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A FLOATING TABLE

LEVITATION IN GOOD LIGHT!

By JAMES NORBURY

MOST of us are familiar with the feeling that adventure is awaiting us "just around the corner." No matter how meaningless may have been life's yesterdays, nor how prosaic may be the commonplace round of to-day, there is always the thrilling promise of "to-morrow" claiming us for its own.

This spirit, even if it smells a little of Mr. Micawber, is nevertheless the plodding spirit of the merchant adventurers who set out on an uncharted sea and discovered a new world. It is also the vision and the inspiration that led men to Hydesville, and from there to the borderland of the next world.

A few days ago my humble part in this mighty quest led me into a miner's dwelling in South Wales. Here I was told an amazing story of a home circle that was weekly witnessing many startling phases of physical phenomena. I met the people who sat in the circle. They were simple, unassuming, homely folk, who appeared to be quite unperturbed at the wonders that were happening in their midst. I met the medium, Glyn Roberts, and found him to be a friendly, straightforward man, who accepted his mediumship as a matter of course.

After a short chat, I arranged to sit with them the same evening.

The seance room was a small back bedroom, devoid of all furniture save a table and a few plain deal chairs. One corner had been curtained off to form a cabinet, while by the door was a two-way switch light which controlled the red and white electric bulbs that provided the illumination for the room.

We did not talk about "test conditions." I always consider it a breach of etiquette if I am asked out to dinner to criticise the menu,



W. J. CRAWFORD, B.Sc.

who made an extended investigation of levitation, and propounded the theory of ectoplasmic rods.

and acting upon the same principle of politeness, I always allow a medium to sit under his own conditions.

As soon as we entered the seance room we seated ourselves around a small oblong table, which I had carefully examined before any of the other sitters entered the room. I had also searched carefully for any wires, trap-doors, or the other properties which so many people assure us fully explain psychic happenings. Needless to say, there was none. On a bare wooden floor a small home-made table, and the few chairs already mentioned comprising the sole articles of furniture.

After we were settled around the table the

light was put out, and we sat in complete darkness. We chatted and sang for about ten minutes, and then the phenomena started to manifest themselves. Loud raps were heard upon the table, cold breezes played around my hands and face, lights bobbed about over the sitters' heads, and occasionally taps of various kinds were heard coming from the cabinet.

The leader of the circle asked me what I thought of it all, and I told him quite frankly that while it was very interesting, it was not very convincing as we were sitting in darkness.

After being consulted, the medium's guide told us to switch on the red light and he would see what he could do. The light was switched on, enabling me to see my fellow-sitters sufficiently to watch their actions. The raps still continued. They were not feeble noises, but heavy thumps upon the surface of the table, which caused it to vibrate as they resounded through the room. The breezes still played around us, while raps still sounded from behind the curtain.

The atmosphere became heavy. I knew I was witnessing the operation of forces that science scoffs at, but never examines. Suddenly we were told to lift our hands from the table, and without warning it rose in the air until all four legs were at least two feet from the floor. As far as I could see, no human agency in the room was responsible for this act of complete levitation.

Once again I was asked what I thought of it all. Once again I said I was amazed, but not convinced that there was anything supernatural occurring. The shadowy atmosphere of a red-lit seance room was not sufficient for me to give a confident statement as to what the happenings portended. Once more we consulted the guide. This time he said if we would fold

(Continued on next page)

NOTHING NEW UNDER THE SUN

A Study of the Theory of Reincarnation

By SNOWDON HALL

"**D**ID We Pre-exist? A Spiritualist 'Recalls' His Past Lives," by James M. McLintock.

May I beg the indulgence of your courtesy to offer a few comments upon the above article, which appeared in your issue of November 30th. It would take up too much of your space to deal with all the points raised.

For thousands of years millions of people in the East have believed in reincarnation, and, admittedly, Asia is the cradle of all religions, Christianity included. We have to remember that Christ Himself was an Asiatic. With all our attempts to paint Him with blue eyes and yellow hair, the fact remains that the Nazarene was an Oriental of Orientals.

That millions of people believe in reincarnation, however, does not prove its truth. Millions in the West believe in war as a means of settling international disputes, but it does not follow that they are right.

Mr. McLintock says, "There are thousands—millions—of worlds strewn about the universe. Perhaps many of them are suited to the development of human beings. Perhaps we have been on many of these planets before our present existence in this world."

The facts of astronomy do not support the view that the other worlds are suitable for the development of human beings as such. The planet Jupiter is 1,000 times larger than the earth, and it is one of the most beautiful objects in the heavens, but life, as human beings experience it, is not possible on Jupiter. If the earth's temperature was suddenly reduced to that of Jupiter, its whole surface would be frozen over, and human life would soon cease to exist. Mercury, on the other hand, is intensely hot. This planet is much nearer the sun than is the earth. Mercury always turns one face to the sun, and this portion of the planet has a temperature of about 675 deg. F. Human life would be impossible in such intense heat. Saturn is even colder than Jupiter, and the matter of which it is composed is so loosely knit together that if a man was transported there he would rapidly sink below the surface. In the case of the other planets—Venus, Mars, Uranus, and Neptune—differences in temperature, gravitational pull, etc., preclude the possibility of human life on them. The moon is a dead world which borrows its light from the sun. No physical life can exist there. The sun is a blazing furnace. It is idle to speculate as to the conditions on the other worlds, known astronomically as the fixed stars, as they are so far away from the earth.

The possibility that the planets are inhabited is one which has long occupied the speculative mind of man. The poet Tennyson used to love to speculate on the subject. He said that, according to analogy, at least one of the planets belonging to each sun should be inhabited, though perhaps with beings very different from ourselves; and that the spectroscope was destined to make much greater revelation than it had already made.

As a Spiritualist, I have been interested in the matter of the existence of planetary spirits for over 30 years, and have questioned many friends from the other side on the subject, but I have not yet received any information which I could regard as proof.

Continuing, Mr. McLintock says, "Away down in the subconscious stratum of latent memories the knowledge of having existed before crops up. Faintly and vaguely, I become aware of other scenes and places." At one time I had similar ideas, but the study of the wonders of the subliminal self, and especially of the phenomena that have been so much discussed in France under the name of *deja vue*—the question how to account for the sensation so often experienced that the scene in which we are taking part has happened before—led me to the conclusion that there are alternative solutions which cover the ground as well as, if not better than, the theory that we have lived on earth before.

In his biography of Dr. Anna Kingsford, the well-known mystic, and authoress of "The Woman Clothed with the Sun," Mr. Edward Maitland, her *collaborateur*, says that she was none other than a reincarnation of Anne Boleyn, who was a reincarnation of Jeanne D'Arc, who was a reincarnation of Fanshine, the wife of Marcus Aurelius, who was the reincarnation of Mary Magdalene. Dr. Kingsford seems to have been a complex compendium of reincarnated femininity.

Admitting, for the sake of argument, that we have had previous earth lives, of what practical use is this knowledge? Why waste the precious moments of this life in digging up the past, when most of its facts are now living in our midst. Let the dead past bury its dead.

Once I have shuffled off this mortal coil, I shall have no wish to return to the earth again, and I fail to see that any useful purpose would be served in sending me here. When I have graduated in the university there would be no sense in returning to the kindergarten.

If I reincarnated on the earth in, say, 50 or 100 years hence, I should not find life fundamentally changed. Humanity seems to have an infinite capacity for remaining the same—that is, human. Motor-cars and aeroplanes are something novel—if not something new. But the people in them are merely people, and not much more advanced, it seems to me, than the people who went in litters, palanquins, or chariots, or who walked on foot from Egypt to Jordan in the days of Moses.

Reincarnation may be necessary in certain isolated cases, but as a general law it does not hold good.

Psychic Research & Religion

By Rev. Leslie J. Belton.

Post paid, 1/1

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THE FLOATING TABLE

(Continued from previous page)

a white handkerchief around the ordinary electric bulb he would see what he could do for us. We masked the bulb with the handkerchief, and upon pressing down the switch the room was flooded with a mellow white light, in which everybody and everything could be clearly seen. I could clearly see all the sitters. By looking down I could see under the table. If anything happened now I could vouch for it in no uncertain language.

We chatted again for a short while, and then commenced to sing. The raps came as loud as ever. *I could not explain them away.* Medium and sitters were in full view. Suddenly the table commenced to sway, with our hands lightly laid upon the surface. We were told to remove our hands, and everyone, including the medium, lifted their hands in mid air. I want to emphasise that everyone's hands were clearly visible. The table continued to sway, and then without warning it rose in the air, *remaining suspended about two feet from the ground for about half a minute.* We sang again, and the table bobbed up and down, keeping time with the music. I looked under the table, I carefully scrutinised each of the sitters. At last I was satisfied. The table was clearly levitated, and the levitation was under intelligent direction. No human agency was responsible for these weird events.

After the sitting was over I congratulated Mr. Roberts upon his psychic gifts, and expressed a hope that we might have another sitting some time in the near future. I had had my test conditions all right. If I had blundered in and talked a lot of balderdash it would have probably led to useless argument and ended in a fiasco. Instead of doing this, I assumed that the spirits who were operating in this circle would help me if I sought their co-operation. They succeeded where Harry Price fails. But, then, they always do!

DREAMS THAT COME TRUE IN RELATION TO SECOND-SIGHT

by A. M. SYMNS.

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The Author has found that experiences usually described as strange coincidences have in fact been but part and parcel of a strange "Dictionary," one of which has not as yet come into print.

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TRANSITION OF PROF. CHAS. RICHEL

WE have to record the transition, which took place on Wednesday, December 4th, of Professor Charles Richet, of Paris, at the advanced age of 85. Professor Richet is the most outstanding figure in France in the ranks of Psychical Research. He was to France what Oliver Lodge is to England. He has been investigating psychic phenomena since 1872. He had been honorary president of the Society Universal for Psychic Studies, and president of the Institut Metapsychique Internationale. He had many sittings with famous mediums, notably with Eglington, Madame D'Esperance, Eusapia Palladino, Kluski, Guizik, Ossowiecki, and many others. In 1893 he published his celebrated work, "Thirty Years of Psychical Research," which was translated by Stanley de Brath. The book was dedicated to Sir William Crookes and Frederick Myers. In that dedication he apologises for the contempt with which he formerly treated Crookes's early experiments.

Professor Richet always hesitated to proclaim himself a confirmed Spiritualist, but the actuality of the phenomena he clearly and emphatically affirmed. He claimed that the theory of the action of spirits in the production of these phenomena is perfectly valid and thoroughly justified, but he hesitated to admit that it was proved beyond a doubt. He says: "The more I reflect and see in my mind these materialisations, hauntings, lucidity, apports, speaking in tongues, apparitions and, above all, premonitions, the more I am persuaded that we know absolutely nothing of the universe which surrounds us. We live in a sort of dream, and have not yet understood anything of the agitations and tumults of this dream." He goes on: "Either the human intelligence is capable of working miracles—I call miracles the phantoms, ectoplasm, lucidity, and premonitions—or else assisting in our doings, controlling our thoughts, writing by our hands, or speaking with our voices, there are interblending with our life mysterious invisible entities, angels or demons, perhaps the souls of the dead, as the Spiritualist claims. Death then would not be death, but entrance into a new life."

Replying to the Editor of *Light* some two years ago, who wrote asking for his opinions, he said, "In consequence of having verified them times without number, I know perfectly well that striking mental phenomena do exist; unless incurably blind, no one can refuse to believe in such phenomena as these. As to the question of survival, I feel obliged to reserve my opinions, but in spite of all objections, there remain a few well-authenticated cases where the Spiritualist explanation of survival must be accepted as the most probable, the most simple, and the most logical. Take courage, therefore, my Spiritualist friends, go on with your experiments without concerning yourselves with the conclusions to be deduced from them."

The general attitude of Professor Richet was that psychic phenomena opens up a tremendous field for investigation, and he held the opinion, "We do not know enough concerning these phenomena to enable us to come to any final conclusion." That is the attitude of scientific caution. His attitude was that of the open

mind. "Let us go on with our search and presently we shall see clearly." For over sixty years Professor Richet has been engaged in helping to pile up the facts, and he has now been removed to a plane of life where he will see with greater clearness, and perhaps be even more useful to us than he was on this side of life.

He might aptly be termed the modern Leonardo da Vinci. He was distinguished as a Nobel Prizeman, and as physiologist, professor of medicine, philosopher, poet, novelist, dramatist, engineer, bacteriologist, historian, pioneer of aviation, and a psychical research worker.

He had been a member of the Academy of Medicine since 1898, and was president two years ago; a member of the Academie des Sciences since 1914, a vice-president of the Institut de France, and president of the Society of Biology. He spent twenty-seven years in compiling a dictionary of physiology.

For thirty-nine years he was Professor of Medicine at Paris University, and at a great gathering of scholars in 1926 he was presented by Marshal Foch with the plaque of Grand Officer of the Legion of Honour.

Because of his outstanding research work, he gained in 1913 the Nobel Prize for Medicine. He served in two wars, and became an active worker for arbitration between nations.

His investigation of Spiritualism led to his appointment as president of the Society for Psychical Research in 1905. He was the first foreigner to be given this London honour.

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SAVED BY AN IMPULSE

By P. O'CONNOR

A FEW years ago I worked at a large spinning mill at Hindley Green, Lancs. There were two mills, the old and the new, separated by a large yard, containing a boiler-house, where steam was generated for both. The new mill was driven by a pair of compound engines, working with a steam pressure of 120 lbs. The engines worked at 80 revolutions per minute, and carried a fly-wheel of 40 tons. Power was transmitted by a pair of bevel-toothed wheels about 4 ft. in diameter. One of the wheels developed a crack, and in order to keep the mill running while a new pair of wheels were obtained, we patched the cracked wheel with a piece of strong boiler plating. I had to examine the wheels every time the engines were stopped.

The mechanics' shop was situated at the end of the yard, and from its window I could always see the engine "tenter" when he called at the fire-hole.

One day, a few minutes before dinner-time, I saw the engineer go to the fire-hole, and I was preparing to make my usual examination when a strange impulse took possession of me. I ran down the passage, shouting to him to stop the engines at once. He thought I was demented, and asked what was the matter. All I could say was, "Shut down at once."

He suggested checking speed and then running on again, so that the spinners upstairs could get their wheels backed-off, but I insisted on a complete stop. As the engine slowed down to almost its last movement there was a crack like thunder and, on examination, we found a section of the damaged wheel had broken clean off.

Had this happened a few seconds earlier, it would have stripped the teeth out of the wheels, all the strain would have been taken from the engines, they would have raced out of control, and very likely burst the fly-wheel. With the action of centrifugal force, there is no estimation of the damage that would have been done, even to knocking down the wall, on the other side of which a large number of young people were employed. In fact, hooks were fixed on that very wall where they hung their clothes, which some of them were preparing to put on. I believe that premonition saved many lives.

A PALPABLE HIT

L'Astrosopbe is a monthly journal issued in Nice, France, dealing with astrological, psychic, and occult sciences. It publishes monthly a forecast of international predictions. In the current number for December, which we received on November 29th, there appears a brief forecast of incidents concerning England. It forecasts a fire in a theatre or cinema with danger to life, international discord concerning naval questions, opposition between Japan and the U.S.A., but the most palpable hit is the "*sickness and death of a female member of the Royal Family.*" The death of Princess Victoria fulfils this prediction to the letter, and was only announced on December 2nd. The prediction is most direct and accurate.

SPIRIT PERFUMES

SEVERAL interesting replies resulted from my request that readers with experience of perfume mediumship should write me. I am grateful to those who took the trouble entailed in writing. I realise that it is only by pooling experiences and ideas that we can hope to get at the laws underlying psychic phenomena.

Miss Petronella Nell, whose reply appeared in *The Two Worlds*, was good enough to allow me to visit her, and actually see the liquid given to, and collected by, her. *En passant*, I should like to say that seldom or never have I spent more interesting and instructive hours than those I spent with this lady, whose knowledge and experiences of things psychic entitle her to a front place in the rank of investigators.

A responsible officer of a National Spiritualist Church wrote me of some of his own remarkable experiences; so remarkable, indeed, that many would be incredulous as to the possibility of their ever having happened.

My object at present is to quote from a letter received from Miss Monica Scott, of Wallasey.

Miss Scott writes:

In our family, realisation of a visit from our dear ones who have passed over is *always* conveyed by a perfume associated with them in this life.

My sister passed over nearly forty years ago, and always brings the perfume of violets with her.

I was too young at the time of her passing to associate her with a perfume, but in early youth (long before I was twelve years old) I detected the perfume of violets sometimes in the home, and remarked on it. My two sisters also detected this perfume, and so, many years ago, our mother told us that its significance was the presence of our sister with us. Even now, my mother, two sisters, and myself can all detect this perfume, whenever it comes.

Eight years ago my father "passed on," and he often makes his presence known amongst us by his own personal perfume (difficult, of course, to describe, but half associated with the brand of cigars he used to smoke). It is, to us, an unmistakable perfume associated with our father. In this case, too, the perfume *grows in intensity* (my italics—M.B.), and is

sometimes accompanied by the pungent smell of a powder that he used to burn and inhale for asthma. This latter perfume can get very strong, and sometimes stays for several hours, in varying degrees of intensity, and is spread over several rooms in the home. We all four detect this, and say to one another, "Dad is here to-day."

My niece, a girl of twenty-one, passed over last year. A few weeks ago—in her parents' home—came the perfume of lavender water, the girl's favourite perfume on this plane.

Last week, while visiting my sister's house, she and I became aware of the perfume of lavender water, which we definitely associate with my niece.

It is significant to note that on the night of my niece's "passing," an hour before her "passing" the scent of violets was very strong in this house. When we learnt later of the "passing" of the young niece we *knew* that our sister had come for her, and conveyed that comforting assurance to us through her usual medium—violets.

All through the years these perfumes have been very comforting to us. We have never been Spiritualists, but lately I have joined the Movement, and am very interested. My sense of smell is *not* naturally acute.

Readers of the above extract will, I am sure, agree with me that we owe a debt of gratitude to Miss Scott for allowing us to share in something so beautiful and sacred to her own family circle.

It may interest readers to know that at the recent public voice seance organised by "The Link," the medium for liquid perfume, referred to in my last article, was on the platform during the seance, and again received the liquid, which some other sitters were able to feel. No perfume is now obtained with the liquid, which is almost odourless. A small group of people, in very subdued light, have been privileged to see the film of the "stuff" lying on the medium's face.

Mr. M. B., the indefatigable leader of this circle, is week by week collecting a little more of the liquid in the hope of getting sufficient to submit for analytical purposes. What will it prove to be? I wonder.

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SPIRITUALISM AND PSYCHOLOGY

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

PROFESSOR C. G. JUNG, the famous Swiss psychologist, has recently been talking about his theories and knowledge of the human mind. It must be interesting to all students of the supernormal to notice how near to Spiritualism he has drawn. One wonders whether he does not keep some of his beliefs up his mental sleeve, among them being those of survival and spirit communication.

He had something to say about those interesting phenomena—Time and Space. His views were unorthodox, but indicative of the trend of mental science.

It was Professor Jung who invented the word "complex," a term which he says has been sadly misused. It certainly was a brilliant discovery, and one wonders whether the only fault that Professor Jung can find about the use of it is that it has been made more comprehensive than he himself can appreciate. Complexes have uncovered a multitude of causes which formerly were hidden, and Spiritualism has contributed not a little to the subject in a covert way.

Professor Jung has found dreams a veritable mine of mental facts which were hitherto unknown to science, although the man in the street was not unaware of them, as effects. He knew, however, very little of their causes. Dreams belong to the unconscious mind, notwithstanding the fact that they are revealed so the conscious mind. Indeed, the unconsciousness sees to this as part of its job of maintaining the dreamer in good health, as well as endeavouring to inform the consciousness of things that otherwise would lie hidden and restless in the unconscious. When they do lie hidden and restless more harm than good is done, hence the insistence of dreams.

Professor Jung said to the newspaper correspondent:

"Let me try to explain my conception of the unconscious mind. Here am I, sitting in this room, my vision, my hearing, and so on, bounded by its walls. But I am really much more than that.

"My unconscious mind stretches far out of this room, backward and forward in time and space, which only exist in the conscious mind. Just as every man has the whole development of mankind in his body—gills in his neck, for instance, that go back to the fishes,—so every man has the whole history of the world in his unconscious mind."

It is a long time since any authoritative psychologist spoke as comprehensively as this, and we may be sure the Professor was not talking without good reason.

Many examples could be quoted in support of this statement. Professor Jung mentioned some which did no more than represent extensive types of experience. There was the Swiss clerk, who made a remark in the Professor's presence which showed that he was subconsciously acquainted with an ancient Egyptian belief. This man was unacquainted with that belief in his normal state.

It may be argued by some that the Swiss obtained his information from a spirit, but this view is not necessary nor to the liking of

Professor Jung. He accounted for it as arising from a universal knowledge in the clerk's subconscious, and furthermore, that in this he merely reflected the minds of all other people.

The question of time and space greatly intrigued the Professor, who was well aware of the forecasts of fortune-tellers. Dreams are the chief means by which the past and future are lived and re-lived. Can it be that we re-live the future in our present experiences? When the mind goes forward into time and tells of something which has yet to happen, it means that when the moment arrives for that something to be experienced in waking life the person re-lives it.

Professor Jung evidently believes that this re-living is constantly going on, although unrecognised for the most part. When the mind goes forward in time and extends indefinitely in space, it means that we are living our whole life at any moment.

This is a splendid idea and doubtless true. Any qualified medium who has been interested enough to analyse his supernormal experiences will have found plenty of evidence to support this notion.

It will be noticed that Professor Jung relegates time and space entirely to the conscious mind. For him the subconscious has neither of these qualities. They come into existence for the subconsciousness only when it informs the consciousness, for that aspect of the mind can think only in terms of time and space. They may therefore only be temporary conveniences which must pass away with the death of the body.

So unconcerned is the subconscious mind about time and space that when it informs the consciousness through dreams, the dream may occur either before or after the events it symbolises. Another interesting feature about the subconscious mind is its disregard for any special kind of representation it may select. To it, one set of time-images are as good as another, although they may not be to the conscious mind. That is why dreams so often require such careful analysis if we are to understand them. Dream interpreters who have catered for the public through popular dream-books have in a way realised this. The result is shown in the different method or system of interpretation advocated. Some advise that dreams should be interpreted in the order in which they present themselves, whilst others advise the dreamer to reverse them.

Thus, if the dream is of success it should, say some interpreters, be divined as meaning success, while others maintain that it signifies failure.

Ancient Persians maintained that dreams were affected by the waxing and waning of the moon. All dreams during the waxing of the moon were to be interpreted "straightly," whilst all during the waning were to be reversed. What truth there is in this I do not know, but there seems to have been no observing of any such influence on dreams by modern investigators. Yet we know that the moon does affect the imagination, and definitely induces certain states of mind. Lunacy is a word that has been coined to express this.

Professor Jung claims to be a "Practical psychologist." He certainly has been profoundly influenced by Eastern, especially Chinese, mystics. His commentary on "The Secret of the Golden Flower" marks him out as one of the widest and most tolerant of modern psychologists, and one realises that he knows much more about the human mind than he can hope to make plain to the average Western student.

From him we hope one day to receive a book which will give his deeper reasons for believing that every person's mind contains "the history of the world."

A study of mediumship is essential if one desires to understand the full power of the mind, for mediumship reveals much more than hidden faculties. It reveals to the thoughtful researcher mighty truths concerning man's nature and his destiny.

It has long been impressed on me as a medium that by concentrating too much on survival Spiritualists are in danger of missing equally important facts. One of them is that just as the consciousness of any person expresses no more than a portion of his total self, so those spirits who communicate through mediums are in a highly specialised mental state, and even more restricted than ourselves.

Nevertheless, they show indications of a more extensive mind, which is undoubtedly the subconsciousness operating both in and out of its native element. One fault that has emerged from this is that Spiritualists tend to literalise the nature of the spirit world and imagine it to be different from what it is.

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S.N.U. NEWS.

Edited By FRANK HARRIS

Minutes of General Council

PRÉCIS of Minutes of General Council, held in the National Spiritualist Church, Surrey Street, Bristol, October 26th and 27th, 1935.

Present: J. B. M'Indoe, in the chair; M. Barbanell, R. Boddington, H. Dawson, J. G. Findlay, E. A. Keeling, B. P. Membership, E. W. Oaten, W. Rawlinson, J. Slimin, Miss M. L. Stair, Miss N. Wadlow, and F. T. Harris. A welcome was extended to Mr. Dawson as a newcomer to the Council, and to Mr. Membership on his return to Council work.

B.B.C. and a Spiritualist Broadcast.—Correspondence was received giving two reasons for declining to acceded to our request. The matter was left to the General Secretary to follow up.

A District Council sought advice on the voting rights of D.C. officers; and the wisdom of permitting Church members in one area to become associate members in another area. Resolved that where a D.C. officer is also a Church representative, he must choose in which capacity he will vote; he may not vote in both categories. On the second point, it was resolved that a D.C. may adopt by-laws governing the issue for their area, but that such by-laws cannot be made retrospective.

Arising from a discussion on the need for revision of the Union's Articles of Association, the Rules Sanction Committee were instructed to consider amendments providing for the election by postal ballot for all offices in the Union and District Councils. It was further agreed that the Rules Sanction Committee consider the re-allocation of the Churches to District Areas.

Touring Mediums Scheme.—It was reported that replies giving approval had been received from six District Councils. In these circumstances it was resolved that an endeavour be made to put the scheme into operation as from August, 1936. The first tour will be with a well-known medium and platform workers.

Council Meetings for 1936.—An invitation was accepted to hold the April meeting in Ramsden Street Church, Huddersfield, and the October meeting at some convenient town in the Midlands.

D.C. Meetings on Sundays.—Attention having been drawn to the illegality of A.G.M. elections on Sundays, the matter was referred to the Union's Solicitors, who reported that all D.C. meetings held on Sundays came under the Sunday Observance Act of 1833, which makes void every matter transacted at such meetings, and that a ratification meeting on another day did not meet the position. Resolved that the D.C.s be acquainted with the letter, and advised, if possible, that their A.G.M. be held on some day other than Sunday.

New Churches and Members.—Ten new Churches and eight new subscribing members were accepted into affiliation.

Pooling Fund Activities.—There will shortly be issued a small pamphlet on the Pool Committee activities. It is written by the President, Mr. J. B. M'Indoe, and will be circulated to all Churches.

Limitation of Trustees.—The number of Churches in Joint Trust is growing so large, and the decision to limit the number of Joint Trusts into which each National Panel trustee can enter, makes it imperative to stress once again the recommendation of the Council that Churches entering into Joint Trust should limit the trustees to 4 only, 2 from the panel and 2 from the Church. The need to extend the Panel of Trustees has led the Council to consider the advisability of reducing the qualifying period of 5 years' membership of the Union or an affiliated Church to 3 years.

John Lewis Case Damages.—It was resolved that the damages secured in this case shall be invested in the names of the F.O.B. Trustees.

Council Committees.—With a view to more efficient use of the time spent at quarterly meetings, the Committees have been regrouped as follows: Finance and General Purposes and Publications; Trust Property and Pool Fund Committees; Parliamentary, Propaganda, and International Committees; Exponents, Joint Education (S.N.U. Section), and Healing. Rules Sanction; F.O.B.

Lancashire Area Representative

The result of the postal ballot for the position of Area Representative in the Lancashire Area has resulted in the election of Mrs. M. E. Pickles, of Blackpool. The voting was: Mrs. Pickles, 19; Mr. R. F. Brewer, 6.

Building Fund Pool

All those in possession of Loan and Deposit Books for moneys invested in the Building Fund Pool of the Union are requested to send in their books for the entry of interest for the year 1935 as early as possible, and not later than January 15th next.

Change of Secretary

A number of cases have come to light during the past few weeks where a change of secretary of a Church has not been notified to the Union until the inquiry has been made by the Union, because of communications being returned to the offices as undeliverable. In one case, a District Council Secretary informed us of a batch of seven at one time, none of which had taken the trouble to tell us of the change. The expense and loss of time due to this cause can be avoided by new secretaries sending a postcard to the Union as soon as they are appointed.

Diaries

The ordinary type Union Diary for 1936 is almost sold out, and early application must be made by those who want this type. There are, however, larger stocks of the leather wallet re-fill type available. The price of these is 2s. 8d., postage included.

Insurance

It is interesting to observe that the insurances placed through the Union during the year almost treble those placed during previous years. Obviously, the value of the type of cover afforded, together with the preferential rates offered, are appreciated. An additional feature of the Union's insurance policy is that all claims under policies are handled by them with great advantage to the insured.

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Our Guests—the Spirit Children and their Friends, Mrs. Sharplin, Mrs. Cooke, Mrs. Garland, and Mrs. Duncan, who will describe the children present and give messages. Admission by Toy or Garment, which will be distributed after the party to poor children of the district. Please come and help us make many children happy this Christmas.

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PROFESSOR BROAD ON PSYCHIC RESEARCH

THE SPECTATOR is the latest paper to fall for Spiritualism. It announces a new series of articles on "Psychic Forces," the first of which appears in the issue for December 6th. In this article Professor Broad outlines "the field of research."

Professor Broad is the president of the S.P.R. He does not seem to have a very high opinion of the essential value of physical phenomena, probably because he has not seen much of it. It is strange how every Psychic Researcher seems to imagine that the phenomena which he has seen is the only class of phenomena which is valid.

We are rather amused at the Professor's methods of dealing with poltergeist phenomena. He tells us that on investigation it is nearly always found that the mysterious movements happen only in the presence of a young boy or girl, and that the latter is generally that of a stunted or mentally backward type. Without attempting to be rude, we should unhesitatingly say that Professor Broad is wrong, and that the mentality of the child where such phenomena occur, does not seem to make the slightest difference. Often we have known them specially bright. He then goes on to say that "In the vast majority of such cases careful investigation has shown that the movements are produced deliberately normally by the child." On the other hand, the recently published report of the International Laboratory affirms that in at least 80 per cent. of the cases no such conclusion has been arrived at. That, in fact, no solution has been offered. In less than 20 per cent. of the cases has there been evidence of the phenomena being produced normally.

When dealing with mental phenomena, Professor Broad is on more familiar ground, and in concluding the article he says, "The situation, in my opinion, may be summed up as follows: If we look only at the best features of the best cases of communications, it is difficult to resist the conviction that the spirit of a dead man has survived and is communicating. If, on the other hand, we consider the mass of irrelevance, error, ignorance, and twaddle in which these are embedded, it is equally difficult to believe anything of the kind." This, he claims, is exactly the situation which demands further detailed investigation. We hope Professor Broad will continue his investigations, and by the time he has spent another twenty years he will of course come to the same conclusion as a Spiritualist arrives at in half the time.

MANCHESTER

Mr. John G. Findlay visited Manchester Central Spiritualist propaganda meetings in the Deansgate Picture Palace, on Sunday last. Mr. Findlay gave a splendid address. He claimed that Spiritualism not only provided evidence that those who leave us are still living, but offers us such a form of teaching as helps us to make the best of this world and to make the world better for coming generations. If they wished for happiness in another world they must be prepared to shoulder their share of the burdens in this world. Mr. Findlay's visit was much enjoyed.

NEWS IN BRIEF

MRS. BERTHA HARRIS IN THE NORTH.

Mrs. Harris, of Chester, recently paid a visit to the National Spiritualist Church, South Shields. Her address on "Death and Love" showed the folly of grieving when dear ones pass into the higher life. Her delineations of spirit people were remarkably accurate. Full names were given and clearly recognised, nine out of ten being completely accepted. Mr. Redley presided, and the choir acceptably rendered an anthem.

Journeying on to Craghead, some 300 people listened to Mrs. Harris's address on "The Flight of Ages." Again clairvoyant descriptions with full names were given and accepted. Wonderful evidence was offered concerning incidents in the past lives of spirit testators. Mrs. Turnbull rendered two solos.

Mrs. Harris next visited Middlesbrough, where she again captured all hearts, both her addresses and clairvoyance being acceptable and enjoyable.

At Camden Town a very successful Sale of Work took place in the Rochester Square Temple. On opening the bazaar, Mrs. Maunder was presented with an umbrella instead of the usual bouquet. The stalls were well loaded, and many side shows added to the enjoyment. Readings were given by several mediums. The refreshment stall was very well patronised, and during the interval a cabaret show added to the fun. Over £40 was raised. A Christmas tree and a party for poor children is to be held during Christmas-time.

The Saddleworth National Spiritualist Church held their annual Sale of Work on November 30th. Despite her 80 years, Mrs. Gardiner, of Oldham, declared the proceedings open in a racy little speech, and then spent several hours in giving psychometry. The sale was a decided success, and the efforts of our workers are much appreciated.

ST. ALBANS

Striking testimony of the growth of Spiritualism was the success of a propaganda meeting held at the Adult School Lecture Hall, at St. Albans. Mr. Brunt, President of the Watford Church, presided. Messrs. David Bedbrook and Frank Robertson addressed the meeting. Mr. Bedbrook claimed that "The history of Spiritualism extended back even to the time of Christ Himself, and embodied the whole of the real teachings of the Nazarene, who was Himself conscious of communication between this world and the higher life. Many ministers and clergymen appeared to be appalled at the idea of spirit communion, while others were steadily practising it, but before humanity there lies a progressive life by which man evolved through physical stages to the spiritual heights." Mr. Robertson declared that he had once been an unbeliever, but honest investigation had made him fully convinced of the truth of Spiritualism, and he related many conversations he had had with spirit people. He had questioned them concerning conditions of life on the other side, and found that it was a human life where souls had opportunity of progressive development.

SCOTLAND

Mrs. Ida Glen has had very successful meetings in Stenhousemuir, her psychometry being very remarkable. Speaking to a lady at one meeting, she gave her the name of McColl, which she connected with a gentleman who had passed away. She described a scene with a runaway horse and cart, and said that the driver was killed. The case was instantly recognised. She also told a gentleman present of a spirit who brought the influence of India and who had a peculiar halt in his speech. He was in uniform. The description was instantly recognised as his old commanding officer in India. As Mrs. Glen was a stranger to the district the evidence was very valuable. Mr. John G. Findlay and Mrs. Helen Hughes have also given successful meetings in the district.

Southport have had very successful transfiguration seances with Miss Margaret Whally, of Leigh. Sixteen tests were given, and most of them clearly recognised, everyone giving a message of evidential value. The seances created quite a sensation.

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WHAT CAME OUT OF THE SANDSTORM

A True Tale of India

Everyone expects a creepy story at Christmas, and this one has the merit of being interesting and thrilling.—Editor.

By JEAN PRUDHOM

IT was in the first days of October, in the year 1912, a few weeks before the "Sokapan," a commemorative holy day of King Mahabali, that I found myself lying alongside of my boy, Rayappen, upon the straw of my cart, with Sinnappen, the driver, astride on the pole and twisting the tails of the bullocks to urge them on, and on my way to Trichendur, a seaside Hindu village, on the Gulf of Manar, famous for its far- and wide-renowned pagoda.

As an introduction, I ought to have said that I was travelling in those parts of Southern India as mofussil agent of the French "Societe du Pacifique."

The culminating point of grotesque and fanaticism which characterises every Hindu festival, and more especially the "Sokapan," feast of the lamps, is only reached in such important religious resorts as Trichendur, Trichinopoly, Madura, or Ramesuram, where the sacred tank (Tepakulam), and the communion of the five products of the cow (pandjagayava) draw crowds of pilgrims and "munis" from every nook and corner of India, for it is on the last day that throngs of devotees yoke themselves on to the tower-like, many-storeyed, gods-and-goddesses-bearing, tinsel-bedecked, glittering, men-crushing processional car, and that hundreds of fanatics offer themselves up to its huge wheels to be ground to pulp. The climax is reached by the drowning in the sacred waters of the "Tepakulam," or, as the case may be, in the sea, of a young woman with child.

ANCIENT PRACTICES

It is well known, and the Government of India are powerless against the fact, that hundreds of young marriageable girls vanish in this way every year on the occasion of some such festivals. Nor is it in any way possible to bring these religious murders home to their perpetrators and abettors, as the very parents of the victims themselves look upon it as a very high favour that their daughters should have been singled out among the many to be offered up in sacrifice to the deity, in the presence of richis, munis, tabasis, nirvanis, and a multitude of devotees, as numerous as shingles on the sea shore, which being so, they cannot be expected to complain to or inform the police. On the other hand, the priests, who silently shove the victim into the dark waters, can hardly be caught red-handed, as the tank itself is crammed with shoulder-deep-immersed devotees, and none but the initiated are allowed within sight of the three-pillared temple from the steps of which the deed is done.

Our sturdy little hunch-backed bullocks pulled steadily in the clutching sands, the half-slumbering driver tickling them the while with his toes by way of encouragement.

As for myself, as I already said, I was lying upon the straw of my "bandee"—for so the bullock-cart is called in the Madras Presidency—alongside of Rayappen, with my feet turned towards the west. Soon, however, as the sun rose higher in the heavens, the glare from the steaming sands made it necessary to fasten the parted curtains. I had half risen upon my hams and was about to stretch my hand towards the dangling curtains when my attention was drawn to a rolling cloud of dust, far away on the left of us, which seemed to be travelling from east to west.

THE COMING STORM

I was about to settle again alongside of my boy, when all of a sudden a frightened shout from his brother jerked me into sitting position again.

"What is the matter?" I asked, as the cart came to a dead stop, with a grinding recoil of the wheels.

"Vadhakathe (north wind), dorei!" came the smothered reply from the driver.

We both jumped out of the "bandee," and as I turned round to see what the row was about, I saw Sinnappen at the horns of the resisting bullocks, desperately trying to twist their jerking muzzles back towards the direction opposite to that which we had been following, urging us the while to climb back again into the cart.

Right in front of us, at about two hundred yards ahead, a huge dark, still wall seemed to have sprung out of nowhere. Its top hid the sky from us, and its breadth ran across the whole sandy plain on both sides of us. At first I thought it was motionless, but I soon

realised that it was slowly making for us, with a rumbling sound, like the snarl of an angry beast.

I was not slow to understand the full meaning of that warning growl, and I knew well enough what the fiend would do with us if it once caught us in its grip.

The summer monsoon begins generally towards the early days of May, and rises to its highest in June, to fall down in October. The occurrence is rather rare—thank God!—but when it does happen—I mean when the monsoon blasts happen to play their big game with the sands, and this happens mostly during the middle of October,—then God help the poor devils who are caught napping in its howling, screaming, sobbing, imploring, squeaking, pounding, vicious whirls of stifling dust and smashing tree trunks, which it uproots on its way forwards, and wheels about with blind, devilish force!

Two hundred yards of glittering sand stood now between us and that relentless foe, which, scowling and imploring though it was, would soon be at us with tiger's spring and clutching paws, unless we prevailed soon upon our unwilling brutes to show their tails to it and be off as briskly as the sand would allow them to run.

CRIES OF DISTRESS

We were scarcely back upon our litter of straw in the now westwards-speeding "bandee," with Sinnappen whooping and scourging hard the scared brutes on, when there burst forth out of the very bowels of the crouching monster such a peal of muffled distressing calls as I seldom heard in my life, and yet I have heard some very strange sounds in my Indian experience among the wild Marava tribes, and as I peered through the chinks of the closed curtains, I saw three natives tear their way out of the writhing murk of sand, and run after us with frantic gestures and appalling faces, distorted by exhaustion and fright.

I daresay it would have been hard to resist such a sight and such appealing screams, and yet it was only by my knocking down Sinnappen from his pole and pulling myself at the ropes that I at last brought the "bandee" to a stand. No entreaties or orders of mine could avail with the poor distracted driver. I had actually to fist him down. But I had my way anyhow, in spite of my two howling boys.

"By all that is merciful," I cried, holding the ropes tight in both hands, "I will not see those poor wretches fall a prey to the greedy monster again if I can help it. We don't start until we have those three men safe, here, upon the same straw, not if all the fiends in hell be loose after us this day, and we have to cart them in as well!"

It is wonderful what a European, who knows his mind, can do on such occasions with a few stirring words and well-directed blows, to bring bewildered natives back to their senses and duties.

The driver lifted himself briskly on to the shaft with all his self-control returned, and a look upon his smiling face of that blind confidence natives have in the wonderful mastery which they believe Europeans exert over the events of this world. So did Rayappen, who had unclasped himself off my ankles and resumed his seat upon the straw. Shortly after that the three gaping, panting Indians *having been boosted* and safely squeezed shoulder to shoulder at the other end of the cart, close behind the driver, I gave the signal to start.

SUMMING-UP THE POSITION

It now becomes necessary, in view of the mysterious and dramatic developments which were to follow ere a few hours had elapsed, to give a thorough description of the strangers whom I had rescued, as well as of what an Indian bullock-cart is like.

Well, as to the "bandee," there is no mystery about its make or appearance. You could hardly imagine a simpler contrivance: a long floor mounted upon two very high wheels, and tilted with a stiff tent-cloth upon its bamboo framing, until the completed cart has the appearance of a long high-vaulted funnel, fitted at both ends with a pair of parted curtains for keeping out the slanting rays of the rising or setting sun. The

floor is long enough to allow a tall man to stretch himself full length, and yet have some spare space left for luggage, and broad enough for three people to squat comfortably elbow to elbow.

When the three strangers had called to us from afar, and I saw them running with long strides and bulging eyes, it was their pressing danger rather than their physical appearance which absorbed my attention. Not until I had them safely squatted at the bottom of the cart did their several peculiarities come back as an after-thought to my mind.

One was middle-aged, tall, sinewy, and broad-chested. He was bare to the waist, and only wore a short white "vechtee" tied closely round his loins. The black scratches which striped his hairy chest, and the bandy legs, proclaimed him a palmyra-climber of the Sanard caste. The second one was coal-black, and as withered and crumpled as a dead cat. He was tall, too, remarkably so, and must have aged between sixty and seventy. The veins knotted round his parched neck like dried guts. His skull was close-shaven, save for a wisp of scanty white hair right on the top, and his spare frame dangled in the straight folds of a loose yellow gown, upon which rested the heavy "ruchatra" beads of the sivaite chaplet which hung from his neck. In short, he was a pandara—a priest of the menial Sudra caste. As to their companion, he was a small, comely youth, with girlish face and manners. In fact, had it not been for the "kudhumy" (chignon, which men wear in India), a funny pair of tiny mustaches, and the silk "salva" thrown across his breast and shoulders over a man's "vechtee," I might have been in doubt as to the sex of the lovely creature.

WE FALL ASLEEP

The three strangers squatted breadthwise and elbow to elbow immediately behind the driver, who sat astride the main shaft and closed the curtained aperture on that side with his back. As for the boy and myself, we sat on the edge of the cart, at the other end, with our legs dangling and our eyes fastened upon the sand-storm let loose upon our trail by the growling, howling, sobbing, threatening vadhakathe (north wind), which seemed to goad it on, at some two hundred yards away from us, as a cow-boy does a fierce herd of bellowing, unmanageable bulls. Between us and the squatting Indians there may have been about four feet of empty space.

I looked once or twice above my shoulder to see what the fellows were doing. They sat upright, with their backs turned to us, as motionless and speechless as three Buddhas. I never doubted that the nirvana sleep had come upon them, and that their spirits had already been overtaken by that unintelligible stand-still of all mental and physical reactions which the followers of Shiva look upon as the culminating point of restful bliss after the turmoils and storms of this earthly pilgrimage.

Presently, I too fell into a restful doze, with my back against the side of the "bandee," and facing Rayappen, who had, I believe, yielded to the effects of the same lullaby.

It was a sudden jerk that awoke me. I must have been sleeping for a couple of hours at the least, for as I looked through the parted curtains three stars twinkled within the patch of blue framed by the dangling triangle of cloth.

The clatter of the wheels warned me at the same time that we had parted at last with the sands and reached the harder ground of the Satankulam high-road.

I was just wiping out the drowsiness from my eyes, with an idea of asking the strangers how far they were going and whether they would like to be dropped at Satankulam, when to my amazement I saw through the opened curtains the dancing front panaches of the bullocks on both sides of the driver's crouching form, and a spangled sky where their bodies should have been if the three silent Buddhas had been sitting upright, as I had found them to be as often as I happened to look back towards them.

IN THE PRESENCE OF DEATH

"The beggars are asleep," I thought, and to make sure, I stretched my hand in their direction in order to rouse them and ask them the question. Night had set in, and the interior of the cart was as black as the

(Continued on next page)

MURDER IN A SANDSTORM

Lights on an Indian Religious Practice

(Continued from previous page)

ace of spades. It was a bare foot which my hand caught. Darkness had set in, I say, so that I could not see to which of the three the limb belonged.

"Here, you fellow, wake up!" I shouted.

The man must have been dead asleep, for in spite of my tugging at his foot no reply came. So I got up on my knees and asked the driver to unhook the lantern and pass it on to me.

Imagine my awe, on lifting the light above the floor in front of me, at finding that what I had really caught was the foot of a dead woman, lying face upturned upon the blood-soaked straw. As for the three natives, they had gone!

My horrified screams brought the cart to a dead stop, and my scared boys crouched hastily round the ghastly remains of the mysterious unknown. Her bare legs were drawn up, her eyes closed in peaceful sleep, and her "seclai" (woman's cloth) neatly wrapped up round her slender form. A closer examination, however, showed that the blood was still oozing from the lower part of the cloth, and that the latter had been rent by a frightful gash.

We looked questions at each other: Who was that woman? How had she come there? Why and by whom had she been murdered, and what had become of the three missing Indians? The cart was blocked up at both ends by the driver in front, by myself and the boy at the back; how could three men have left the "bandee" in full drive without any of us noticing it, especially as they could not do so without passing us? And how had this unknown woman jumped in unnoticed?

HOW IT HAPPENED

Well, I am not a story-teller, and so I will not keep you in suspense longer than is necessary.

We had just reached the "kadhei-vidi" (bazaar street) of Satankulam, and the crowded shops were buzzing all round about us when we were just making our gruesome discovery. I had just been giving orders to the driver to get down and stand by the bullocks, and was myself preparing to run to the "Katchery" to warn the police about what had occurred, when my boy, Rayappen, smothered a scream:

"What's the matter now?" I asked, retracing my steps.

"The woman, dorei!"

"Well, what about the woman?" I said, looking through the curtains.

"She is gone, dorei!" he gasped.

I climbed past him inside the cart: Not a drop of blood was to be seen upon the even straw, and no sign either of the murdered woman! It had all vanished as if we had all been waking from a bad dream.

About a month after that eventful drive, I happened to stay in a small fishing village between Trichendur and Kayelpatnam, named Virapandiapatnam, where I had to bargain a consignment of "Karupukathy" (palm sugar) with some big native contractors. A curious story which I was told there recalled to my mind my weird experience of a month before, which had so bewildered me, being at the time far too wise to believe in spooks and that sort of thing, though later years taught me better. It was that of a strange religious abduction case, which had created a sensation among the villagers, the more so as they are mostly Roman Catholics. The father of the victim was a Sanard. On hearing the story, I insisted upon having the man brought up to me. Imagine the shock I received at recognising in the man the tall, bandy-legged Sanard whom I had rescued from the clutches of the sand-storm, along with the youth and the crumpled-up pandara. I said nothing to him, however, but asked him to tell me about his experience.

A STRANGE STORY

It is the rule in Indian society that no word should be spoken before the betel leaf, properly rolled up, with its contents of lime, tobacco, and ground arecanut, is fairly in position in the right side of the mouth, and the teeth ready to chew, as well as to allow the first choked words to come out.

When we had both reached these preliminaries, then, and only then, the Sanard opened his mouth to chew out the first words of his strange story, which I will condense in narrative form, so as to remain within space limits.

It seems that on the very day I had rescued the three mysterious Indians, a pandara, whose description tallied exactly with my former acquaintance, had called upon him, in his house down by the shore, with news that his son-in-law, who was working in a palmyra grove hard by the pagoda of Trichendur, had fallen down from the top of a palmyra and was at that very moment dying in the Trichendur dispensary. The dying man had asked for his wife, and he, the pandara, had been dispatched to fetch her. Thereupon father and girl—she being the man's wife—hurried out behind the pandara, who led the way, not knowing that Death himself was their guide. But it takes a strong man to plod on many hours against the clutching sands. Amirdam—the Sanard's daughter—was but a woman, and a young one with child. She soon began to lag behind, in spite of her longing for the dying husband. They had to carry her by turns. Happily, a small Brahmin convent was at hand. The pandara suggested a few hours' rest in the monastery, but as Amirdam was young and beautiful—as I myself had well noticed—he suggested, further, that it would be wise to twist her female "kondhai" into a man's "kudhumy," and replace her female dress by a male "vechtee," after removing her ear-rings, necklace, and ankle-rings. To this the father agreed only too readily, knowing how well grounded were the pandara's fears. The latter had purchased a tiny pair of mustaches, too, for the actors of the drama which was to close the "Sokapan" festival. So the mustaches were clapped on her lips, and the "vechtee" tied round her slender loins; the trinkets were removed, the hair undone and dressed as men wear it; to hide the breasts, a "salvai" was neatly draped round her shoulders and neck—and, well, I knew, for my own part, how the disguise had been effective. The cunning rascal! He well knew that the police were on the look out for clandestine abductions

on the eve of the coming festival. It was the fear of them, not that of the Brahmin priests' hateful attentions to the girl that prompted the pandara to smuggle her as a man.

SILENCE IS GOLDEN

What remains to be said is the saddest part of the poor man's story, and so it will be the shortest, too. He was drugged on the way, and when he came round it was only to run away for his life from the snarling sand-storm that was making apace for him. He had since found out that the whole story of the dying son-in-law was a hoax. As to his poor girl and the ruffian who had coaxed her out of his keeping, he never knew what had become of either, and only suspected that his daughter had been enticed away to be offered up to Kali on the occasion of the "Sokapan" festivities. He had no doubt that the reason for that elaborate hoax was that they well knew that as a Christian he would never allow his child to play the part they intended for her.

I might, of course, have enlightened the poor bereaved one as to the actual fate of his missing daughter. I did not, however, for reasons obvious to anyone acquainted with Indian criminal inquiries, nor did I need impressing the value of silence to my boys, as they too knew well enough what might be the outcome of an indiscretion in such matters. However, I made sure, by a question or two, that the Sanard had not the slightest inkling as to who I might be. He had never met me before, nor had he made use of a cart that day. So I kept my own counsel, the more so as I was not myself very clear as to what did really occur in that "bandee" of mine. Why, even now, after so many years, I feel I would really be indebted to anyone who would think he had some light to throw upon that which is still so dark to me.



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FRIDAY - - December, 13, 1935

CHRISTMAS THOUGHTS

AT this season of the year it is the custom to become sentimental over what we have long accepted as the festival associated with the birth of the Man of Nazareth. All denominations will decorate their churches in His honour, and many eloquent sermons will be preached with a view to extolling the teachings associated with His name. The ancient pagan festival of the rebirth of the sun reminds us that the darkest days have passed, and once again "hope springs eternal in the human breast."

But Christmas is steadily ceasing to be a religious festival and becoming very largely a social and human one. The Christmas festival is tending to promote the exhibition of kindness between men: the healing of old feuds; the remembrance of friends half-forgotten, the reunion of families, and the uproarious enjoyment of the children. Christmas is becoming essentially a human festival. It is the time devoted to good-will.

One of the greatest sentiments associated with Christmas is that of peace on earth, and yet on looking round the world we find unrest and fearfulness amongst all the nations. Some men are expressing their good-will towards their fellows by dropping bombs and firing shells, by seizing the territory of others, and thus repeating what has been occurring through the centuries.

At a recent meeting of the Birmingham Rotary Club, addresses were given by international students of Birmingham University, and one coloured student, Mr. Adeniyi Williams of Nigeria, spoke of the treatment of the black nations by the white. He said: "You send missionaries amongst us with the bible and teach us to pray; when we close our eyes in prayer, we look up again to see the missionary's fellow-countryman running away with our land." It was high time, he thought that the races of the world who professed the Christian Religion tried to live up to the religion they professed.

What is happening abroad is happening at home. The tremendous amount of distress and unemployment and the keen competition in the industrial world are ensuring that while a man's attention is distracted from the real things of to-day, someone is running away with his job or with his trade, and one asks: "Where is it all to end?" One of the minor poets has expressed it beautifully:

So many Gods, so many creeds,
So many paths that wind and wind;
When just the art of being kind,
Is all this sad world needs.

We would not agree that it is all that is wanted, but we do agree that the spirit of kindness which turned old Scrooge from a miserable miser into a human soul is what is sadly lacking in this world.

With two millions of men wondering where the next meal is to come from, with thousands of youths and maids wondering in what direction to use their growing abilities, with thousands of people lying in hospitals suffering from diseases, which we very imperfectly minister to, with a social system which is driving many men into criminality to supply the needs of every-day, and into suicide

To Readers Everywhere

A

Happy Christmas

—The Editor

because they are sick of the struggle—a good deal of work is necessary to make this old earth what it should be. We have given up hopes of it ever being a land fit for heroes to live in; if we only make it a land fit for ordinary people a great deal of satisfaction will be gained.

While legislation can do a very great deal to grease the wheels of social life, we do not believe that any form of government can put an end to most of the evils under which we are suffering. What is needed is something which stimulates the natural potentialities of men and women. Russell Lowell expressed the view that "No man is sent into this world, but his work is sent with him, and tools to work withal," and yet one glance at the social life of to-day is quite sufficient indication that half the employed are working at tasks uncongenial to them, while the unemployed are anxious for any task whatever.

And yet there is a world not far removed from this, in fact in close contact with this, where men and women live together without this endless fight and struggle, without the continual strangulation of one another in order to acquire those things requisite and necessary for their well-being and development. The Spiritualist at least has the satisfaction that from that world there will descend at Christmas-tide, in response to his desires and memories, the thoughts and forms of those who, because they have suffered the pains

through which we are passing, sympathise with our needs and strive to stimulate and direct us. Ofttimes they speak to deaf ears and to unheeding recipients, but they are still there. It isn't theirs to do our work or to live our lives for us. But they are companions upon the way, and many of us find strength in our weakness, solace in our sorrow, and hope amidst our despondency by the realisation of their nearness.

The family gathering at Christmas-tide, with its reuniting of love bonds, nay, even the greeting cards which connect us in thought across land and sea, will form a congenial atmosphere enabling them to approach us closely. Whatever the critic may say, the spiritualist has this factor in his life, and it is ever a source of contentment.

That such companionship and sympathy may add to our peace, our enjoyment, and even merriment in the coming days, is our sincere and earnest wish. We extend to all our readers our grateful thanks for their loyalty throughout the days that have passed and sincere wishes for "a Peaceful and Happy Christmas."

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TOPICS OF THE WEEK

Taking Exact Records

The National Institute for Psychical Research is fully justifying its existence. At any rate it is improving its equipment for registering various phenomena, and devoting some attention to the recording and analysis of such phenomena as are within their reach. Quite an interesting experiment is an invitation to well-known clairvoyants to give descriptions. Automatic sound records will be taken during the whole of the proceedings. Those receiving messages will later be asked to answer questions bearing upon details given them. One of the advantages of such procedure is that it does give the exact descriptions and messages which are given, since the records show what was actually said. This avoids trusting to memory as to what the recipient thought was said. Memory is notoriously unreliable, and after a lapse of time people tend to interpret messages given them in the light of subsequent events.

Clairvoyants Employed by the Police

The *Observer* tells a story of a clairvoyant by the name of Janus Kele of Budapest who is employed by the police for the purposes of tracing crime. He has been particularly successful, and the experiment is shortly to be imitated in Stockholm. Now clairvoyance is a perfectly natural faculty. We have continually stressed the point that it is unwise for a medium to spend time in tracing crime, but it is quite possible for an individual to use his psychic gifts on a physical plane, without any contact whatever with the spirit world. When one considers the experiments of Elliotson, Ashburner and others way back in the middle of last century, it is simply amazing that the police and the doctors have not attempted to train clairvoyants on a purely physical plane to aid them in their work. That it can be done, we know. It is only the conservatism of established professions which prevents them adopting new ideas.

Great Possibilities

The same power which a diviner uses in finding water and other things, could be directed into fruitful channels if only the task were tackled by people who understand our mental processes. There are methods of development which would speedily give results, and while they are unheeded by most spiritualists, they are carefully avoided by those who know them best. We do not hesitate to say that nine-tenths of the unsolved mysteries of this world could easily be dealt with by an individual whose psychic powers were trained. Such an individual would not be a medium between this world and the next, but he would be a psychic who would contact the hidden things of this world. The number of crimes which go unsolved are lessening the faith of our people in police methods, while the miserable policy of lying and deceit to which police are driven in order to secure the conviction of a few clairvoyants as vagrants and vagabonds is really pitiable. It demonstrates the fact that we are still living in the dark ages.

Why not do what God Commands?

Someone has sent us a little folder issued by the Christian Alliance of Women and Girls, London, W. 1, entitled "Spiritualism in the light of the Bible." It contains a series of questions of which the first is: "Do you know that God commanded that a spiritualistic medium should not be permitted to live?" Question No. 5 is: "Do you know that capital punishment by stoning was God's sentence on spiritualistic mediums?" Now all these questions are interesting when they come from Bible fiends. What puzzles us is, why on earth these silly people do not carry out the injunctions laid upon them. If they really believe that it is the command of God that spiritualistic mediums should be stoned why in heaven's name don't they start the job? There are plenty of mediums and plenty of stones, and if these folk only had the conviction which they try to foist on others they would attempt to carry out their own beliefs. The difficulty is that they have not sufficient faith in their own doctrines or are not sufficiently unbalanced to put them into practice. In a word they seem to be more kindly and considerate than the God who supposedly issued the commands.

The Ancient Strife

Most of these texts are drawn from the first five books of the Bible, and we would like to put a few questions to those who quoted these texts. "Do they not know that most of the law of Leviticus and Deuteronomy was propounded by the priests who were the established mediums of the Mosaic order? Like every other trade and profession they were anxious to avoid "cut-throat" competition and so, as the law-givers of Israel, they propounded laws which should penalise all competitors.

Practically the whole of the old testament relates a continual strife between the prophet, the priest and the king. The king was the recognised political authority, the priest the recognised ecclesiastical authority, and the Prophet generally the representative of the people. The old testament shows very clearly that few of the blessings which the ancient Hebrews enjoyed came from the king, and none from the priest. The greatest blessings which these ancient peoples enjoyed came from the prophets.

A Convenient Method

The average Christian does not apologise for breaking the commandments; the second commandment distinctly states that "Thou shalt not make unto thyself any graven image nor anything that is in the heaven above, or in the earth beneath." But there is scarcely a church in Christendom which has not its crucifixes, its statues or images of one kind or another. Candles are burned before them. People scrape and bow before them, quite seriously it may be, yet these silly folk talk about the validity of the Ten Commandments. Their general attitude seems to be "We keep those that suit us and break those that do not. But under no circumstances must anybody else take the same liberty." Why does the average individual leave his brains at home when he goes out to talk of religion?

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GHOSTS OF CHRISTMAS

By "JUPITER"

I AM going to make a terrible confession. I have recently realised that there is "something childish" in me that thrills with a warm glow of anticipation at the approach of Christmas.

The fashionable pessimists of nowadays delight in decrying the traditional merriment associated with this ancient festival. The professional gloomies are always ready to throw cold water on we poor sentimentalists who still think in terms of log fires, holly and mistletoe, and Christmas pudding. Well, I don't care. I shall tune myself in to the old-fashioned spirit of merriment as December the twenty-fifth dawns.

What is it that makes for the essential spirit of an English Christmas? No man captured that spirit better than Charles Dickens, and to him the Christmas dinner, the log blazing in the hearth, the spirit of happy-go-lucky fellowship, and the ghost story were inseparable. The Ghosts of Christmas! How inseparable they are from this feast day of the Christian calendar.

The pages of Folk-lore contain many tales of friendly spirits who haunt the family hearthstone as the bells ring out the old message: "Peace on Earth, Goodwill towards Men."

In one of the dales of Derbyshire stands an old Manor House. Its latticed windows, its oak-panelled walls, and its stone fireplace, tell of the passing of the centuries in which the feudal world was transformed into the industrial era we know to-day.

The usual family party were gathered around the blazing fire. The dining hall re-echoed with their laughter as they all joined in the jollity and fun of a Christmas party. Suddenly, a hush fell upon the assembled guests. The door of the dining-hall opened silently and into their midst walked a beautiful girl dressed in the manner and style of the Royalists of Cromwellian England. Walking over to the latticed window she peered out into the darkness. The apparition vanished, and in a few moments the chattering voices of the guests broke in upon the silence.

Mine host, the local squire, then told the story of the haunting. In the dim past, when Roundheads and Cavaliers had met in conflict, the daughter of one of his ancestors had fallen madly in love with a follower of the tragic King, whom to-day many look upon as a martyr. Her Royalist lover had promised to join her at Christmas-time to take part in the family festivities. Alas, like many other loyal followers of the fated monarch he fell upon the battlefield in the Civil Wars. The girl never married, but shortly afterwards died of a broken heart.

The centuries rolled by, yet still each year as the fated time of their unfulfilled meeting came round she wandered through the corridors of the manor house, gazing out of the window, looking in vain for the lover who never came.

The next scene is a tiny cottage in North Devon. In 1917, one of those tragic partings which were all too common in those days

took place in this little homestead. An only son and a widowed mother sat watching for the dawn that must spell their parting, for the next day the son was to leave for the battle-fields of Flanders. As the son left her in the early September morning, he turned, and as he kissed his mother good-bye said with the cheery optimism of youth, "Don't cry mother, it will all be over in a month or two. I shall be home again by Christmas."

A few weeks later the boy was killed. As Christmas-time approached the mother often sorrowed at the thought of her son's parting words. For her it was to be a sad and lonely Christmas-tide.

On Christmas night she sat alone in her cottage. Her very heart seemed to be breaking and the tears flowed freely as she gazed into the dancing flames. Suddenly the cottage door opened and her son walked into the room. He smiled, and with a cheerful note in his voice reminded her of his promise to "be home at Christmas." Love had triumphed over death, and the hour of sorrow had been turned into the hour of joyous reunion.

One more story. On the old coach road, from Brighton to London stands an inn that links us with the coaching days of the nineteenth century. To-day it is a prosperous road house, but once it was the resting-place for travellers who were waiting for the coach, and the hiding-place of highwaymen who were hoping to profit by robbing the passengers.

Old Jerry, the coachman, had driven up to the doors of the inn every Christmas for 25 years. He was nigh on eighty, and the travellers were chaffing him upon his long service on the road. "Aye, twenty-five years along the road" said Old Jerry, "and I don't doubt the old coach will travel this way long after we're dead and gone." The travellers laughed, and Old Jerry joined in their merriment.

That incident happened over a century ago, and yet to-day, if you sit in the old taproom on Christmas Eve, you will hear the heavy tramping of hoofs, and the clatter of harness as a coach travels up to the door. You rise from your seat and open the door. As you look out into the night, to your amazement there is nothing there to account for the noise. You return to your seat, scratching your head and wondering if you have fallen off into a doze. A few minutes later you hear the horses hoofs again, a post-horn sounds, and the sound of hoofs and wheels fades away in the distance.

You turn to the landlord, who laughs at your bewilderment. "Noise, you heard a noise like horses hoofs? Well maybe you did. Many have heard it before you on Christmas Eve. The folks round here say it's Old Jerry driving his coach along the old road to London."

The Ghosts of Christmas! All over the length and breadth of England one can gather these stories. That is the England Dickens knew. That is the England that still breathes the spirit of Christmas.

SCARED INVESTIGATORS

We must issue a warning to investigators. We are not responsible for normal seance-room effects. Kilnascrenes merely assist you to see what is happening. A purchaser writes that four sitters saw the aura from each hand meet in the centre of the table and form a sort of luminous fluff which presently settled on a sitter's hand. The hand became spasmodic and darted about the table as if writing. They got scared and gave up the seance. If they had placed a pencil in the hand they might have received an evidential message. In any case there is no need to be afraid. Our rs. book on "Psychic Healing" tells how to remove all unwanted effects. If there are symptoms of entrancement, get "Trance States" for rs. from your librarian or we will send it post free for rs. 1d. Kilnascrenes are the best ten shilling investment in the world, for developing clairvoyance. Full instructions are sent with every pair. "Aura, How to See," post free 7d. from the London Psychic Educational Centre, 17, Ashmere Grove, London, S.W. 2, tells you all about them.

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TRANSFIGURATIONS

I WAS very interested in Mr. Blake's article dealing with the processes involved in Mrs. Bullock's Transfiguration Mediumship which appeared in *The Two Worlds* of November 29. Having had the training of a similar medium for some years, I have had regular opportunity of watching this fascinating phase during its development. In chatting to "Hassef," the control, I have been told amongst other things, that it is an ectoplasmic process, the medium's face being used as a framework upon which the faces are moulded. My observations on many occasions bear out the truth of this statement. I have seen masks that seemed to float, or be suspended, in front of the medium's face, and when viewed from certain angles there sometimes appeared to be a slight intervening space. I have watched the faces of many people of various nationalities, each with distinct characteristics, pass over the medium's face. Quite as interesting as the faces is the mist that arises to obliterate each one as the manifestation passes. This mist is of a bluish white in colour, is highly vibratory, and completely obliterates the face of the medium. Together with the manifestations affecting the face and neck are those of the hands. Those of a Chinaman, who sometimes visits, being long, with tapering fingers and elongated clawlike nails, differing greatly from the hands of a little French dancing girl who occasionally "pops in."

Since this phase of mediumship, interesting though it may be, is but the prelude of the more complete phase of materialisation, I am of the opinion that the physical contribution is also incomplete. The full contribution being reserved for the more perfect independent manifestation.

HERBERT J. EVERETT.

ARISEN

ON Thursday, November 21, Mr. W. Stoneham, an old London Spiritualist, passed to the higher life, after a long illness. During the last 15 years he was a member of the South London Spiritualist Mission, and although he took no prominent position, he was a consistent supporter of the mission, and for some time a worker in the Healing Circle.

The interment took place at Brockley Cemetery on Wednesday, November 27, preceded by a funeral service conducted at the Mission by Mrs. Edey, assisted by Mrs. Barnett.

Among the many beautiful floral tributes was one sent by the members and friends of the Mission.

Mrs. Stoneham wishes to express her thanks for the many expressions of sympathy and the floral tributes.

LECTURE AT JEWISH S.P.R.

ON Sunday, November 24, Rabbi Silverstone delivered a learned lecture on: "The Transmigration of Souls" at the above Society. A subject of that nature requires specific treatment, being of supreme importance historically, morally, and ethically. In a scholarly manner the lecturer—in his exposé of original thinking—explained that as long as the Soul of man pursues an unceasing activity towards perfection the process of progression cannot be retarded.

During the course of his address Rabbi Silverstone assured his audience that nothing could be farther from the truth, that Jews are not allowed to entertain the idea of communicating with the dead, as Jewish traditions supply numerous instances of such intercourse. From a purely Jewish point of view there were no restrictions to investigation. He cited a number of instances where eminent Jewish thinkers, in the past, had expounded this doctrine of transmigration and its advanced form in reincarnation.

In the discussion that followed questions reached a very high standard. The lecturer availed himself of the opportunity to add tone and zest to his views.

SIDNEY ARNOLD.

A NEW BOOK

"THE PREDICTION OF THE FUTURE." A new experimental theory by Pierre E. Cornillier. A translation from the French. Partner Press, Ltd., Baker Street, W. 1. 5s.

The book outlines an experimental theory as to how prediction is accomplished. The author gives a number of instances of predictions, chiefly through mediums, which have had veridical value. He claims that future events pre-exist only as projects. In the main, they amount to plans conceived by certain intelligences in a higher phase of life. When they fail, they fail because of the inability of the projectors to adequately carry out pre-arranged plans. There are other suggestions in the book which contribute to its interest, and there is no doubt that a very great deal of material could be collected which bears out the theories of the writer.

NOT IMPRESSED

MR. ERNEST MARKLEW, the new Labour M.P. for the Colne Valley, speaking in his constituency on Saturday, said that he had already seen some of the personalities of the House of Commons and had been introduced to a number of Ministers, but up to now he had "felt no dawning of an inferiority complex."

"I say that with all due modesty," he added,

MRS. LILLEY

Sir,—I had hoped it would not be necessary to reply again to the attacks on Mrs. Lilley, but the letter of "E. V." in *The Two Worlds* of November 6 last reminds me of the time when my mother used to tell me bedtime stories; it was always something of the dim past, and usually began, "Many years ago." Now according to "E. V." Mrs. Lilley showed certain photographs of herself with "extras," and she sought the opinion of "E. V." who remained mute! To use the words of "E. V." "they were not very much impressed," and yet an impression is still there, even after so many years that Mrs. Lilley was claiming something she was not entitled to. I always understood that the Photographic Medium was the Operator and not the Sitter. No! "E. V.," it will not do. If we cannot help our mediums, don't let us stab them in the back at any rate; come into the open and sign your name as—Yours truly.

PERCY E. WADLOW.

West Harrow,
Middlesex.

"DONS SPIRITUELS," by David Bedbrook, 7 francs, paper 4, Rue Belloni, Paris XV.

Mr. Bedbrook is to be congratulated in issuing in the French language a useful simplified handbook to describe and aid the development of psychic faculties. All the proceeds of the sale are being devoted to the healing work of the Society des Phyladelphes. Methods of development which have been in practice in England are clearly portrayed, and we believe the book will give a useful fillip to psychic investigation in France. The translation is well done, and the book meets a real need.

"THE KEY TO PRIMARY PROGRESSED HOROSCOPE," by O. H. W. Owen. Fowler and Co., 5s.

Students of Astronomy will doubtless extend a welcome to this practical book on the subject, which includes instructions as to the making of astrological maps on progressive lines, and contains analysed horoscopes of His Majesty King George, the ex-Kaiser, and others. One very useful chapter deals with pre-natal epochs and even with the question of the determination of sex.

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THANKS!

Sir,—Whilst staying in a Brighton Convalescent Home following an operation, I found my way to the Spiritualists' Church in Mighell Street, one weekday afternoon, intending to inquire about services, etc. I should like to say how grateful I was for the kindly spirit of help and friendship I found there, and how the President (Mr. Everett) and the Secretary (Miss Scoggins) did all they could for my comfort. The services, too, were sincere and uplifting. I have been used to the services in a London Spiritualist Church, and was pleased to find, a "home away from home."

"GRATEFUL."

HEALED BY A SPIRIT DOCTOR

Sir,—Evidently Mr. Lewis Spence knows very little about "Real Spiritualism." I was treated in the Royal Samaritan Hospital, Glasgow. After three weeks they discovered nothing could be done for me—no hope—less than six weeks to live. I was only three weeks home when I began to improve.

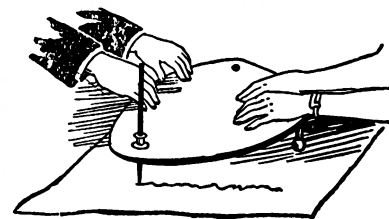
My doctor was amazed, as in all his 40 years' practice he had not known or heard of anyone in my condition to recover. I said I was being healed by a spirit doctor. He was astonished, but told me to stop all he had given me and to go entirely by the spirit doctor's instructions, and I soon recovered.

The spirit doctor departed this life 65 years ago, and to my knowledge has been healing in Greenock and district for the past 20 years; he comes by appointment two or three times weekly; his medium or instrument is a humble sugar refinery worker, "charges no fee," and gives all his spare time to this grand and glorious work.

JEAN BLAIR.

Greenock.

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OUR HYMNS

Sir,—With regard to Mr. Edward Deason's letter, may I ask a few questions:

How many churches or what percentage of our churches have a choir?

Does he know that in 95 per cent. of the churches the hymns are not picked in time for practice, but often within two hours of the service, if not immediately preceding it?

Does he know that there is not another denomination where so many different hymn books are used, as in Spiritualism?

Does he know that in many instances the church secretary has had the hymns and tunes posted on to him some days before the service, and that in several cases they have not been handed to the organist until the day of the service?

Does he know that the evil of today in churches of other denominations is that church ministers who have always been supposed to pick their own hymns leave it until the last minute?

Does he know that there have been instances where the officiating pianist or organist has picked a long-metre tune for a common-metre hymn and vice versa?

Does he know that even certain tunes of the same metre are not suitable to the hymns for which they may be used?

Is it not a fact that some speakers neglect even to choose their own reading, often with very undesirable results?

On what grounds does he make his statement about a few lines of religious sentiment without rhyme, rhythm, or measure?

Will he accept a copy of my book of lyrics, and tell me what fault he can find with that?

Finally, is Edward Deason his real name?

JOHN HYDE TAYLOR.

FLOWERS IN CIRCLES

Sir,—On page 671, October 18 issue of *The Two Worlds*, Frank and Marjorie Bell, G.S.N.S.C., published an article entitled, "Points for Home Circles," in which they discussed the subject of "cut and growing plants in the seance room."

The fact that one "control" may request cut flowers, while another will ask for growing plants, has led the authors to ask why this is so.

If a sufficient number of mediums will communicate with me stating in some detail their experiences with both cut and growing flowers in the seance room, in order that I may have a comparison by which to form an intelligent opinion, I may have some information that will shed some light upon the subject.

R. A. WATTERS, Sc.D.
Reno, Nevada.

AN UNUSUAL RESCUE CASE

MANY years ago, when I was living in Leicester, a fine Saturday afternoon in the summer would find me exploring the beauties of the Charnwood Forest. In its most charming spot stood a Cistercian Monastery, wherein dwelt a monk who had discovered that a certain herb or root would relieve the agony of cancer, and sufferers from far and wide flocked to the monastery for supplies of this medicament. One morning however, this monk was found dead in his bed, and his secret died with him.

Two months ago I was chatting in our home circle with a monk control, when all the above event suddenly flashed into my mind, and I immediately related the circumstances to the control, Ravenel, and asked him to trace this Cistercian in the spirit world and extract from him his cherished secret of the famous medicament.

He reported later that he had had no difficulty in finding the monastery or the monk who was still, after 15 years, a huddled-up figure of abject misery, crouched in the corner of the cloisters, an earth-bound spirit, but still as

obstinate as ever, refusing to give up his secret.

Last Friday, the first control apologised for not staying for her usual chat as there was waiting to speak to me a tall gaunt figure of a Cistercian monk, holding a crucifix in his right hand.

He then took control of the medium, staring moodily at the floor, and the following conversation took place between us:

"Good evening, my friend. You have, I think, come to give me certain information!"
(Vigorously) "Never."

"Oh! but this won't do! You must give up your secret for the benefit of suffering humanity."

"Never."
"Are you not willing to help to ease the terrible agony of cancer?"

"No."
"Oh! come! Do listen to me! In your hand you hold a crucifix. Have you forgotten that One who once sanctified the cross told you to heal the sick? Please tell me your secret!"

"No."
"Do please listen! How can you ever hope to hear from His lips the 'Well done, good and faithful servant' if you continue in this vein? Kindly tell me all you know."

"No."
"Don't keep your gaze upon the floor. Look up! What do you see? Black clouds? (he nodded). Now look again, they part and through the opening comes a blinding light."

"What is that light?" (he gripped my hand in a bone-crushing grasp).

"That! my friend is the Light of Spiritual Life, in which you cannot progress far, unless you serve humanity, what about it?"
"No."

He sat silent for a few moments, and then whispered, "What is He doing here?" I asked whom he saw, and he replied: "The Old Father Abbott. I deceived him and wronged him, but he is smiling."

"What does he say to you?"
He replied: "He says God bless you my son, I have found you at last. At long last I find you."

"I think my friend I had better leave you in the capable hands of the dear old Father Abbott, who will teach you, and you will come again later and tell me your secret. May I know your name?" "Yes. I was Brother Eustace!"

J. B. S.

NOTICE TO ADVERTISERS.
Owing to Christmas and New Year Holidays, will advertisers please send in copy for issues of December 27th and January 3rd not later than first post on Tuesday, December 17th.



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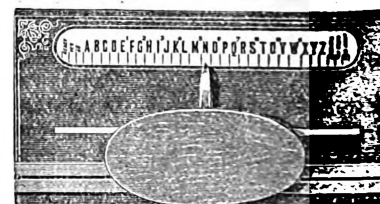
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DEAD POET "PREACHES"

A new Spiritualist society to be known as the Universal Group of Intuitives, has been started in Ilford by a local medium and his wife.

They claim that in establishing the movement they are carrying out the instructions of the founder and leader, the Rev. Charles Kingsley, canon, author and poet, who died 60 years ago.

The group is intended to consist of Spiritualist circles all over the world, which will work in co-operation with the spirit-world to propagate "The new age gospel of spirit interpretation and revelation."

The inauguration service of the group was held on Saturday at the Grosvenor Hall, Ilford, and attended by many local Spiritualists. The service was conducted by Mrs. C. D. Boltwood, who, with her husband, has for the past three years been carrying on the Kingsley Mission in Grosvenor-road.

She and her husband took up their positions on either side of an altar, on which was a cross with a purple triangle superimposed.

Trance Address.

During the singing of a hymn, Mr. Boltwood went into a trance. Mrs. Boltwood then introduced "Our Guide and leader," the Rev. Charles Kingsley. The medium then rose and delivered an address, in deep, measured tones to the accompaniment of gestures typical of the pulpit preacher.

The address, which purported to come from the spirit-world, described how its author had been chosen to lead a great group of spirit workers to contact the "little ones of the earth-plane," who were preparing for a greater unfoldment of light.

IN FULL RETREAT

KINGS LYNN was recently visited by Mr. C. R. Bonney, an Evangelist, who billed the town with large posters, announcing that he would answer the question "The Silence of the Dead. Can it be broken?"

He hired St. James's Theatre, but something less than four-score people were interested in his reply to the question. He was quite sure that the dead were dead and would remain dead until the appointed hour.

The following Sunday, he was to speak on "The power behind Spiritualism—God or the Devil," and was to answer written questions. This time, only half the previous audience turned up, but Mr. Bonney quite enjoyed himself by quoting texts. Most of the questions submitted were not answered at all, and we fear he would have had no audience but for the Spiritualists who attended. At the close of the meeting, Mr. John Hammond offered to meet him in public debate at no cost to Mr. Bonney. The Evangelist, however, declined. Probably, he had in mind a meeting held in the earlier part of the year, when Mr. Oaten replied to the criticisms of a local journalist and proffered to debate with him. The "bonny" Evangelist was wise, perhaps in refusing to meet an opponent upon an equal platform.

J. H.

TO APPEAR SOON.

MR. FREDERICK H. HAINES is to publish another book shortly, entitled "A Magic Case-moment." Several of Mr. Haines's books are already out of print, and a warm welcome will await this new one. It is described as a book which deals with life in all its phases with a Spiritual insight, and is written under inspiration.

CANADIAN NEWS

TORONTO, ONT. Under the leadership of the internationally known medium, Rev. M. S. McGuire, pastor of Britten Memorial Church, the various activities are being successfully carried on in connection with both Church and Sunday School.

During the year the 139th troop of the Boy Scouts was formed, with Mr. Harold Wood as Scout Master. The dedication service and presentation of colours took place in the church, with about 250 scouts in attendance.

On another occasion the church was honoured by the attendance of ladies from the Sir Adam Beck Lodge of the Orange order. This event attracted a large and interested audience.

Thanksgiving was celebrated on October 24, when a tea and entertainment were held in the school-room. A good programme, consisting of songs, dances and recitations, was rendered, and an enjoyable time was shared by all present.

On Sunday, October 27, Mr. H. G. Burroughs of Chicago gave an inspirational lecture to a large audience, and also gave messages. Mr. Burroughs is a lecturer and medium of exceptional ability, and is at present engaged in missionary work, which will take him to various parts of the North American continent.

Britten Memorial Church is anticipating further activities during the coming winter, and many well-known lecturers and mediums are expected to visit the church. These will assist in spreading the truths of Spiritualism—the real, unadulterated Spiritualism with which this Church has always been identified.

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SATURDAY, December 14th, at 8, **Open Public Circle.**

SUNDAY, December 15th, at 11 and 3, **Open Circle.** At 7, Deansgate Picture Theatre. See above.

SUNDAY, December 22nd, **A Christmas Service.** Mr. E. W. OATEN.

MONDAY, at 8, **Clairvoyance.**

TUESDAY, at 8, **Members' Open Circle.** Mrs. Hulton.

Manchester Spiritualist Discussion and Literary Society. Wednesday, December 18th, at 8. Speaker to be announced.

THURSDAY, at 8, **Members' Developing Class.** Mrs. Dumville.

NORTHERN

Manchester Society of Spiritualists,
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Mrs. A. E. THORNTON.
At 6-30 and 8,

Mrs. A. E. THORNTON.

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Tuesday, at 8, Whist Drive.

Wednesday, at 8, Mr. E. Cott.

Thursday, at 8, **Members' Class.**

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Every Thursday, 7-30, the Resident

Minister leads **Public Open Circle.**

Public and Private Seances arranged on
Application.

Mr. FRED EDOUIN (London Trumpet
Medium), will hold a number of **Group
Seances** at 13, Wilmslow Road, Cheadle,
Manchester, on Friday, Saturday, and
Sunday, December 20th, 21st, and 22nd.
Application for Tickets (letters only) to
above address.

If your Newsagent will display
a "Two Worlds" Contents
Bill, please send his Address.

THANK YOU!

Longsight National Spiritualist
Society,
Shepley Street, Longsight.

Sunday, December 15th, at 2-30, Lyceum.
At 6-30, Mr. W. J. GRINDLEY.

At 8, Mrs. M. PURVIS.

Monday, at 8, Open Circle and Healing,
Mrs. Worthington.

Tuesday, at 8, Mrs. Baker.

Thursday, at 8, Mrs. Beeman.

Saturday, at 8, Open Circle.

Sunday, December 22nd,

Mr. J. CHAMBERLAIN.

Miles Platting Spiritualist Church.
S.N.U.

Coglan Street, Lodge Street, Queen's
Road.

Sunday, December 15th,

At 3, **Public Circle.**

At 6-30 and 8, Mr. S. ROBERTS.

Monday, at 3 and 8, Mrs. Jackson.

Wednesday and Saturday, at 8,

Public Open Circles.

Thursday, at 3 and 8, Service.

Sunday, December 22nd,

Service.

Moss Side National Spiritualist
Church and Lyceum.

Above 64a, Gt. Western Street.

Sunday, December 15th, at 2-45, Lyceum.
At 6-30 and 8,

Mr. L. GEE.

Tuesday, at 8-15, Open Circle.

Mrs. Burtonwood.

Thursday, at 8-15, Mrs. Crompton.
Saturday, at 8-15, Open Circle.

Mr. Blaydon.

Sunday, December 22nd,

Mr. ALLAN DALE.

Liverpool Spiritualists' National
Church,

14, Daulby Street.

Sunday, December 15th, at 3 and 6-30,
Mrs. GOW (of Liverpool).

Monday, at 8, Study Group.

Tuesday, at 7-30, Healing Brotherhood.
Wednesday at 3 and 8, Clairvoyance.

Every Sunday, at 8-15, Clairvoyance.

Sunday, December 22nd, at 3 and 6-30,
Mrs. N. FORREST.

**Group and Private Seances arranged
on application.**

NOTICE TO ADVERTISERS.
Owing to Christmas and New
Year Holidays, will advertisers
please send in copy for issues of
December 27th and January 3rd
not later than first post on
Tuesday, December 17th.

LONDON

Acton Spiritualist Mission,
"The Cottage," Woodhurst Road, Acton,
London, W. 3.

Sunday, December 15th, at 7,

Mr. MILLS TANNER.

Wednesday, at 8.

A Hearty Welcome to All.

Battersea Spiritualist Church,
(Affiliated Spiritualist National Union),
Bennerley Hall, Bennerley Road,
Northcote Road, Battersea, S.W. 11.

Saturday, December 14th, at 3,

"Bring and Buy" Social

(In aid of Building Fund).

Private Readings by Popular Mediums.
Refreshments.

"Come"—"Bring"—"Buy."

Sunday, December 15th, at 11,

Miss J. PROUD.

At 6-30, Mr. REDMOND.

Lyceum, At 3-15.

*Monday, at 3-15, Medicine Man's
Healing Band attends to give Treatment
and Advice.*

At 8, **Church Healing and Diagnosis.**
Wednesday, at 3, Psychometry,

Mrs. Maunder.

Thursday, at 8, Clairvoyance.

Mrs. Hillier Smith.

Sunday, December 22nd, at 11 and 6-30,
Mrs. B. STOCK.

Bounds Green Christian Spiritualist
Church,

Canning Hall, Canning Crescent,
High Road, Wood Green.

Sunday, December 15th, at 7,

Mr. NORMAN FERGUSON.

Sunday, December 22nd,

Mr. ELLA.

Bowes Park and Palmer's Green
Spiritualist Church,
Shaftesbury Hall, Bowes Park.

Sunday, December 15th, at 11,

Mr. T. W. ELLA.

At 7, Mrs. MAUNDER, Dpl. S.N.U.

Wednesday, at 8,

Miss Amy Morley, Psychometry.

Sunday, December 22nd, at 11,

Mrs. E. HINES.

At 7, Mr. CHAS. ANTEN.

Chiswick Christian Spiritualist Church
Harvard Towers, 56, Harvard Road,
(off Wellesley Road, in rear of
Gunnersbury Station.)

Sunday, December 15th, at 11, Lyceum.
At 7, Mr. GEORGE NASH.

Monday, at 2-30, Mrs. Hammerton.

Psychometry.

Thursday, at 7-45, Service.

Brixton Psychic Centre,
24, Lorn Road, Brixton, S.W. 9.

Sunday, December 15th, at 6-30,

Address and Clairvoyance.

Monday, at 7, Free Healing.

Tuesday, at 3, Psychometry Tea.
Wednesday, at 8, Developing Circle.

Trumpet Circles

Medium: Mr. FRED EDOUIN.
Every Tuesday and Thursday at 7-45,

Public Group Circles.

Private Sitzings by Appointment.
Societies visited at reduced fees.

'Phone: Brixton 5085.

Croydon National Spiritualist Church
Bedford Park, near West Croydon
Railway Station.

Sunday, December 15th, at 6-30,

Mr. GEO DAISLEY.

Wednesday, at 7-45, Mrs. H. Henderson.
Sunday, December 22nd,

Mrs. HELEN SPIERS.

Lyceum every Sunday, at 3.

Brixton Spiritual Brotherhood Church
Stockwell Park Road, Brixton.

Saturday, December 14th, at 2-30,

Sale of Work,

Fancy and useful articles on Sale. Re-
freshments. Psychometry Readings.

Sunday, December 15th, at 11-15, Service.
At 3, Lyceum.

At 7, Mrs. E. CLEMENTS.

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

Wednesday, at 2-30, Whist Drive. Prizes.
Admission, 6d.

Wednesday, at 7 to 9, Public Healing.
Thursday, at 8-15, Open Circle.

Sunday, December 22nd,

Mrs. REDFERN.

Christ's Church of the Spirit,
309, Upper Richmond Road, Putney
S.W. 15. Putney 3129.
(Buses 30 and 37 pass door.)

Sunday, December 15th, at 7,

Mrs. A. THOMAS.

Address and Clairvoyance.

Thursday, at 3, Psychometry.

At 8, **Address and Clairvoyance,**
Mr. Bedbrook.

Friday, at 7-30, Spiritual Healing.
Sunday, December 22nd,

At 7, Mrs. G. RAY RICHMOND.

For Seats: Developing Circles, apply
Hon. Secretary.

Monday, at 7-30, Healers.

Tuesday, at 3, Ladies Only.

At 7-30, **General Developing Class.**
Wednesday, at 7-30, Direct Voice.

Central London Spiritualist Church,
33, Hatton Garden, E.C. 1.

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

Friday, December 13th, Mr. Roth.

Sunday, December 15th,

Mr. J. GRAHAM.

Friday, December 20th,

Mr. C. Burtenshaw.

Sunday, December 22nd,

Mrs. HODGES.

Cricklewood Christian Spiritualist
Society.

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

Sunday, December 15th, at 6-30,

Mrs. V. REDFERN.

Address and Clairvoyance.

Wednesday, at 3, Psychometry.

At 8, Miss E. Canon.

Address and Clairvoyance.

Clapham Christian Spiritualist Centre,
New Morris Hall, 79, Bedford Road,
Clapham, S.W.

(Near Acre Lane, Clapham N. Under-
ground Station.)

Sunday, December 15th,

At 3, **Psychometry.**

At 4-45, **Tea and Talk.**

At 7, Mrs. DONALDSON.

Address and Clairvoyance.

Tuesday, at 3, Psychometry.

Tuesday, at 8, Healing Circle.

Thursday, at 8, Mrs. V. Redfern,
Short Address and Psychometry.

Sunday, December 22nd,

Mrs. EDEY,

Address and Clairvoyance.

President & Medium Mrs. Donaldson

Forest Hill Christian Spiritualist
Church,

Beadnell Rd., off Stanstead Rd., S.E. 23.

Sunday, December 15th, at 11-15,

Public Circle.

At 3, Lyceum.

At 7, Mrs. H. V. PRIOR.

Monday, at 8, Study Group,
"Gates of Life: Earth, Capricorn."

Tuesday, at 3, Mrs. Prince.

At 7-30, **Healing Service.**

Thursday, at 8, Public Circle.

Friday, at 8,

Members' Developing Circle.
Sunday, December 22nd, at 7,
Mrs. GREGG.

The Britten Memorial.

HOLLINS CHAMBERS, 64a, BRIDGE STREET, MANCHESTER 3.

'Phone BLA 6840

The Spiritualist Library and Investigation Centre for the North.

Healing Service. WEDNESDAYS, at 3. Silver Collection.

LECTURES.

GROUP SEANCES (Limited to 10 Sitters). Seats must be Booked.

TUESDAY, December 17th, at 3 and 7-30, Mrs. B. Harris, D.N.U. (Chester).

THURSDAY, December 19th, at 7-30, Mr. Roy Morgan.

FRIDAY, December 20th, at 3, Mrs. Susie Hughes, Cert. S.N.U. (Liverpool).

Private Sittings by arrangement. Particulars of Membership and Syllabus supplied free on receipt of postcard.

JOHN JACKSON, Secretary.

FRIDAY, December 13th, at 7-45, Mr. A. Laserson, "What is Wrong with the Local Spiritualist Activities?" Questions and Discussion. Silver Collection.

FRIDAY, December 20th, at 7-45, Mrs. Susie Hughes' Control, "Bluebell" on "Christmas."

THE JEWISH SOCIETY FOR PSYCHICAL RESEARCH

(Founded to Spread the Truth of Survival)

PLEASE NOTE CHANGE OF ADDRESS. 73, HIGH STREET, MARYLEBONE ROAD, W. 1.

(Three minutes from Madame Tussauds.)

SUNDAY, December 15th, at 7, Mr. H. F. Trobridge, M.Inst.R.A., will address the Society on "Swedenborg and the Spirit World. Mrs. Dolores Smith, Demonstration of Psychic Faculty.

WEDNESDAY, December 18th, at 8, Mr. B. Rodin. Demonstration of Psychometry.

EVERY MONDAY, at 8, a Healing Circle is conducted by "Hi-Wong," through the mediumship of Mr. P. Annan, B.Sc.

GOLDERS GREEN SPIRITUALIST SOCIETY

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

SUNDAY, December 15th, at 6-30, Mr. R. McCORQUODALE, Address. Mrs. Challis, Clairvoyance.

TUESDAY, December 17th, at 3-15, Mr. George Daisley, Psychometry. At 8, Mr. C. Glover Botham, Clairvoyance.

THURSDAY, December 19th, at 8, Miss Lily Thomas, Clairvoyance.

FRIDAY, December 20th, Healing Free. Apply Church Officers.

SUNDAY, December 22nd, at 6-30, Mr. W. H. EVANS, Address. Mrs. E. A. Cannock, Clairvoyance.

LONDON SPIRITUALIST BROTHERHOOD

69, HIGH HOLBORN, W.C. 1. 'Phone: Chancery 7678.

SUNDAY, December 15th, at 7, Address and Clairvoyance by Mrs. IDA GLEN.

MONDAY, at 7-45, Group Sitting, Mrs. Ida Glen.

WEDNESDAY, at 7-45, Service. Clairvoyance by Mr. Keith.

MONDAY, 6 to 9, THURSDAY, 3 to 6-30, Free Healing.

Mr. Keith attends Daily for Private Interviews from 2 till 6.

Visit the "Ceres" (Vegetarian) Restaurant, Ground Floor.

Hackney Spiritualist Church,
2, Sutton Place, Urswick Rd., Hackney.

(Founded 1896.)

(Entrance Back of House.)

Sunday, December 15th, at 7,

Mr. and Mrs. BROUNE.

Monday, at 8, Open Service.

Tuesday, at 8, Healing, Mr. Cumings.

Thursday, at 8, Psychometry.

Friday, at 7-30, Healing, Mr. Rean.

Members' Circle.

Sunday, December 22nd,

Miss L. GEORGE.

Hounslow Spiritualist Mission,
Corner of Douglas Road, Hanworth Rd.

(opp. Congregational Church).

Sunday, December 15th, at 6-45,

Mr. H. SHARP.

Monday, at 7-30, Mrs. S. Williams.

Wednesday, at 3 and 8, Rev. Geo. Nash.

Lyceum at 3 every Sunday.

Hendon Spiritualist Fellowship.
The Liberal Room, 65, Brent Street,
(opposite "Bell" Bus Stop).

Sunday, December 15th, at 7,

Mrs. E. BALMER.

At 8-30, Spiritual Healing.

Sunday, December 22nd,

Mrs. D. SMITH.

Ealing Spiritualist Church.
25, Baker's Lane, Broadway, W. 5.

Sunday, December 15th, at 11-15,

Mr. A. FORDER.

At 6-30, Mr. A. PETHURST and

Mrs. A. CAYTON.

Wednesday, at 8, Mrs. S. Podmore.

Saturday, at 7-45, Poultry Whist Drive.

Sunday, December 22nd,

Mr. H. GODFREY.

Ilford Psychical Research Society,
Clements Road, Ilford.

Sunday, December 15th, at 7,

Mr. H. LEAF,

Address and Clairvoyance.

Wednesday, December 18th, at 8,

Mrs. Kelland,

Address and Clairvoyance.

Thursday, December 19th, at 3,

Ladies' Meeting. Mrs. Cooke,

Address and Clairvoyance.

Sunday, December 22nd, at 7,

Mr. NELSON and

Miss M. PHILLIPS.

Independent Spiritualist Church,
113, Clapham High Street, S.W. 4.

(Corner Carpenter's Place.)

Sunday, December 15th, at 7,

Mrs. J. E. SCOTT,

Address and Clairvoyance.

Tuesday, at 3, Psychometry.

At 8, Healing Centre.

Thursday, at 8, Psychometry,

Saturday, at 8, Mrs. Redfern.

Sunday, December 22nd, at 7,

Miss ROSE JACKSON.

Kenton Spiritualist Church.
Northwick Park Hall.

Stations: Northwick Park (Met.), and

Kenton (Bakerloo).

Sunday, December 15th, at 6-30,

Mr. W. H. EVANS, Address.

Monday, at 7-45, Healing Circle.

Tuesday, at 3, Women's Meeting.

Both close on December 17th, reopening

January 14th, 1936.

Thursday, at 7-45,

Mrs. Holloway, Clairvoyance.

Sunday, December 22nd, at 6-30,

Mrs. FILLMORE,

Address and Clairvoyance.

Little Ilford Christian Spiritualists' Church.

Third Avenue, Manor Park, E. 12.

Sunday, December 15th, at 7,

Mrs. BELL and Mrs. THOMPSON.

Address and Clairvoyance.

Monday, at 3, Mrs. W. Green.

Wednesday, at 8, Miss Barker.

Address and Clairvoyance.

Sunday, December 22nd, at 7,

Mrs. E. CLEMENTS.

Kingston Spiritualist Church.
Villiers Road,

Sunday, December 15th, at 11 and 6-30,

Mrs. R. DARBY

Address and Clairvoyance.

At 3, Lyceum.

Tuesday, at 7-45,

Spiritual Healing Centre.

Wednesday, at 7-30, Mrs. Atmore,

Clairvoyance.

Sunday, December 22nd,

Mrs. F. BROOKES.

London District Council Discussion

Group,

Food Reform Restaurant, 1-3, Farnival

Street, Holborn, E.C. 4.

(Nearest station, Chancery Lane).

Monday, December 16th, at 7-45,

Closing Social. A Reunion of Friends

—Old and New.

Occult Research Society.

Stembridge Road Halls, Anerley.

Sunday, December 15th,

At 11, Sunday School.

At 3-30 and 6-30,

Mrs. PHILLIPS.

Monday, at 7, Healing (Free).

At 8-15, Lecture and Demonstration.

Sunday, December 22nd, at 3-30 and 6-30,

Mr. SWIFT.

Manor Park Spiritualist Church.
Strone Road, Shrewsbury Road,

Forest Gate, E. 12.

Sunday, December 15th, at 11,

Healing Service.

At 3, Progressive Lyceum.

At 6-30, Mrs. D. C. WILLIAMS.

Thursday, at 3, Ladies' Meeting.

At 8, Miss R. Ward.

Address and Clairvoyance.

Sunday, December 22nd,

Mr. D. BEDBROOK.

Palmerston Christian Spiritualist Temple.

Maryland Road, Stratford, E. 15.

Sunday, December 15th, at 11,

Forward Movement.

At 6-30, Mr. A. J. BREWSTER.

Wednesday, December 18th, at 2-45,

Service.

Thursday, December 19th, at 8,

Service.

Sunday, December 22nd, at 6-30,

Service.

South-West London Psychic Centre

5, Spencer Park, Wandsworth

Common, S. W. 18.

Tel: Victoria 9113.

Monday, at 8,

Open Circle.

(Members, 1s. Non-members, 1s. 6d.)

Wednesday, at 7-30,

Healing by

"BLACKFOOT" and his Healers.

South Norwood Spiritualist Society.

34, Lancaster Road, South Norwood

Park.

Sunday, December 15th, at 6-30,

Mr. SIMPKIN,

Trance Address, and Questions answered

by Control.

Miss Vera Potter, Clairvoyance.

Tuesday, at 3, Clairvoyance.

Mr. S. Forsythe.

Wednesday, at 8, Psychometry,

Mrs. Fowkes.

Sunday, December 22nd,

Mr. SHERRIFF.

Spiritual Help and Healing Centre

95, Church Road, Richmond, S.W.

'Phone: Richmond 0993.

Sunday, December 15th, at 7,

Miss DERBYSHIRE,

Address and Clairvoyance.

Tuesday, at 3, Mrs. E. Hines,

Psychometry.

Wednesday, at 8, Miss Hands,

Clairvoyant Readings.

Thursday, at 8, Public Healing Service.

Saturday, at 8, Miss Hands,

Psychometry.

Sunday, December 22nd, at 7,

Mr. F. COUZENS.

Surbiton Christian Spiritualist Church,

Maple Road, Surbiton.

Sunday, December 15th, at 6-30,

Trance Address will be given by

ZODIAC,

A Teacher at the Temple in the time of

Our Lord (the Guide of Miss Winefred

Moyes.

Clairvoyance by Mrs. Joy Colquhoun.

Doors open at 5-30.

Admission Free. Silver Collection.

All are Welcome.

Southall Spiritualist Church,

Hortus Road, Southall.

Sunday, December 15th, at 7,

Mr. GORDON SHARPE.

Tuesday, at 2-30, Ladies' Guild.

Wednesday, 7-30 to 9, Healing Circle.

Thursday, at 8,

Short Service and Clairvoyance.

Sunday, December 22nd,

Service.

UNIVERSAL SPIRITUALIST CHURCH

319, CITY ROAD, ISLINGTON.

SATURDAY, December 14th, at 8 p.m., **Psychometry**.

SUNDAY, December 15th, at 11-15 a.m., **Address and Clairvoyance** by Mr. R. R. THORNTON. At 7 p.m., **Address and Clairvoyance**, Mrs. METCALFE.

TUESDAY, December 17th, at 8 p.m., **Psychometry**, by Miss Hetty Lewis.

THURSDAY, December 19th, at 8 p.m., **Clairvoyance**.

FRIDAY, December 20th, at 7-7-30 p.m., **Healing**. At 8 p.m., **Psychometry** by Mrs. Lilian Phillips.

SATURDAY, December 21st, at 8 p.m., **Psychometry** by Mr. R. R. Thornton.

CLAPHAM SPIRITUALIST CHURCH.

(Affiliated to the Spiritualists' National Union, Ltd.)

BEDFORD ROAD, CLAPHAM (op. Clapham North Under ground Station)

SUNDAY, December 15th, at 11, **Open Circle**. At 3, **Lyceum**. At 7, **Address and Clairvoyance**, Miss CLAUDIA GUILLOT.

MONDAY, December 16th, at 3, **Psychometry**. At 7-30, **Healing Instruction**. At 8, **Healing Treatment**.

WEDNESDAY, December 18th, at 8, **Developing Circle**.

FRIDAY, December 20th, at 8, **Usual Talk and Clairvoyance**.

SUNDAY, December 22nd, at 7, Mr. MILES-TANNER.

FULHAM NATIONAL SPIRITUALIST CHURCH.

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

SUNDAY, December 15th, at 11-30, **Open Circle**. At 3, **Lyceum Session**. At 7, **Service**. Address by Mr. J. H. CARPENTER. **Clairvoyance** by Mrs. Atmore.

TUESDAY, at 8, **Open Circle**.

WEDNESDAY, at 8, **Healing Circle**.

THURSDAY, at 8, **Service**. Address by Mr. Ella. **Clairvoyance** by Mrs. Atmore.

FRIDAY, **Members' Circle**.

SUNDAY, December 22nd, at 11-30, **Open Circle**. At 3, **Lyceum Session**. At 7, **Address and Clairvoyance** by Miss M. MORETON.

Shepherd's Bush Spiritualist Society,
73, Becklow Road, Askew Road, W.
Sunday, December 15th, at 11-15,

Open Circle.

At 6-30, Mr. STURDY.
Address and Clairvoyance.
Thursday, at 8, **Circle**.

Every Wednesday, at 7-30, **Free Healing**.

Sunday, December 22nd,
Mr. GIBBIN.

The Golden Triangle Healing Clinic,

68, Gloucester Street, Victoria, S.W.1
(Buses 24 and 124 to end of street).

Spirit Leader: Golden Ray.
Principal and Healing Medium:
Sister Rose.

Diagnosis and Treatment given
privately.

Consultations: Monday, Tuesday,
Thursday, and Friday. Hours 6-30
to 9 p.m.

Saturday and Sunday (any time) by
appointment only. Clients visited.
**Free Healing in genuine case of
need.**

The Path-Finders Spiritualist Society

44, Baker Street, W. 1.

Sunday, December 15th, at 6-45,
Mrs. McKENZIE.

Thursday, December 19th, at 8,
Mr. H. J. Steabben.
Psychometry.

Saturday, December 21st, at 8,
Miss C. Wilson.

Sunday, December 22nd,
Mrs. STELLA HUGHES.

Free Interesting Lecture
on Psychology will be given on
Monday, December 16th, at 8,
Lecturer: Mr. Deal-Boyce.
Entitled: "The Implications of
Psychology."
Free to All Interested.

South London Spiritualist Mission
Lausanne Hall, Lausanne Road,
Peckham, S.E. 15.

Sunday, December 15th,
At 11-30, **Open Circle**. At 3, **Lyceum
Session**.

At 7, Mr. and Mrs. KENNEDY.
Address and Clairvoyance.

Tuesday, at 7-30, **Healing Circle**.
Thursday, at 8-15, Mrs. Tina Timms,
Address and Clairvoyance.

Sunday, December 22nd, at 7,
Mr. H. BODDINGTON.

▽ The Fellowship of the
Golden Triangle.▽
Spiritual Healing Centre.
21, Sinclair Gardens, W. 14 (Holland Rd.)
'Buses to Shepherd's Bush turn down
Richmond Road.

'Phone: Shepherd's Bush 5310.

President: Mrs. SHEDDEN.

Hon. Sec.: Mrs. R. FORTT.

Sunday Service every Week at 6-30.
Control Address and Clairvoyance.

Tuesday, at 3,

Numerology by Madame Beryl,
followed by **Intercession for the Sick**.
At 8, **Psychometry and Debate**.
Miss A. Thomas.

Wednesday, at 3,
Psychometry, Miss A. Thomas.
Thursday, at 8, **Healing Service**.

Friday, at 8,
Open Developing Circle,
Miss A. Thomas.

CLASSES:

Monday, at 8, **Healers' Class**.

Fridays, at 3, **General Development**.

Diana, Resident Healer and Medium.
Absent Treatment and Diagnosis by
post. **Healing** by "Copas." Full
information on application to the
Secretary.

Spirit Paintings through Diana, depicting
your life through the ages.
Full name only required.

Daily Thoughts, 1s. 6d. **Life Science**,
1s. **Helpful Automatic writings**.

Streatham Spiritualist Church,
Tudor Hall, Pinfold Road.
(Back of Public Library.)

Sunday, December 15th, at 11, **Circle**.
At 6-30, Mr. BURTONSHAW.

Wednesday, December 18th,
At 3, No meeting.

At 8, Mr. A. Bernard.

Sunday, December 22nd,
Mr. POTTER.

Wembley Spiritualist Society,
Union Hall, Ealing Road, Wembley.
Sunday, December 15th, at 11-15, **Service**.
At 3, **Lyceum**.

At 6-30, Mrs. CANNOCK.
Address and Clairvoyance.

Sunday, December 22nd,
Mrs. BARRACLOUGH.
Address and Clairvoyance.

Spiritual Healing Centre,
12, Shepherd's Bush Green, W. 12.
Mrs. Vera Palmer,
Psycho-medical Healer and
Medical Diagnostist.
Consultations by appointment.

Public Healing on Tuesday, Wednesday,
Thursday, and Friday, 7 to 9 p.m.,
also Tuesday and Thursday, 3 to 5 p.m.
Band of Healers in attendance under
the supervision of Mrs. Vera Palmer
(Trance Medium). Voluntary
Contribution.

Sunday Service at 7 p.m.
Address and Clairvoyance,
Sunday, December 15th, at 7 p.m.
Mrs. WEDGWOOD.
Silver Collection.

Soloist: Mrs. A. Preston.

Watford Spiritualist Society,
Scout's Hall, Durban Road East.

Medium for Direct Voice: Leslie Flint.
Sunday, December 15th, at 7,
Address and an Hour of Clairvoyance by
LESLIE FLINT.

Sunday, December 22nd, at 7,
**A Public Demonstration of Direct
Voice**. Tickets for reserved seats, 2s.
Many unreserved seats by Silver Collection
at the door on entry. Please come
early and make sure of a seat.
**Private and Group Sitzings arranged
for Direct Voice**.

Societies and Home Circles visited.

All particulars from the Secretary, Mrs
E. Mundin, 46, Doggetts Way, St.
Albans, Herts.

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 Wednesday, at 7-30,
Magnetic Healing by Trance Mediums
(Free).

Every Friday, at 3 and 8,
Clairvoyance (Trance).

Particulars from Hon. Secretary.
Miss Claudia Guillot.

Westbourne Park Psychic Centre.
155, Cornwall Road, Westbourne Park,
London, W.

(Lower Door Entrance.)

President: Mr. H. Francis.

**Public Meetings for Psychometry,
Clairvoyance and Clairaudience**.

Afternoons, at 3, 2s.

Evenings at 8, 1s.

Numbers Limited.

**Every Visitor Gets a Message,
with Advice on Health.**

'Buses to Cornwall Road, Nos. 46, 28,
31. To Elgin Crescent, Nos. 15, 52.

No. 7 'bus to door.

(Met. Station—Ladbroke Grove.)

SOUTHERN

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
(Spiritualist National Church),
Charminster Road (opp. Richmond Wood
Road), Bournemouth.

Sundays at 11 and 6-30,

Address and Clairvoyance.

Tuesday, at 7-30, and Thursday, at 3,

Clairvoyance and Spirit Messages.

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At 7, Mrs. A. CALWAY.

Monday, at 7-30, **Free Healing**.

Wednesday, at 8, **Public Meeting**.

Sunday, December 22nd, at 11-15,

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At 7, Mrs. E. HOUGHTON.

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 Sunday, December 22nd,
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Sunday, December 15th, at 3-15, Circle.

At 7, Service. Address and Clairvoyance.

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Wednesday, December 18th, at 8,

Open Circle.

Richmond Psychic Centre.

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'Phone: Richmond 0212.

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Tuesday, at 8, Mrs. Hillier Smith.

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Clairvoyance and Psychometry.

Thursday, at 3, Mrs. Ada F. Atkinson.

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Friday, at 8,

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Wednesday, at 7-30, Mrs. H. Prior.

Address and Clairvoyance.

Sunday, December 22nd,

Mr. ERNEST HUNT.

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Worthing Spiritualist Church,

Grafton Road.

Sunday, December 15th, at 11 and 6-30,

Mrs. TIMS.

Thursday, at 6-30,

Mrs. Hines.

Sunday, December 22nd,

Miss COUSSENS.

Southend Spiritualist Church,

Hildaville Drive, Westcliff.

Sunday, December 15th, at 11 and 6-30,

Miss THORNDICK.

Thursday, at 8, Mrs. N. Melloy.

Sunday, December 22nd,

Mr. A. T. KIRBY.

Ramsgate National Spiritualist

Church.

Chatham Street, Ramsgate.

Saturday, December 14th, Mrs. Podmore.

Sunday, December 15th, at 3 and 6-30,

Mrs. PODMORE.

Sunday, December 22nd,

Service.

Sutton Spiritualist Church,

St. Barnabas Road, Sutton.

Sunday, December 15th, at 6-30,

Mr. and Mrs. MARSH.

Thursday, December 19th, at 8,

Miss Eveline Canon,

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Sunday, December 22nd,

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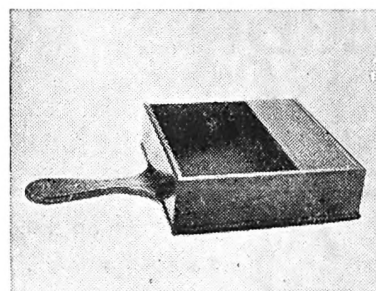
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