concerned. I took the references to Red Indians, Zulus, Chinese, Hindoos, Japanese, etc., with the proverbial grain of salt.

A Strange Sequel

But I had a rude awakening one day to the existence of at least six of these coloured gentlemen. It happened in this way : A few of my friends had been trying several experiments, one being to ask a spirit friend to waken them exactly at a certain time in the morning. It came my turn to do this. Not content with mentally asking one guide to assist in this experiment, I asked quite a number of those who were described to me. I wanted to make sure I would at least strike one who really was genuine.

So I commenced with a Japanese doctor, and then in rotation asked a Zulu, Red Indian, Hindoo, Arab, and another supposed Japanese. On the morning in question I did awaken exactly at the time I had requested, but with such a terrific shock that I seemed to be bodily thrown into the air. The whole bed shook, and I was given the fright of my life ! It was an uncanny experience, and I could not understand what had happened.

That night I went to a private circle, and for the time being I forgot the incident of the morning. During the evening one lady was

controlled by a little black girl named "Snowball," who came through laughing. When asked why she was so amused, she pointed to me. "Snowball" explained that the other guides had told her about the incident that had befallen me. Now, I had told no one in that room, nor any living soul, of my experience that morning. Here was good evidence. I asked "Snowball" for further details, and she gave me them. She told me I had asked six of my guides, naming them, to waken me at a certain time, and they had all taken me at my word.

—And a Vision

Another experience where guides are concerned happened to me through a table sitting. At this, the table spelt out the name of a Red Indian, who claimed to be a guide of mine. But I was sceptical.

That night when I got home I happened to go into a dark press for something. For some unaccountable reason a cold shiver went up and down my back. I began to sense another presence. Suddenly, before my eyes, there slowly emerged a Red Indian in full war paint. His face was immobile and expressionless, and I found myself actually reading his thoughts. He was saying, "Now, do you admit I exist ?" I was rooted to the spot. The thing had happened so unexpectedly. Fortunately, and to my relief, he quickly disappeared, and I had time to regain my composure.

On many occasions I have tried my hand at psychometry. One such occasion has given me much food for thought. A certain individual, hearing I had given some good delineations when psychometrising articles, pestered me time and time again to give him readings. I obliged on two occasions, but could not get rid of him. He appeared to me to be of the credulous type, who accepted everything told him and who would lap up any rubbish told him by an unscrupulous fortune-teller.

So I decided I would teach him a lesson. I agreed to give him another reading, and deliberately set out to fabricate, making the "message" as unlikely as possible. "London" came to my mind, and then "Jazz Band." I made up a story about this to start with. I told

him he would be going to London in connection with a jazz band. I quite cheerfully worked in dates to suit. I gave him information about this London trip, down to the smallest details. He was so absorbed in what I was saying that he made no remarks till I had concluded.

Then he told me I had given him "a wonderful reading." He made to fumble in his pocket to get, what I thought, his notebook, in which to write down some of the things I told him. So I told him that what I had given was a story invented on the spur of the moment. There was not the least truth in anything I had said.

Instead of the astonishment I expected, there came on his face a look of good-natured amusement. He pulled a letter from his pocket and asked me to read it. In this letter was an invitation from a brother-in-law of his—the leader of a jazz band—to come and stay with him in London. Indeed, the dates I had given and some of the details were confirmed in this letter.

Was It an Apport ?

Another very curious experience is one that I have never yet been able to explain. I have in my room a dissecting microscope. On this I have a watch-glass for holding specimens, and never have I had occasion to carry this about with me.

One day I went to visit a friend. As I opened the door to enter his house, something fell from the top of a very high wardrobe. It landed at the feet of my friend's little girl, who commenced to play with it. Eventually she brought it over for her daddy to see. Judge my amazement when I saw that it was a watch-glass she held in her hand ! My friend did not know what the object was. He never knew he had such a thing in the house. I never at the time associated this watch-glass with mine—the watch-glasses used for scientific experimental purposes being so much alike. Learning that the glass would be of use to me, my friend offered it me, and I took it.

When I got home I found my own watch-glass was gone ! It flashed upon me that my glass had a peculiar indentation in a particular place. This glass given to me had also this indentation. *It was my own glass.* How did it come to be in the top of a high wardrobe in another person's house ? Had the spirit people a hand in this ? On questioning the members of my own family, they say the watch-glass was on the dissecting microscope that morning. They all had seen it. It must have disappeared during the time I was visiting my friend.

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LECTURES.
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FRIDAY, January 11th, at 7-45, Members' Discussion. Led by Mr. J. M. Greenwood.

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Church and Society Announcements

REUNION MEETING FOR MANCHESTER SPIRITUALISTS

SUNDAY, JANUARY 13th, at 7 p.m. prompt. (Doors open at 6-30 p.m.)

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SATURDAY, January 5th, at 7-45, Open Circle.

SUNDAY, January 6th, at 11 and 3, Open Circle.

At 6-30, Mrs. B. ENTWISTLE.

MONDAY, January 7th, at 8, Mrs. B. Entwistle.

EVERY THURSDAY, at 8, Members' Developing Class.

Leader: Mrs. M. Anderton.

SUNDAY, January 13th, see above.

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THE BROADWALK HALL, 146, Golders Green Road, N.W. 11 (opposite St. Michael's Church).

SUNDAY, January 6th, at 6-30, Miss DOROTHY C. WILLIAMS, Trance Address.

Mrs. M. A. Challis, Clairvoyance.

TUESDAY, January 8th, at 3-15, Mrs. Neville, Psychometry. At 8, Miss Lily Thomas, Clairvoyance.

THURSDAY, January 10th, at 8, Mr. Ernest Hunt, Lecture.

FRIDAY, January 11th, Healing Free. Apply Church Officers.

SUNDAY, January 13th, at 6-30, Dr. W. J. VANSTONE, Address.

Miss Lily Thomas, Clairvoyance.

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WEDNESDAY, at 7-30, Public Meeting, Address and Clairvoyance.

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Mr. Keith attends daily from 4 till 6.

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NORTHERN

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Sunday, January 6th, at 2-45, Lyceum.
At 6-30, Lyceum Open Session.
At 8-15, Mrs. B. SHERRAN.
Tuesday, at 8-15, Open Circle.
Thursday, at 8-15, Miss P. Goodwin.
Saturday, at 8-15, Open Circle.
Sunday, January 13th, Mr. GEE.

Moston Spiritualist Church and Lyceum,
Church Lane, Moston.

Sunday, January 6th, at 10-30, Lyceum.
At 3 and 6-30, Mrs. GRAYSON.
Monday, at 8, Open Circle.
Wednesday, at 2-45, Psychometry.
At 8, Mrs. Briggs.
Sunday, January 13th,
Mr. WAINWRIGHT.

Manchester Society of Spiritualists,
38, Maskell Street.
Sunday, January 6th,
At 10-30, Lyceum.

At 3, Open Circle.
At 6-30 and 8, Members' Sunday.
Monday, at 8, Miss P. Goodwin.
Tuesday, at 8, Whist Drive.
Wednesday, at 8, Miss Ashworth.
Thursday, at 8, Members' Class.
Friday, at 8, Healing Service.
Sunday, January 13th,
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Saturday, January 5th, at 8, Miss Goodwin.
Sunday, January 6th, at 3, 6-30, and 8, Mr. DOREA.
Monday, January 7th, at 3 and 8, Mrs. Oliver.
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Sunday, January 6th, at 7, Mr. H. BODDINGTON.

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Shaftesbury Hall, Bowes Park.

Sunday, January 6th, at 11 and 7, London Lyceum District Council.

Wednesday, January 9th, at 8, Miss Amy Morley, Psychometry.

Sunday, January 13th, At 11, Mr. S. ISTD.

At 7, Mrs. G. ELLIOTT.

Battersea Christian Spiritualist Church.

Sunday, at 6-30, at Unity Hall, Falcon Grove, S.W. 11.

Sunday, January 6th, Mrs. COBHAM.

Sunday, January 13th, Mrs. E. RAYFIELD.

At 56a, Lavender Hill (Headquarters), Sunday, at 11, Service and Circle.

Monday, January 7th, Mrs. G. Kevan. At 7-30, Healing.

Friday, at 8, Rev. G. Nash.

Saturday, January 12th, Miss Goldsmith.

Chiswick Christian Spiritualist Church

Harvard Towers, 56, Harvard Road (off Wellesley Road, in rear of Gunnersbury Station).

Sunday, January 6th, at 11, Lyceum.

At 7, Service.

Monday, at 2-30, Mrs. Hammerton. Thursday, at 7-45, Service.

Brixton Spiritual Brotherhood Church.

Stockwell Park Road, Brixton.

Sunday, January 6th, at 11-15, Service.

At 3, Lyceum.

At 7, Mrs. MAUNDER.

Monday, at 7-30, Ladies' Public Circle (Gentlemen invited).

Wednesday, 7 to 9, Public Healing.

Thursday, at 8-15, Open Circle.

Croydon National Spiritualist Church

Bedford Park, near West Croydon Railway Station.

Sunday, January 6th, at 6-30,

Mrs. WESLEY ADAMS

Address and Clairvoyance.

Clairvoyant: Mr. George Daisley.

Wednesday, at 7-45,

Mrs. Colquhoun.

Thursday, January 3rd,

At 3, Ladies' Meeting.

Sunday, January 13th,

Mr. HORACE LEAF.

Lyceum every Sunday at 3.

Battersea Spiritualist Church

(Affiliated to the Spiritualists' National Union), Bennerley Hall, Bennerley Road, Northcote Road, Battersea, S.W. 11.

Sunday, January 6th,

At 11, Mr. D. BEDBROOK.

At 6-30, Mr. HORACE LEAF.

Address and Clairvoyance.

Monday, at 2-30, Medicine Man's Healing Band attends to give treatment and advice.

Wednesday, at 3, Psychometry,

Mrs. F. Brooks.

Thursday, at 8, Clairvoyance,

Miss J. Proud.

Monday, at 8, Church Healing by "Wing Group." Diagnosis every first and third week.

Sunday, January 13th, at 11 and 6-30,

Mrs. B. STOCK.

Cricklewood Christian Spiritualist Society,

Ashford Hall, 41, Ashford Road, Cricklewood, N.W. 2.

Sunday, January 6th, at 6-30,

Mrs. RAY RICHMOND.

Address and Clairvoyance.

Wednesday, at 3, Circle.

At 8, Miss E. Canon.

Central London Spiritualist Church,

33, Hatton Garden, E.C. 1.

Fridays, at 7-30. Sundays, at 7.

Friday, January 4th, Service.

Sunday, January 6th, Service.

Friday, January 11th, Service.

Sunday, January 13th, Service.

Christ's Church of the Spirit,

309, Upper Richmond Road, Putney, S.W. 15. (Buses 30E and 37 pass door.)

Sunday, January 6th, at 7, Service.

Address and Clairvoyance.

Thursday, at 3, Psychometry, and

At 8, Address and Clairvoyance.

Friday, at 7-30, Spiritual Healing.

For Seats, Developing Circles, apply Hon. Secretary. Monday, at 7-30, Healers. Tuesday, at 3, Ladies only. At 7-30, General Developing and Class.

Clapham Christian Spiritualist Centre

New Morris Hall, 79, Bedford Road, Clapham, S.W.

(Near Acre Lane, Clapham N. Underground Station.)

Sunday, January 6th, at 7,

Mrs. DOLORES SMITH.

Address and Clairvoyance.

Tuesday, at 3, Psychometry.

At 8, Healing Circle.

Thursday, at 8,

Psychometry. Silver Collection.

President and Medium:

Mrs. DONALDSON.

Ealing Spiritualist Church,

8, Baker's Lane, Broadway, W. 5.

Sunday, January 6th,

At 11-15, Mrs. GODFREY.

At 6-30, Mr. F. WHITMARSH.

Wednesday, at 8, Mrs. L. Lewis.

Saturday, at 8, Whist Drive.

Sunday, January 13th,

Mrs. H. V. PRIOR.

FULHAM NATIONAL SPIRITUALIST CHURCH.

KELVEDON ROAD, FULHAM (3 minutes from Parson's Green Station). Buses 96 and 14.

SUNDAY, January 6th, at 11-30, Open Circle. At 3, Lyceum Session. At 7, Service. Address by Mr. MURRAY NASH. Clairvoyance by Mrs. Atmore.

TUESDAY, at 8, Open Circle.

WEDNESDAY, at 8, Healing Circle.

THURSDAY, at 8, Service. Address and Clairvoyance by Mrs. T. Tims.

SUNDAY, January 13th, at 11-30, Open Circle. At 3, Lyceum Session. At 7, Service. Address and Clairvoyance by Mr. STEBBIN.

Harrow Spiritualist Society,

Conservative Hall, Lowlands Road. Leave Station by Platform No. 1, one minute's walk.

Sunday, January 6th, at 6-30,

Mrs. NUTLAND.

Address and Clairvoyance.

Wednesday, at 8, Mr. Rodin.

Sunday, January 13th,

Mrs. HOLLOWAY.

Hendon Spiritualist Fellowship.

The Liberal Room, 6, Brent Street (opposite "Bell" Bus Stop).

Sunday, January 6th, at 7,

Mrs. WM. EDWARDS.

At 8-30, Spiritual Healing.

Sunday, January 13th,

Mrs. L. CAMPBELL.

Ilford Psychical Research Society,

Clemens Road, Ilford.

Sunday, January 6th, at 7,

Messrs. BEDBROOK and ROBERTSON.

Address and Clairvoyance.

Wednesday, January 9th, at 8,

Mr. Thos. Wyatt.

Address and Clairvoyance.

Thursday, January 10th, at 3,

Ladies' Meeting.

Mrs. A. E. Thomas.

Address and Clairvoyance.

Sunday, January 13th, at 7,

Mr. BERT CAMPER,

Address and Clairvoyance.

Hounslow Spiritualist Mission,

Corner of Douglas Road, Hanworth Rd. (opp. Congregational Church).

Sunday, January 6th, at 6-45,

Service.

Monday, at 7-30, Service.

Tuesday, at 8, Healing Circle.

Wednesday, at 3, Service.

Lyceum at 3 every Sunday.

Kensington Spiritualist Church,

Lindsay Hall,

The Mall, Notting Hill Gate.

Sunday, January 6th, at 6-30,

Mr. GORDON SHARPE.

Address and Clairvoyance.

Monday, at 7-45, in Small Hall (entrance West Mall),

Mr. George Daisley.

Psychometry.

Thursday, at 3, Mrs. Maude Woodward.

Tuesday, at 7-45,

Healing in Small Hall.

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The Food Reform Restaurant, 1-2, Furnival Street, Holborn, E.C. 4 (near Chancery Lane Tube Station).

Monday, January 7th, at 7-45,

Dr. H. P. Shastri, D.Litt.

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Kenton Spiritualist Church,

Northwick Park Hall.

Stations: Northwick Park (Met.), and Kenton (Bakerloo).

Sunday, January 6th, at 6-30,

Mrs. COOKE,

Trance Address and Clairvoyance.

Tuesday, at 3, Women's Meeting.

At 7-45, Healing Circle.

Thursday, at 8, Mr. Camper,

Clairvoyance.

Sunday, January 13th,

Mr. T. W. ELLA.

Manor Park Spiritualist Church, Stone Road, Shrewsbury Road, Forest Gate, E. 12. *Sunday, January 6th, at 11 and 6-30, SPECIAL VISIT OF Mr. RONALD McCORQUODALE,* Address and Clairvoyance. *Monday, January 7th, at 3, Mr. Ronald McCorquodale.* *Wednesday, January 9th, at 8, SPECIAL LECTURE By Mr. ERNEST HUNT, "The Nature of Mind."* *Thursday, January 10th, at 3, Ladies' Meeting.* *At 8, Miss V. Crocker.* *Thursday, at 3, Service.* *At 8, Service.* *Sunday, January 6th, Service.*

Kingston Spiritualist Church, Villiers Road. *Sunday, January 6th, At 11, Mr. R. BARRACLOUGH.* *At 3, Lyceum.* *At 6-30, Miss THORNDICK.* Address and Clairvoyance. *Tuesday, at 7-45, Spiritual Healing Centre.* *Wednesday, at 7-30, Mr. E. Spencer.* *Sunday, January 13th, at 11 and 6-30, Captain G. F. GILLON.*

Little Ilford Christian Spiritualists' Church, Third Avenue, Manor Park, E. 12. *Sunday, January 6th, at 7, Mr. A. M. NICHOL.* *Monday, at 3, Service.* *Wednesday, at 8, Service.*

Palmerston Christian Spiritualist Temple, Maryland Road, Stratford, E. 15. *Sunday, January 6th, at 11, Forward Movement.* *At 6-30, Mr. C. POTTER.* *Wednesday, January 9th, at 2-45 Mrs. George.* *Thursday, January 10th, at 8, Mrs. Clements.* *Sunday, January 13th, at 6-30, Mr. E. F. MORRIS.*

Occult Research Society. Stembridge Road Halls, Anerley. *Sunday, January 6th, at 11, Sunday School.* *At 3-30 and 6-30, Service.*

Southall Spiritualist Church. Hortus Road, Southall. *Sunday, January 6th, at 7, Miss ZOE CHIDWICK.* *Tuesday, at 2-30, Ladies' Guild.* *Wednesday, 7-30 to 9, Healing Circle.* *Thursday, at 8, Short Address and Clairvoyance.* *Sunday, January 13th, Miss JOAN PROUD.*

Streatham Christian Spiritualist Church, 285, High Road, Streatham, S.W. 16. *Sunday, January 6th, at 6-30, Mrs. JANET SCOTT.* Address and Clairvoyance. *Wednesday, at 3 and 8, Mr. A. Bernard, Psychometry.* *Sunday, January 13th, Mr. MURRAY NASH.*

Streatham Spiritualist Church, Tudor Hall, Pinfold Road, (Back of Public Library). *Sunday, January 6th, at 11, Circle.* *At 6-30, Sister PEARLE.* *Wednesday, January 9th, at 3, Psychometry.* *At 8, Address and Clairvoyance.* *Mrs. E. Brown.* *Saturday, January 12th, at 7-30, Social Party and Dance.*

South West London Psychic Centre, 5, Spencer Park, Wandsworth Common, S.W. 18. *Tel. : Victoria 9113.* *Sittings with Mr. John Myers for Psychic Photography by appointment.* *Tuesday, January 8th, at 8, Service.* *Address and Clairvoyance.* *Mr. Myers is open to take Propaganda Meetings, giving his service free. Will Secretaries write for open dates.*

Surbiton Christian Spiritualist Church, Maple Road, Surbiton. *Sunday, January 6th, At 3, Mr. LELLIOTT.* Address and Psychometry. *At 6-30, Dr. VANSTONE.* Address. *Wednesday, at 3, Mrs. Prior, Address and Psychometry.* *At 7-30, Address and Clairvoyance.*

Shepherd's Bush Spiritualist Society, 73, Becklow Road, Askew Road, W. 14. *Sunday, January 30th, at 11-15, Open Circle.* *At 6-30, Usual Service.* *Address and Clairvoyance.* *Thursday, at 8, Service.* *Every Wednesday, at 7-30, Free Healing.*

South London Spiritualist Mission Lausanne Hall, Lausanne Road, Peckham, S.E. 15. *Sunday, Jan. 6th, at 11-30, Open Circle.* *At 3, Lyceum Session.* *At 7, Mrs. CROWDER.* Address and Clairvoyance. *Tuesday, at 7-30, Healing Circle.* *Thursday, January 3rd, at 8-15, Public Meeting.* *Sunday, January 13th, at 7, Service.*

The Fellowship of the Golden Triangle. 21, Sinclair Gardens, West Kensington, W. 14. *President : Mrs. SHEDDEN.* *Hon Sec. : Mrs. R. FORTT.* *Friday, January 4th, Open Circle.* *Madame Clare Clare.* *Sunday, January 6th, Service, Messages.* *DIANA.* *Tuesday, January 8th, Paper Readings Diana.* *Wednesday, January 9th, Life Science.* *Diana.* *Friday, January 11th, Psychometry, Mrs. Hillier-Smith.*

Lectures.—Non-members, 1s. Friday evenings Silver Collection. All Lectures open to Non-members. Developing Classes forming in January. Names can be sent to the Secretary. *Resident Medium and Healer : Diana (Mrs. Fortt).* 'Bus 49, Holland Road to Addison Gardens. Turn right across the Bridge. Full particulars of Classes and Lectures on application to the Secretary. 'Phone : Shepherd's Bush 5310.

The Golden Cross Christian Spiritualist Mission. 347a, Edgeware Road, London, W.2 *Sunday, January 6th, at 7, Mrs. F. MOTE,* Address and Clairvoyance. *After Circle.* *Tuesday, at 8, Public Circle.* *Wednesday, at 3, Mrs. G. H. Gibbins.* *Thursday, at 3, Children's Party.* *At 8, Psychometry.* *Friday, 7-9, Healing.* *Saturday, at 8, Mrs. G. Raynor.*

Worthing Spiritualist Church, Grafton Road. *Sunday, January 6th, at 11 and 6-30, Mr. STEPHEN FOSTER.* *Thursday, at 6-30, Miss Lily Thomas.* *Sunday, January 13th, Mrs. MARY MILLS.*

Wembley Spiritualist Society, Union Hall, Ealing Road, Wembley. *Sunday, January 6th, at 11-15, Service.* *At 6-30, Miss D. MOORE.* Address and Clairvoyance. *At 3, Lyceum.* *Sunday, January 13th, Mrs. KINGSTON.*

The Path-Finders' Spiritualist Society 44, Baker Street, London, W. 1. *Sunday, January 6th, at 6-45, Address and Clairvoyance.* *Mr. H. J. STEABEN.* *Thursday, January 10th, at 8, An Evening of Psychometry.* *Miss C. Wilson.* *Saturday, January 12th, at 8, An Evening of Psychometry.* *Mr. Graham.*

Wigmore Psychic Centre, Grotian Hall (Studio No. 3.) Wigmore Street, London, W. 1. *Telephone : Wellbeck 7382.* *Principal : HORACE LEAF, F.R.G.S* *Every Tuesday, at 8, Public Developing Class.* *Every Wednesday, at 3, Psychometry.* *Every Friday, at 3, Clairvoyance (Trance).* *Particulars from Hon. Secretary.* *Miss Claudia Guillott.*

Westbourne Park Psychic Centre, 155, Cornwall Road, Westbourne Park London, W. *(Lower Door Entrance.)* *President : Mr. H. Francis.* *Mondays, Tuesdays and Fridays, at 3 and 7, Public Meetings for Psychometry, Clairvoyance and Clairaudience.* *Visitors 2s.* *(Private Interviews by appointment.)* *'Buses to Cornwall Road, Nos. 46, 28, 31. To Elgin Crescent, Nos. 15, 52. No. 7 'bus to door.* *(Met. Station—Ladbroke Grove).*

SOUTHERN

Eastbourne National Spiritualist Society. Dickens Fellowship Hall. *Sunday, January 6th, at 3-30 and 6-30, Mrs. NEWTON.* *Sunday, January 13th, Mr. T. W. NORTH.*

National Spiritualist Church, 16, Bath Road, Bournemouth. *Resident Minister, Mr. F. 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 attends to give Treatment to Sufferers.*

Bournemouth Spiritualist Mission, Charminster Road (opp. Richmond Wood Road), Bournemouth. *Sundays, at 11 and 6-30, Addresses and Clairvoyance.* *Tuesday, at 7-30, and Thursday, at 3, Clairvoyance and Spirit Messages.* *Thursday, at 7-30, Address and Clairvoyance.* *Local Clairvoyante, Mrs. W. G. Hayter.*

Margate National Church, Mercers Arch. *(Opposite 158, High Street).* *Saturday, at 7-30, Psychometry.* *Sunday, at 7, Address and Clairvoyance.* *After Circle.* *Tuesday, at 7-30, Healing Circle.* *Thursday, at 7-30, Open Circle.*

Ramsgate National Spiritualist Church, Chatham Street, Ramsgate. *Saturday, January 5th, at 7, and Sunday, January 6th, at 3 and 6-30, Service.* *Address and Clairvoyance.* *Sunday, January 13th, Service.*

Richmond Psychic Centre, 163, Kew Road, Richmond, Surrey. *'Phone : Richmond 0212.* *Monday, January 7th, at 3, Clairvoyance.* *Miss E. Herbert.* *Tuesday, January 8th, at 8, Miss Joan Proud.* *Control Psychometry.* *Admission Free. Silver Collection.* *Wednesday, at 3, Mrs. Dolores Smith giving Psychometry and also Private Readings from 6 to 9, by appointment.* *Thursday, at 3, Developing Class.* *Mrs. Ada F. Atkinson.* *Friday, at 8, Mrs. Beth Barnes, Descriptions and Messages.* *Monday, Jan. 14th, at 3, Mrs. Edey, Psychometry.* *6 to 9, Private Readings.* *Admission Free. Silver Collection.*

Richmond Spiritualist Church (The Free Church), Ormond Road, Richmond, Surrey. *Sunday, January 6th, at 7, Mr. D. BREWER.* *Address.* *Wednesday, at 7-30, Mr. Glover Botham, Address and Clairvoyance.* *Sunday, January 13th, Mr. S. ISTD.* *Healing Service every Wednesday.*

Brighton National Spiritualist Church and Sussex Psychic Bureau, Mighell (Mile) Street. *Sunday, January 6th, at 11-15 and 7, Mr. H. C. GUY, F.N.S.C.* *Monday, at 7-30, Free Healing.* *Wednesday, at 8, Public Meeting.* *Sunday, January 13th, at 11-15, Mr. PHILLIPS and Mrs. MANCER.* *At 7, Mr. B. DOWLEY.* *Group Seances :* *Tuesdays, at 3, and Saturdays, at 7-30, Thursdays, at 3, Transfiguration.* *Miss A. L. Scoggins.* *Advice on Health and Healing by Appointment.*

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Sunday, January 6th, at 11 and 6-30,
Mrs. A. E. THOMAS.
Thursday, at 8, Mrs. Woodgate.
Sunday, January 13th, Service.
Mrs. NUTLAND.

Sutton Spiritualist Church,
St. Barnabas Road, Sutton.
Sunday, January 6th, at 6-30,
Service.
Sunday, January 13th, Service.

Miscellaneous Advertisements.

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E. A. Burke—Instructional classes commencing for development in clairvoyance, etc., at Ealing and Sudbury Hill, Wembley, on Mondays and Thursdays at 8 p.m. Psychometry Teas, Mondays and Thursday at 3 p.m.—274, Northfield Avenue, Ealing, W. 5. 'Phone: Ealing 0301.

Miss B. D. Mansfield, Trance Medium, holds Public Seances on Wednesday and Friday, at 8. Thursday at 3 and 8, Psychometry; at 8, Healing Circle.—118, Belgrave Road, Victoria, S.W. 1.

Horace Leaf interviews daily, 10-30 a.m. to 5-30 p.m., or by appointment. Open Developing Class, Tuesdays, 8 p.m. Psychometry, Wednesdays, 3 p.m. Clairvoyance Seance (Trance), Fridays 3 p.m. Psycho-therapeutics. Correspondence Training Course.—Apply for particulars, Secretary, Grotian Hall, Studio 3, 115, Wigmore Street, London, W. 1. 'Phone: Welbeck 7382.

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Mrs. Soper holds an Open Circle every Saturday, at 8 p.m.—117, Ladbroke Grove, London, W. 11.

Mr. Gannon, 223a, Camden Road (basement), London, N.W. 1. Clairvoyant, Clairaudient, Psychometrist. At Home daily. Public Psychometry Circle Thursday and Saturday, at 8.

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Madame Orme and John Wasley.—Open Seances, Clairvoyance, and Psychometry, Tuesdays and Thursdays at 8.—55, Lonsdale Road, Bayswater, W. 11.

Mrs. Hamilton holds Circles for Psychometry: Saturday, January 5th, at 8, Service. Sunday, January 6th, at 7, Short Address and Psychometry. Wednesday, January 9th, at 8, Service. Open Developing Circles, Tuesdays and Fridays at 8. At Home daily, 11 to 7.—69, Westbourne Grove, Bayswater, W. 2. 'Phone: Bayswater 0675 (exactly opposite Post Office).

Claudia Guillot.—Public Seance for Psychometry and Clairvoyance, Tuesdays 4-30 (tea). Private Readings by appointment.—5, Loraine Mansions, Widdenham Road, Holloway, London. North 4526.

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January 11th, 1935. 8 p.m.

SHAW DESMOND, Esq.

Author of "We Do Not Die," etc.

Subject : "The 'Direct Voice' Technique."

Chairman : Dr. Nandor Fodor.

Author of "Encyclopædia of Psychic Science."

January 18th, 1935. 8 p.m.

J. ARTHUR FINDLAY, Esq.

Author of "On the Edge of the Etheric," etc.

Subject : "What We Know About Life After Death."

Chairman : W. R. Bradbrook, Esq.

January 25th, 1935. 8 p.m.

Miss GERALDINE CUMMINS,

Author of "Scripts of Cleophas," etc.

Subject : "Fifteen Years' Experience of Automatic Writing."

Chairman : Shaw Desmond, Esq.

February 1st, 1935. 8 p.m.

J. B. M'INDOE, Esq., President S.N.U.

Subject : "Supernormal Photography: Facts and Theories."

Chairman :

J. M. Stewart, Esq., President London District Council, S.N.U.

February 8th, 1935. 8 p.m.

Mrs. CHAMPION de CRESPIGNY,

Author of "This World and Beyond," etc.

Subject : "The After-Life, according to Modern Spiritualism."

Chairman : Edmund Watson, Esq.

February 15th, 1935. 8 p.m.

"RED CLOUD." Trance Address through the mediumship of Mrs. ESTELLE ROBERTS.

Subject : "Natural Law: Cause and Effect."

Chairman : Miss E. W. Stead.

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Horace Leaf is forming a Special Private Developing Class for Theory and Practice, to be held on Friday evenings from 6 to 7-30 p.m. For particulars, apply Secretary, Studio 3, Grotian Hall, Wigmore Street, London, W. 1. 'Phone: Welbeck 7382.

TRANSITION

MR. ALBERT TAYLOR, 12, Pheasant Hill, Mansfield. An active member of Mansfield First National Spiritualist Church. Passed to the Higher Life, December 13. Aged 45. "Death is the Conqueror's Welcome Home."

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