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COLLEGE FOR MEDIUMS

DETAILS OF AMBITIOUS SCHEME TO ENHANCE
WORK AND DIGNITY OF THE MOVEMENT

By H. T. PEMBERTON

IN a previous article I set out some suggestions for the founding of a College which every Spiritualist who desires to raise the status and efficiency of the Movement will admit is urgently needed.

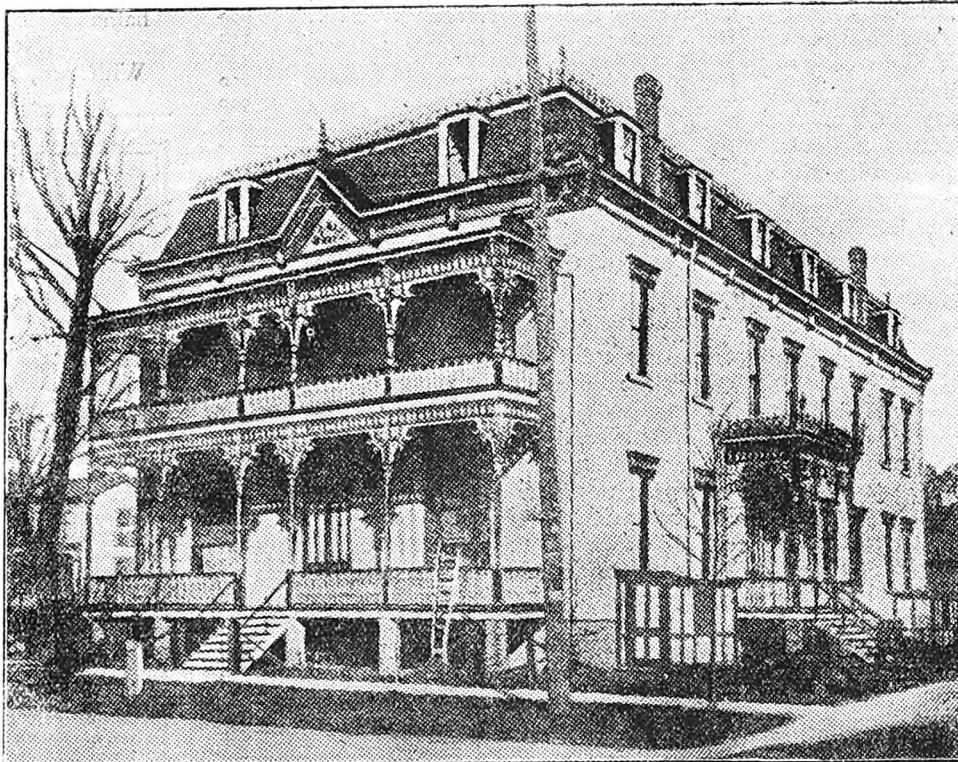
If the evidence quarried out by Spiritualists had proved nothing else than survival and the fact of spirit communication, it would still far surpass in importance to humanity the discoveries of all the sciences combined.

This is a truth beyond dispute, and therefore the necessity of such an enterprise as this College for the fuller advancement and general uplift of Spiritualism should need no further explanation.

The College would also form a universal centre to which all Associations and Churches could contribute, and to which they would look for trained sensitives and lecturers.

It must frankly be admitted that the sum required for even a modest beginning may at first sound rather alarming—but nothing venture, nothing win!

A limited non-dividend-paying company could first of all be formed for a nominal sum, the bulk of the capital subscribed being a separate fund administered by a small board of governors. There should also be an



SCHOOL OF THE PROPHETS, AMERICA

How the Morris Pratt Training School for mediums was established is one of the many Romances of Modern Spiritualism.

Readers of "The Two Worlds" are discussing ways and means of improving the status of Spiritualism. In this article Mr. H. T. Pemberton outlines an ambitious scheme which would have far-reaching effect. Is it practical? What is your view?

advisory council, recruited from the subscribing members, and these in turn would elect one or two of their members as governors.

The annual income of the College would be provided chiefly from:—

(1) The interest on the capital sum subscribed at the founding of the College.

(2) Annual subscriptions afterwards.

(3) Payments by students according to their financial position.

(4) Possible endowments and legacies.

(5) Payments direct to the College by Societies and individuals requiring the services of those fully trained students who remain permanently on the staff of the College. Many of these might be more or less resident in the larger cities and towns. They would be paid a salary by the College, and have no financial responsibility.

Let us start by putting at £50,000 the minimum capital on which the College could be founded. Double that sum would not be excessive.

Now, there must be more than a hundred thousand

convinced Spiritualists in these Islands, not to speak of the Dominions, who would give us some help in this great enterprise.

If each one of the hundred thousand contributed to our Founders' Roll of Honour an average of ten shillings (with no further liability) the amount mentioned would be provided.

(Continued on next page.)

THE PROPOSED NEW COLLEGE

(Continued from previous page)

One shilling a week saved during four or five months, and possibly for that period fewer visits to the pictures and football grounds for those of limited means, and a little self-denial of small luxuries by those financially better off, and the seemingly impossible would become a reality.

The great essential would be to convince individual Spiritualists of the absolute necessity for such a College by a really enthusiastic, vigorous, and carefully planned campaign.

Let us make a calculation on another basis:—

Supposing one wealthy Spiritualist subscribed	£5,000
(Surely there must be one!)	
One hundred guaranteeing an average of £200 (to be life members on the Roll of Honour, with special badge of honour..	20,000
One thousand at an average of £8, entitled to ten years' free membership, and names inscribed on Roll of Honour, and special badge	8,000
Fifty thousand subscribers at an average of of twenty-five shillings each (with five years' free membership badge, and names inscribed on Roll of Honour)..	62,000
Total	£95,000

The first two classes might be guarantors, one-fourth amount payable when signing the Founders' Roll of Honour, and the balance at the close of the campaign, if successful.

The small subscriptions might be made: One-third when signing, one-third at closing of the Roll, and one-third three months thereafter. The minimum subscription to be ten shillings, or one pound. All moneys subscribed should be refunded less preliminary expenses should a fixed minimum amount not have been guaranteed, or should the College not be in working order within eighteen months of the closing of the Roll.

A College Campaign

Once the skeleton company was formed and a temporary office taken, arrangements should be made for a campaign starting and closing on a fixed date, during which period intensive propaganda should be organised.

An endeavour should also be made to put the matter not only before every Society and Church, but, as far as possible, before every individual Spiritualist. One chief organiser of experience should be engaged to direct the staff of paid and voluntary workers.

At the end of the period decided upon, the Founders' Roll of Honour would be absolutely and finally closed.

Further subscribers' names would be entered in the regular yearly books of the College.

It should be stressed that the payments subscribed and guaranteed were final, and no further contributions required unless so desired.

Founders to have a special badge and certain privileges, such as recommending students, admission to College functions and summer camp, membership of advisory council, and so forth.

To have one's name inscribed on this Founders' Roll of Honour should be looked upon as a great privilege, the Roll being preserved as an enduring record in the archives of the College.

The preliminary expenses would have to be

guaranteed by the first directors, who should be few in number, but persons of authority and standing in the Movement, enthusiastic, able to influence the rank and file, and, above all, one hundred per cent. Spiritualist, without suffix or prefix.

These preliminary expenses would probably run to at least £500, including rent of temporary office, some paid assistance, advertising, printing of articles of association, propaganda leaflets, etc., etc.

Let us put the subscribed capital at..... £75,000
Less purchase of Freehold Estate, say..... 12,000

Leaves	£63,000
Capital, £63,000.	
Income (Annual) from—	
£30,000 from Government Stock or secured loans	£1,200
£20,000 from good industrial or other preferred shares	1,000
£13,000 from good industrial ordinary shares	800
Future annual subscriptions, say.....	300
Possible profit from appreciation	200
Per annum	£3,500

To apportion the probable outlay from this revenue must necessarily be an approximation, to say the best of it, but as a very rough estimate, take the following:—

The estate being freehold, there would only be rates, say	£100
Managing director, for general management, finance, etc.	250
Resident head master and mistress	600
Two assistant masters or mistresses	300
Two visiting lecturers	200
Housekeeper or matron	150
Maids and indoor man, say	150
Part cost of board for forty to fifty students	800
Board for staff as above.....	500
Sundry expenses	200
	£3,250

Garden expenses should pay for themselves, and provide vegetables, fruit, etc., for College.

In the above, no account is taken of cost of furniture and fittings, library, or reserve fund.

The Trustees

The first directors would naturally act as trustees for the capital fund, and might later co-opt additional directors, but not too many. The advisory council also appointing one or more for a fixed term.

Once the date of the commencement of the campaign was fixed and the volunteer brigade got to work, every new member enrolled should mean an addition to the propaganda staff. From the appointed day to the closing of the Roll should be, say, from four to six months.

After the closing date, if directors and council considered the subscriptions insufficient for founding the College, all moneys subscribed to be returned, less expenses incurred.

The above is an outline of my suggestions. Unfortunately for geographical and other reasons, the writer could not take an active part in the great work, but surely in the ranks of British Spiritualists there must be a sufficient number of influential people to take up this most necessary project with enthusiasm and bring it to fruition.

It would be an enduring memorial to themselves, as well as to those founders whose names would be inscribed on this Roll of Honour of the first great British Spiritualist College of Light.

SPIRITUAL HEALING THREAT

Although the Government voted against any introduction of Private Members' Bills this Session, opinions are afloat that the Spiritualist healing fraternity have preconceived a possible danger that does not exist.

The opinion is that the greater aspect of the Medicines and Surgical Appliances Bill aims at advertised medical cures, surgical appliances, and unregistered osteopaths, which the British Medical Association seeks to have power over by charter.

It is well known that the British Medical Association exerts rigorous censorship on all advertisements in the leading Medical Press. It also dictates salaries and the conditions of service for all its members to local authorities, etc.

The British Medical Association, being an unofficial body, must not be confused with the General Medical Council, which is a statutory body.

May I here venture to suggest that the S.N.U., instead of issuing diplomas which are not *bona fide*, should force a stoppage of haphazard healing in the many Churches, and endeavour to bring under one huge body the acknowledgeable healers. The many Churches affiliated to the Union should amalgamate to bring the healing into one centre, so arranged as to be convenient to all within their respective areas to come for treatment.

While there is no reciprocity, there is very little chance of recognition for Spiritualists, should spiritual healing come under the "hammer" of the professional.

(Nurse) HANNAH H. JACOBS.

Willesden, N.W. 10.

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TO those desiring simplicity amid beautiful surroundings, Cremation affords a return of the physical body to Mother Earth in its truest sense. Instead of a cemetery covered with grave-stones, imagine a beautiful garden open to the skies and the sunshine, fragrant with the perfume of flowers and the happy song of birds, whose message is not death but Life—for that is the keynote of THE GARDEN OF REST.

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Telephone: Welbeck 4168.

MANCHESTER: 37, YORK STREET.
BIRMINGHAM: 115, COLMORE ROW.
EDINBURGH: HERIOT HILL HOUSE, CANONMILLS.

A COURAGEOUS EVANGEL

What We Owe to E. W. Wallis

By JAMES LEIGH

MEMORIES of an earlier phase of Spiritualism will be recalled by the twenty-first anniversary—on January 11th—of the passing of Edward Walter Wallis into spirit life.

So influential was his work for the cause that in spite of the years which have elapsed since his transition, his name and career will be remembered by Spiritualists the world over. He was truly one fit to be associated with the dawn of a new revelation.

To readers of *The Two Worlds*, however, E. W. Wallis will always be something more than a pioneer missionary for Spiritualism. He it was who, in conjunction with Emma Hardinge Britten and others, took the preliminary steps in the founding of this periodical nearly fifty years ago. He called a meeting at his home in Petworth Street, Cheetham Hill, Manchester, where plans for the new journal were formulated and discussed. The upshot was the founding of *The Two Worlds* in 1887, with Mrs. Britten as Editor. On her retirement, he succeeded her to the Editorial chair.

Birth of the S.N.U.

Those who are familiar with the work of the Spiritualists' National Union will recollect that it was the direct outgrowth of the "Spiritualists' National Federation," the pioneer national Spiritualist organisation. This, too, saw its beginnings in the little home at Petworth Street. Here, again, Mrs. Britten and Mr. Wallis were associated together, and *The Two Worlds* Company was the machine which enabled them to draw together in federal union the Spiritualists of the country.

The Fund of Benevolence, another noted Spiritualistic activity, owes its origin to the work of Mr. Wallis and his wife. When it was originated, it was known as the Order of Progressive Spiritualists.

But this is only one facet of E. W. Wallis' career. He was not only an organiser, but a teacher. He travelled far and wide—in 1912 he estimated that he had spoken "under spirit control" about ten thousand times, had given about five thousand "trance addresses," had travelled at least a quarter of a million miles, and had been heard by about half a million people! Twice he crossed the Atlantic to give the fruits of his teaching to the Spiritualists in the States. Travelling was, of course, in those days, more fraught with hardship than now.

Converting the Hostile

Particularly was this so for the Spiritualist propagandist. Wallis debated with quite a number of professional opponents of Spiritualism, whose business was to tour the country spreading malicious fictions about the "cult" and its tyranny. When he did not debate, he



E. W. Wallis

made a practice of following his opponent from town to town, and his approach was invariably well advertised by the local Spiritualists and was the subject of heated discussion.

One of the opponents—a Rev. Thomas Ashcroft—specialised in a sensational lantern lecture "exposing" Spiritualism. At Foleshill, near Coventry, Wallis said that the minister

aroused so much antagonism that as soon as I arrived children ran about to carry the news. On my way to the lecture hall, an ever-increasing crowd of hostile persons accompanied me. A large Salvationist meeting was held outside, while the hall was packed with a noisy, demonstrative audience. By dint of patience and persuasiveness, I succeeded at last not only in giving my lecture, but in answering a host of questions. While this was going on inside the hall, the orators outside were appealing to sectarian feelings and inflaming their hearers against us. It was therefore deemed necessary to secure the aid of two policemen to escort me home—one in front, and one behind. Several brawny Spiritualists walked on each side. We were the centre of a crowd of hundreds of excited persons, who were hooting, jeering, singing, and shouting as if pandemonium had broken out.

Wallis records that a stone narrowly missed him, a lump of turf hit him on the head, and when eventually he arrived home, a huge stone was thrown into the room—but no one was hurt!

Then—and Now

Those were trying days for speakers, to say nothing of sensitives, and Wallis was a combination of both. Yet a contrast between the Spiritualism of then and the Spiritualism of to-day shows the present to no advantage. If anything, there was a higher note, more sanity, and less humbug during Wallis' days—for were there not numbered among his contemporaries such brilliant exponents as Mrs. Britten, Mrs. Tappan-Richmond, Morse, Colville, Tetlow, and Burns, to name only a few? No one could say of these advocates that they made anything out of Spiritualism, so far as this world's goods are concerned.

E. W. Wallis always paid full tribute to his spiritual friends—including "Lighthouse" and "Standardbearer," who had thousands of admirers. Once a Biblical opponent expressed himself ready to debate with Wallis, providing the latter did not "go under control"! The wisdom and ability of his inspirers was something of a revelation.

Mrs. Wallis' Work

It would be unfair to omit reference to Mrs. M. H. Wallis—no less gifted than he psychically, and herself an ardent and much respected worker for Spiritualism. Fortunately, she is still with us, and when I met her some years ago she assured me that their love had not been severed, for he was still her closest companion. The pair must have introduced Spiritualism to scores of thousands of souls in want: not only Spiritualism, but Spiritualism in its highest form.

I have a memorial leaflet among a collection of his pamphlets. It says: "He passed, as he wished, 'in harness.'" The service at Golders Green Crematorium on Thursday,

(Continued at foot of next column.)

MR. DENNIS BRADLEY'S RETURN

Messages to His Son

THE SUNDAY EXPRESS made amends this week for the publication, last week, of an inane attack on Spiritualism from the pen of Mr. James ("Jeremiah") Douglas.

This week the *Express* devoted half a page to an article headed "Dennis Bradley Speaks from the Other World."

Alongside this headline was the statement that the newspaper did not associate itself with any beliefs stated here. It is a pity the *Express* didn't make the same statement last week when publishing Mr. Douglas' diatribe. Is the *Sunday Express* only impartial on one side?

The journal added: "It is a true report of an occurrence which must interest thousands of people."

In the published article, there is no definite evidence that it is Mr. Dennis Bradley speaking, since the questions dealt with there were apparently formed with a view to obtaining information about the other world.

Son's Testimony

However, Mr. Patrick Bradley, the youngest son of the author, says: "There is not the least doubt that the messages we received came directly from my father. Much personal evidence was produced by my father, including proofs which I have since verified from my mother." The medium through whom the messages were received was Mrs. Kathleen Barkel.

Here are some of Mr. Bradley's replies to the general questions:—

Within what time of actually dying, Mr. Bradley, did you find yourself where you are now?

I had glimpses before I died. I was here while I lay dying; you will remember that I exclaimed, "It is wonderful," and then fell back. I had received in that instant a fleeting glimpse of the wonderful world in which I am now. . . .

I have already seen my mother, Sir Arthur Conan Doyle, and even Confucius, the ancient philosopher, who seemed to be wearing a brown habit something like a monk's.

Have you been following worldly affairs since you died?

Not a great deal. I have been too preoccupied here. I have several times been to my own home, Dorrincourt, as my family well know. I was also at my funeral part of the time, but was anxious to be with my wife.

(Continued from preceding column.)

January 15th, 1914, was itself a memorial to he who was arisen. Special meetings were held in Spiritualist Churches all over the country on the Sunday following.

J. J. Morse, who knew him as well as any man, said: "It was no light task to take farewell of his poor, tired form. But the blessed consciousness that he still lived, and was with us on that memorable Thursday afternoon, lightened the gloom. His life showed what the spirits can accomplish when their efforts are seconded by zeal and faithfulness in those whom they select as their evangelists."

(Continued at foot of next column.)

OUR RELIGIOUS SERVICES

Suggestions for Improvement

By F. STEPHEN RAISIN

THE suggestion of Mrs. Hewat McKenzie in the issue of December 14th—that the address should follow the clairvoyance instead of, as at present, preceding it—is excellent, and one that well merits consideration by our Church officials.

We should then be more likely to obtain an ascending scale of worship, for who has not experienced that sudden drop in the conditions when clairvoyance is announced after a stirring address? Much of the good which has been done in leading the congregation up to the spiritual heights is then undone in a moment, for the evidential plane on which the vast majority of our public mediums work is inevitably on a lower level (however useful it in itself may be) than the plane of philosophic and religious teaching for which Spiritualism offers such splendid scope.

Not Enough Mediums

I cannot, however, understand why it is that clairvoyance must always be considered an integral part of our services. This unceasing demand for psychic demonstrations on every possible occasion calls for a supply of really first-class spiritual mediums, which cannot be met. Bluntly, there are not enough to go round—I speak of conditions in London,—and we must perforce be content with those who are only half developed, both spiritually and psychically.

Another root cause of the shortage is the commercialisation of the Movement; in endeavouring to make a living out of God's gift, mediums are forced to charge fees, and when the money element comes in the spiritual element goes out.

The Root Cause?

It seems very clear to me, as I think of our London speakers, that the finest of them—and we have some brilliant advocates—are, with few exceptions, those who are following ordinary vocations during the week, and our mediums could, I feel, with advantage take a lesson from this fact. Expenses should, of course, be paid, but I am convinced from many years' experience that the taking of fees is a root cause of our failure to impress the outside public that we are a religious movement, for it leads directly to the evils we are at present discussing.

At my Church, the services for clairvoyance has always been kept separate and we provide a service of worship on Sunday evenings, at which the philosophy of Spiritualism and Bible exposition are given, without any clairvoyance.

Better Type of Inquirer

The result is that a type of inquirer is attracted to these who will not go to an ordinary Spiritualist service.

This is an example which might well be followed more generally, for there is in our teaching something for everyone: the truths for which we stand are all-embracing, and if rightly presented, have a message for all classes of mind, even those who do not desire

(Continued at foot of next column.)

MRS. BRITTEN'S PROPHECY

Fulfilment of Unusual Prediction

MR. JAMES TINKER, the veteran Manchester Spiritualist, who left this country some years ago and has since taken up residence in South Africa, is doing good work in his new sphere.

Already he has been responsible for forming one Spiritualist Church on universalist principles, and his wide experience of mediumship and his intellectual attainments have been a distinct advantage to the Spiritualists of Johannesburg.

Mr. Tinker sends the following account by Mr. T. Graham, a local Spiritualist, which will interest all lovers of Mrs. Emma Hardinge Britten (one of the founders, and first Editor, of *The Two Worlds*).

Mrs. Britten's Prevision

"My late mother, Mrs. Sara Graham, before leaving Newcastle-on-Tyne, England, was told by Mrs. Emma Hardinge Britten that she saw her going to a foreign country where Spiritualism was almost unknown, and she would be a missionary. She saw her giving addresses from the platform. My mother said she would never go to a foreign country, and would never go on a platform; she was too nervous, and laughed at the idea. Mrs. Britten said, 'My child, do not laugh; I see you doing it.'

"We left England for South Africa during 1892. In 1894 there were some gentlemen holding a circle, getting knocks and messages. They were not satisfied with the messages they were receiving, and they said they would stop sitting. They later received a message to find Mrs. Graham. They said, 'What rot is this? How can we find Mrs. Graham?' They asked if there were any more messages, and they got the same message again, to find Mrs. Graham.

"Mr. Cook, one of the sitters, said he knew a Mr. Graham. It might be his wife, and he would ask him. He later saw my father, and asked him if his wife was a medium. He told my father about the message they had received. My mother later went to the circle and had a talk with the sitters, and later she started a Society and gave trance addresses, as Mrs. Britten had told her.

"The Society she started is still carrying on to-day: the Johannesburg Society of Spiritualists."

continual demonstration of the fact of survival.

There seems no doubt that dissatisfaction with our customary form of service is growing, and that something more reverent is being called for; this is surely a good sign, and should be heeded by the leaders of our Movement.



Mrs. E. H. Britten.

A RATIONALIST'S OUTLOOK

Why He is Not a Spiritualist

WRITING in the January number of the *Literary Guide* (the Rationalist organ), Mr. J. A. Hobson, M.A., discusses the problem of personal survival.

He makes some remarkable statements. The "enfeeblement" of Christian dogma "by no means disposes of the problem of survival," he says, and he adds:—

But this enfeeblement of the Christian dogmas by no means disposes of the problem of survival. Apart from the growing numbers of Spiritualists, who claim to prove survival by direct personal contacts with the dead (a proof which, however valid for themselves, cannot from the nature of the evidence be made equally valid for others), there is a distinct movement among certain types of philosophers and scientists to argue for human survival as a reasonable or even a necessary implication of evolutionary doctrine.

This is an unusual confession to find in the columns of the *Literary Guide*.

A Spiritual Body

It seems that the writer's main difficulty in conceiving of another life is that he will no longer possess a body through which to function. He says:—

If I appear to some to leave my view of the possibility or probability of personal survival in doubt, I will endeavour to dispel this doubt by a frank avowal of my attitude.

As with most of those who are deeply interested in what is going on in human life, I should greatly like to be able to persuade myself that after death I could carry on this intelligible interest and take my small personal part in what goes on. But this desire is frustrated by the two great difficulties upon which I have here dwelt. The first is that of conceiving a spiritual existence of any real validity, and interest without a body possessing senses and emotions similar to those of the body that has perished. The second is the difficulty in believing that any general law of evolution in the universe either demands or is consistent with the ego-centric notion that finds in detached human personality the supreme evolutionary goal.

Our friend would soon have his difficulties removed if he became familiar with the facts of Spiritualism.

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ARE RESCUE CIRCLES DANGEROUS ?

Practical Effect of the Work They Do

By AUSTIN JONES

IN a recent issue of *The Two Worlds* there was a description of a seance which had serious results. Apparently, every law of sitting was broken: indeed, there was an implied challenge to the spirits to do their worst, the organiser of the seance being not only a sceptic, but a secularist. He could afford to be brave and defiant, since he never thought for a moment that anything untoward would happen.

Things did happen! Furniture crashed about the room, and several sitters were controlled by entities of low character who used foul language.

All this is most instructive, but why was the article headed "Rescue Circle Dangers?" The seance in question was a gathering of sceptics and newcomers, with the exception of Dr. George Sexton. It had no more relation to a Rescue Circle than the egregious "oo's George?" has to trained clairvoyance.

The dangers revealed in this seance are dangers common to all circles. In our Rescue Circle we very nearly suffered a similar calamity, not because we were engaged on rescue work, but because we had not observed the conditions essential for the safety of all circles.

Mediumship and Spirituality

It cannot be too clearly emphasised that mediumship of itself is no indication of true spiritual development. Certain layers of consciousness, certain "folds" of the brain in the lowest types of human beings are open to mediumistic suggestion by spirit forces, but where there is spiritual progression new centres are worked upon by the spirit forces, and it is this higher development that is so earnestly to be desired, not only in rescue mediums, but in mediums of all types.

The rescue medium is neither better nor worse than other mediums. The clairvoyant who tries to demonstrate to sceptics the facts of survival is just as much a worker in the vineyard of Spirit as is the rescue medium who feels pity for the unfortunate. The only test is the motive of the medium.

And when we speak of the motive, we must bear in mind the truism that the sitters are as important as the medium.

Dangers Exaggerated

It cannot be denied that the Rescue Circle has its dangers, but in the minds of the uninformed these dangers are exaggerated, because by contrast the dangers of ordinary circles are not so apparent. For instance, in our circle recently we had a notorious murderer who was hanged some years ago. For a long time he sat huddled with his head in his hands. When he became aware of us, he snarled and cursed and hurled threats at us. Danger here? Certainly, if the circle were loose in any way. But the guides had him under perfect control, and when they had removed him they saw to it that the medium was properly cleared.

That murderer has remained in that state

ever since his execution. Minute after minute, day after day, year after year, he sits awaiting the executioners. Little by little, the spirit workers are trying to show him he has actually passed on. He cannot see them, but he can see us. Slowly, he will realise we are not his executioners.

Undeveloped Exponents

Obviously, with such a case, any defect in working would be attended by disastrous results, but the same is true of *all* circles where the sitters or the guides, or both, are inefficient. How many so-called developing circles do we know where sensitives merely degenerate into psychic garbage containers? Controls of low intelligence use them to pour forth sermons that would bring shame to the cheapest soap-box orator. Alleged clairvoyance is passed through them, which causes

Rescue Circles formed for the purpose of "waking-up" the dead and freeing them from their earthbound states, are based on the idea that earthbound spirits are too gross to be reached by the influence of higher spirits from the other side.

The beginning of Rescue Circles may be traced to the Shaker communities of America.

From The Encyclopædia of Psychic Science

amusement among inquirers, who turn away disgusted. Bands of these puffed-up spirits surround every developing medium, and in many cases make it impossible for more enlightened spirits to work. The fault lies solely with the medium and the sitters.

So it is with the Rescue Circle. Where the medium is handled violently by the control, the cause every time is inefficient sitting. And inefficient sitting is due every time to one cause: the sitters have not truly dedicated their efforts to the service of God. True prayer is a safeguard against any and every evil.

A Recent Case

A recent case, which had its amusing side, illustrates both the danger of sitting in unsuitable conditions and also the power of the guides. I heard of a haunted house in a little hamlet in the Conway Valley. I interviewed the occupier. He was an old man, extremely ignorant and superstitious. He swore that the local witch had placed him under a spell.

Every night there was a riot in his bedroom, and he rarely slept. He had only recently taken over the cottage, and apparently his

presence was resented. I was satisfied that he was not mad, and arranged to come again and lay the ghost. I had great difficulty in refusing a fee. The old gentleman insisted I could do nothing unless my palm were crossed with silver!

I returned later with a Rescue medium. He quickly went under control—one of the guides, who warned me that there was going to be a rough house, but that everything would be all right. The least perturbed was the old man of the house, who sat glowering in his chair, obstinately determined not to budge. Hardly harmonious conditions!

The Disturber

Then came the disturber. He glared ferociously at me, put his hand on my face, and hurled me across the room. He then made for the old man, saying exactly what he was going to do to him, which was murder.

The old man simply sat tight, himself glaring defiance! There ensued a remarkable scene. The intruder went through all the motions of hurling himself on the man seated in the chair, but he seemed to be stopped by an invisible barrier. Time and again he tried, but with the same result. Eventually, he left the medium, and he was removed from the cottage. When I told the old man he would have no more trouble, he declined to believe me.

I have seen him several times since. He has heard nothing further of his visitant, but expects a return at any moment, as he is still bad friends with the witch!

Incidentally, the intruder is still under the care of the Rescue Band. He had passed into spirit crazed, and he is only slowly recovering his mental balance.

THE TANTRAS

Hitherto entirely oral, and restricted to personal students, these teachings of the Tantrik Yogis have never before been committed to print.

This new book discusses one of the "secret" doctrines.

THE TANTRIK DOCTRINE OF IMMACULATE CONCEPTION

By ELIZABETH SHARPE

RIDER

4/6

S.N.U. NEWS.By **FRANK HARRIS****IT'S JANUARY**

THIS week marks the issue of the annual appeal of the Union for the continued support of its members—both Church and subscribing—for the thirty-second time. The activities of the Union are increasing rapidly, and co-operation is more than ever desirable.

The main points of the appeal cover matters on which the Council of the Union wishes to lay particular stress, and the attention of every individual member is directed to them. Members sometimes complain that they are kept in ignorance by Church officials, but if they will follow the points covered here, they will have a clear idea of this year's appeal.

Fees

All Churches and subscribing members are asked to note that fees are due in advance on January 1, and at least one quarter's fees must be paid by March 1 to entitle the Church to be represented at the District Council annual general meeting. To simplify procedure at meetings in 1935, credential cards, indicating the voting right of Churches, are being issued as and when fees are paid. Similarly, credential cards are being issued to subscribing members. Diploma holders of the Union are also reminded that an additional fee is required from them for their annual card.

Joint Trust Registration

The Union has been advised to institute a system of registration of its Joint Trusts, and in future a small charge will be made for new Trusts to cover the cost of the work done in connection with them. We are appealing to all Churches already in Joint Trust to show their appreciation of the benefits conferred by being in Joint Trust, by agreeing to pay the small annual charges now being made.

Building Fund Pool

The Building Fund Pool has grown apace, and it has now reached a substantial and sound position with a relatively large reserve fund. There is no doubt that it is performing a most useful and valuable function in the lives of the Spiritualist community, but there is considerable room for further investment of the funds of Churches—and individual Spiritualists. The Pool is having greater demands made on it to-day than ever, and these can only be met by the co-operative effort of every Church. The terms offered by the Pool to investors compare with those offered by outside building societies very favourably, and the security offered is in every way as good. Several thriving Societies would have been without a home this year had it not been for the Pool, and we do commend its claims to Churches with funds to invest.

Insurance

The Workers' Insurance Scheme, sanctioned at the 1934 Conference, is in operation, and has secured a considerable volume of support, which it is anticipated will be largely increased when our workers appreciate the low cost of the benefits offered. On the advice of the Union's legal advisers, the Pool Committee has decided that in all cases of advances from

the Pool, the Church must be insured for liability to the congregation and members for accidents occurring on the premises. This is a precaution that should be taken by every Church, whether in the Pool or out.

Healing Circles

When the Medicines and Surgical Appliances Bill was under the consideration of the Council some time ago, it was decided to ask every Church to register its Healing Circle with the Office, and to ask them to supply information about the cases treated by the Circle, ready for the fight when it comes. This is where the Case Book supplied by the Union will form a handy and reliable source of records. If you have not already registered your Healing Circle, the time is ripe for it to be done now. It is absolutely imperative that we should have all the necessary information to secure exemption for spiritual healing from the provisions of the Bill.

Propaganda

Those who were at the Annual Conference of the Union will remember the forceful appeal made by Mr. John M. Stewart for the raising of a special fund for national propaganda work. The work must go on in the backward areas, but we regret that the appeal has met with a

THE OFFICIAL WEEKLY BULLETIN

of the Spiritualists' National Union (President: Mr. J. B. M'Indoe) appears exclusively in "The Two Worlds" weekly. Contributions should be sent to Mr. Frank Harris (Gen. Sec.), at the Registered Office, 64a, Bridge Street, Manchester 3. (Telephone: BLAckfriars 6840.)

comparatively poor response from most of the Churches. May I stress this appeal once more, and ask every individual member of the Union to assist in providing the means to carry on this work—which is the future life-blood of the Movement?

Publications

The paper given by Mr. Ernest Vickers, A.M.I.Mech.E., on "The Development of Physical Mediumship," is now in pamphlet form, and can be had from the office of the Union—price 4½d. post free. The usual discounts are offered to Churches for quantities. We have reduced the price of "Harmonial Philosophy" and "Psychic Philosophy," and at the prices of 1s. and 2s. 6d. respectively, these books should appear on the shelves of every Spiritualist who has not already a copy. Postage is extra on these two volumes, both of which can be obtained from the Union.

Remittances

May I make a personal appeal to those sending remittances to the office not to make postal orders and cheques payable to me? They should be made payable to the "Spiritualists' National Union," and crossed "& Co."

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Secretary: **Mrs. M. Hankey.**

LECTURE.
(Visitors, 1s.)

WEDNESDAY, January 23rd, at 8-15.

Rev. C. DRAYTON THOMAS.

"Recent Experiments with Mrs. Osborne Leonard."

GROUP CLAIRVOYANCE.

(Ten Sitters only. Seats must be booked.)
(Members, 2s. 6d.; Non-members, 4s.)

FRIDAY, January 11th, at 5,
Mrs. BRITTAIN.

FRIDAY, January 18th, at 5,
Mr. T. AUSTIN.

WRITE FOR SYLLABUS.**THE "W. T. STEAD" BUREAU AND LIBRARY**

5, SMITH SQUARE, WESTMINSTER, S.W. 1.
Entrance in North Street. Tel.: Victoria 0567.
Hon Principal - - Miss Estelle Stead.

WEDNESDAY, January 16th, at 3,
Circle for Clairvoyance. (Limited to eight.)
Mrs. Bennison.

"Talks with Spirit Control."

WEDNESDAY, January 16th, at 3,
"White Eagle," through **Mrs. Cooke**, will give advice and instruction and answer questions.
(Members, 2s. Visitors, 2s. 6d.)

FRIDAYS, at 3-30. **Library "At Home."**

FRIDAY, January 18th,
Discussion on Chapters IX, X, and XI of W. T. STEAD'S book, *Life Eternal*.

Developing Classes are now being arranged.

Write for Syllabus.

WIMBLEDON SPIRITUALIST CHURCH

(Accepting the Leadership of Jesus Christ.)
136, HARTFIELD ROAD, WIMBLEDON, S.W. 19.

Sunday, January 13th, at 11,
Mrs. G. RAY RICHMOND,
Address and Clairvoyance.
At 6-30, **Mr. H. SHARP.**
Address and Clairvoyance.

Wednesday, January 16th, at 7-30, **Mrs. E. Thomas.**
Address and Clairvoyance.

HEALING (No Charge). Monday, 10 to 12 noon.
Tuesday, 10 to 12 noon; 2 to 5 and 7 to 8 p.m.
Wednesday, 3 to 6 p.m.
Thursday, 10 to 12 noon and 7 to 8 p.m.
Sunday, 8 to 9 p.m.

ROCHESTER SQUARE SPIRITUALIST TEMPLE

Near North London Railway Station, Camden Town.

Sunday, January 13th, at 11 and 6-45,
Mr. EDMUND SPENCER.

Monday, at 3, **Woman's Guild, Mrs. M. Lilly.**

Open Circle, Mondays and Saturdays at 8.

Free Healing, Sunday, at 3. Leader: Mr. G. Fordham.

Tuesdays, at 7-30.

Members Classes are held on Wednesdays.

Thursday, at 7-30, **Mrs. Gilliard's Party.**
Tickets: Adults, 6d. Children, 3d.

Friday, **Girls' Club.** Young people invited.

Whist Drive each Saturday, 1/- including Refreshments.

Sunday, January 20th, **Mrs. T. Tims.**

Annual General Meeting, January 28th.

NEW INSTITUTE'S PROGRESS

New Methods of Investigation

THE work of the International Institute is proceeding very satisfactorily, (states a circular issued by the International Institute for Psychical Research.) We have succeeded in gaining the confidence of highly sensitive mediums of repute. The steady increase in our membership proves that our work and plans are arresting the attention of people seriously interested in investigation. Our membership now totals 270.

The equipment of the Institute includes a cine-camera, a stereoscopic camera with an automatic plate-changer, and an F 3.2 Sander-son camera. We have also acquired an Avery pedestal weighing machine.

Photography in the Dark

Successful instantaneous infra-red photographs are now frequently taken, and can be inspected by members. Gratifying results are anticipated from the ultra-violet cabinet, now installed; this is being adapted for photography in complete darkness. We have found the ideal sound-recording instrument, but unfortunately the cost (£130) is prohibitive.

The Wilson expansion chamber for the intra-atomic quantity experiment will soon be built to our specification. The apparatus is extremely complicated and delicate, and the utmost caution is necessary in order to avoid wastage of time and effort.

We have installed a mechanical vibrator; this production of the Ashkir-Jobson trianion produces almost inaudible vibrations of very high frequency. We have also received the gift of a high-powered microscope.

Mrs. F. W. H. Myers has kindly presented to the Institute nine excellent photographs of people famous in Psychical Research, and we also gratefully acknowledge several gifts of books and periodicals to our research library.

On Tuesday, January 22nd, at 7-30 p.m., there will be a second experimental voice seance with Mrs. A. E. Perriman. We are hoping to make a sound-film of the voices for further phonetic study. This meeting is for members only; seats, 2s. each, should be booked in advance. No further notice will be sent for these two meetings.

The Institute is continuing the study of the Direct Voice, and is devising methods by which they may possibly be heard in good light. Our immediate programme also includes a psychological investigation of platform clair-audience and clairvoyance, a study of automatic writing, and experiments in cross-correspondence.

SPIRITUALISM IN BRIDLINGTON

The officers and members of Bridlington National Spiritualist Church (Forrester's Hall) entertained the Lyceumists, numbering sixty-four children in all, to their annual Christmas treat at the Adult School recently.

This Church is doing excellent work. On Sunday, December 29th, Mrs. A. Greenwood, of Leeds, conducted the services. Her clairvoyance bore fruitful testimony to the reality of survival, name after name being given to prove the persistence of life beyond death.

AN ATTACK ON INDIAN GUIDES

Spiritualist's Outspoken Comments

SCATHING criticisms of credulity and commercialism in Spiritualism are made by Mr. Clifford W. Potter, in an article in the January issue of *The London Forum*.

Mr. Potter—whose own mediumship inspired Mr. Hannen Swaffer to take up his investigation and who conducted the monthly periodical entitled *Survival*—is convinced that certain types of Spiritualistic activity are

becoming a scandal and a disgrace; people have now passed beyond the stage of being merely amused; they are decidedly repelled. It will not be long before they will leave the Spiritualist Movement in shoals. At the same time, those who are being attracted to the Movement are of the wrong kind, the credulous sensation-mongers. What a Movement it will be in ten years' time, if the present trend continues! Spiritualism is losing both its dignity and its common sense.

Indian Guides

The writer is chiefly concerned with the question of Red Indian guides. Why are they so prevalent? He says:—

In case any reader has not heard the rather thin explanation, I will repeat the usual excuse for their existence. It is said that Red Indian spirits are, by nature, peculiarly constituted to communicate with those on earth. This may be true; it may be a lot of balderdash. We have no means of testing. But two facts we do know: many thousands of other spirits find no great difficulty in communicating, even through inexperienced mediums; why, then, should the chief controls of mediums of long experience and great gifts be Indian spirits with fantastic names like "Red Cloud," "White Hawk," and "Moon Trail"?

It seems ridiculous and absurd for educated white people to listen to lectures by Red Indians. With all due modesty, without the slightest feeling of race-superiority, and with all respect to the mediums concerned, I feel that their Indian guides lower the standard of the Movement to that of the variety stage and music-hall. There may be something colourful in hearing broken English spoken by a spirit from the next world, but *why should it be broken?* Merely because the credulous public likes to hear it so. That can be the only explanation. Frankly, it is terrible!

"Flowery Appellations."

"It will be a sad thing for Spiritualism if ever it comes to be given over entirely to Red Indian guides with flowery appellations," is Mr. Potter's opinion.

In our view, it is doubtful if the question can be dealt with in general terms. Some coloured controls have been great teachers; others have admittedly been mediocre. They are judged by results.

There is, however, much to be said for Mr. Potter's view that addresses in broken English are only inspiring when the novelty is not their mode of expression, but the teachings they expound.

SPIRITUALISM IN MARGATE

In a recent report, describing Spiritualistic activities in Margate, a correspondent points out that it might be inferred that a Society other than the Christian Spiritualist Church was responsible for the meeting addressed by Mrs. Meurig Morris. This implication was, of course, not intended.

Margate Christian Spiritualist Church continues to render very valuable service, and is playing its part in the effort to establish Spiritualism as a live religion in the district.

SPIRITUALISM & RED INDIAN GUIDES

by Clifford W. Potter

WHEN WE ARE DEAD

by Dr. A. J. Van den Brenk

THE LIVING UNIVERSE

by Ronald McCorquodale

HOW MAGIC WORKS

by Dion Fortune

MY SISTER, H. P. BLAVATSKY

by Madame Jelibovsky

THE Gnostic GOSPEL

by Olive Harcourt

In the JANUARY issue

THE LONDON FORUM

1/6 Published by Rider & Co.

The House of Red Cloud

Mrs.

ESTELLE ROBERTS'

Sunday Services at THE VICTORIA HALL, Bloomsbury Square, London, W.C.1 (3 mins. Holborn Tube Station.)

Jan. 13th at 7 p.m.

Speaker: Mr. R. DIMSDALE STOCKER

Jan. 20th - Mr. H. P. SHASTRI, D.Litt.

Activities at the Wimbledon Centre

17, Hillside, The Ridgway, Wimbledon (Wimbledon 3031-3032).

Mon. 14th at 7-30 † Trance Address by Red Cloud.

Tues. 15th † Clairvoyance by Estelle Roberts

† Members 1/-; Associates 1/6; Members' Guests 2/-.

Non-members can enrol on the days of the meetings.

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FRIDAY : : : January 11, 1935.

COMMON SENSE IN A LAW COURT!

THE world does move, if slowly. Spiritualists have been fighting for many years for these common rights which ought to be extended to every law-abiding citizen.

This country, which has always boasted of religious freedom, is lagging sadly behind the rest of the world. Other nations are shaking off the crippling traditions of a hoary past. *The Radio Times* last week stated that it still continues to give recognition to all religious denominations. The Editor of *The Radio Times* knows that this is a deliberate falsehood. A few favoured denominations get the broadcasts. Others are amongst the "also rans," and have to be content with a secular address.

An interesting case comes from Jefferson, New York State, U.S.A. Mr. Robert Hector, pastor of the Spiritualist Church of University Brotherhood, which is affiliated to the General Assembly of New York Spiritualists, was arrested on a charge of fortune-telling, and was hauled before a magistrate, Mr. Benjamin Greenspan. There was no denial of the fact that in the course of giving psychic phenomena Mr. Hector had attempted to forecast the future. The fate of such a medium—however accurate his delineations—would in this country have been already sealed.

Mr. Greenspan, however, in a friendly but firm manner, cautioned the police against "exercising religious and racial prejudice." He declared that a Spiritualist had the same right to worship and to follow his religion as had anyone else, and if prophecy was a part of his religion and belief, it was not within the jurisdiction of a magistrate to set himself up as a judge of such beliefs. He therefore dismissed the case.

In this case, it would appear that the medium obtained justice: a thing which is seldom obtained by mediums in this country. Magistrate Greenspan was right, for it is part of the original Constitution of the United States that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech, or of the right of the people peaceably to assemble, and to petition the Government for redress of grievances."

In Great Britain, however, many of our laws are cast in an ecclesiastical mould. A Christian may use abusive language about any other religion, but if the follower of such religion attempts to say nasty things about the Christian faith, he may be prosecuted under the Blasphemy Acts. In this country we have no religious freedom.

As a result of Mr. Denis Conan Doyle's articles in the *Sunday Graphic*, we have had hundreds of letters asking for the names of reputable mediums. These come chiefly from people who have been bereaved, and for whom the Churches have no message whatever. In every case there has been included in our reply a statement to the effect that in many areas in England it is positively dangerous for an honest medium to give a sitting without incurring three months' imprisonment with hard labour.

In the New York case, President Heiss, of the General Assembly of Spiritualists, openly stated that there is no doubt "that prosecutions originated with individuals outside the Assembly who were trying to disrupt the organisation of Spiritualism." The same applies to this country. The common informer who lies behind police prosecutions in nine cases out of ten, is prompted by a religious bias against Spiritualism, and the police become his tools. The method used is generally that of anonymous letters. It is a crying scandal. It is a distinct handicap to honest, self-respecting people who possess genuine mediumship, while the charlatan and pretender who is out for money is always prepared to run risks.

We fear the public is not aware of the steps that are being taken to suppress psychic activities. "The Medical and Surgical Appliances Bill" is but another case in point. The British Medical Association knows quite well that the public is losing faith in the medical faculty, and instead of consulting men who have merely taken academic degrees, are prepared to consult men who cure disease. What is not generally known is that the Committee that is promoting the Bill has roped-in the representatives of the Press, and thus secured the silence of the Press. A number of letters written to the newspapers have failed to secure publication, for there is a conspiracy of silence engineered by a series of committees.

Spiritualists should be alive; Parliamentary activities should not flag. "The price of liberty is eternal vigilance."

LOSS TO WALTHAMSTOW

During the Christmas season, the Walthamstow Spiritualist Church suffered the loss of the physical presence of two of its oldest and most-loved members. These were Miss Stella Polmeer, only child of Mr. and Mrs. Harry Polmeer, aged 26 years, and Mrs. E. Barltrop, who passed to the higher life on Christmas morning, at the age of 69.

Miss Polmeer was one of the first Lyceumists, and her work was unsparing on behalf of her fellow-members. Her father was for some years president of the Church, and her mother was the first Lyceum conductor.

Mrs. Barltrop was the first president of the Ladies' meetings.

YEAR BEGINS AT BRITISH COLLEGE

Plans for Another Session

THE festivities are over; the year of work has begun. And wise men or women never turn a glance over their shoulder at what is past because they are so occupied looking forward and hoping that the next twelve months is to be altogether good—which it never is—and will show a great advance on the past year.

The British College of Psychic Science is able to report an increased membership, and old and new supporters alike look with curiosity to the list of activities in which they are asked to take part during the new session. The increase of membership passes without comment, because anyone used to dealing with societies of any kind knows that when a community begins to lose numbers it begins to die. And the College has never been more alive than it is at this moment.

New Mediums

Certain new mediums are on the Session's list, for the College always eagerly welcomes new talent.

No medium who desires to be tested is ever turned away without an opportunity to prove his or her powers; and when, as sometimes happens, it is shown that the applicant has powers that are not yet fully developed, there is willing help ready to be given for the developing of the latent gift.

An example in point is that wonderful medium, Mrs. Eileen Garrett, who was brought along and developed in a marvellous fashion by the late Mrs. Kelway Bamber, still so much missed.

Spirit Guidance

One of the fascinating facets of the British College is that it is helped in its work not only by those workers in the flesh, from Mrs. Champion de Crespigny onward, but by those who have passed on.

Mr. Hewat McKenzie, to whose energy and enthusiasm the British College owes its inception, is constantly in touch with those who work for it. He is always ready with constructive criticism, with helpful advice. He is unchanged in views and manner from the time when he walked the earth amongst us just as much as Mrs. McKenzie still blessedly does.

Spirit Music?

You must know that at No. 16, next to the College, the house is empty, being practically rebuilt. (Mrs. de Crespigny, gentle as she is, looks untold ill-will at the procession of building materials and clanking buckets that are drawn past her office window.)

Yet recently, when the Flower Medium was giving us delight, through the wall from that gutted house came the sound of charming music—music heard not by one person, but several!

Was that devil's work? Or perhaps the workmen left such sweetness behind, it solidified into music!

N. T-G.

TOPICS OF THE WEEK

A Record

Congratulations to *The Baptist Times*, which last week celebrated its 80th birthday, thus establishing a record in religious journalism. The journal, like all others of a religious order, has had its vicissitudes. It has been largely dependent on the kindness of its readers to extend its circulation and influence. But it has through the years steadfastly maintained a very high standard, which has earned well-nigh universal admiration. Although on doctrinal points we differ from our contemporary, we cannot but admire the purposeful and intellectual manner in which its activities have been conducted. We wish all religious journalism were characterised by just those features which have enabled *The Baptist Times* to withstand the test of time.

Contradictory Opinions

A correspondent is puzzled as to why we give the names of books which present different points of view. He says, for instance, that *Hafed, Prince of Persia* differs very widely from Mr. Findlay's *Rock of Truth*, and there are many such cases. He wants to know what he can believe. The problem is a very old one. If this correspondent's object in reading is merely to be told what to believe, then he will only find refuge in one Church, which boasts an infallible leader. Unfortunately, truth is unlimited in its scope, while man is very limited in his view. The best thoughts of the best men have been recorded in books, and no man can hope to be well informed who is not familiar with literature. No amount of spirit teaching or spirit guidance can take the place of wide reading, just as wide reading can never supplant personal search for truth. The object of reading is not to know what to believe, but to see the other man's point of view. A lawyer and a miner may both be living in the same town, but their experience of everyday life in that town is totally different. Every man views life from his own standpoint, and summarises it from his own experience.

The Chief Object of Reading

No man can know all the truth. There are many Spiritualists who need to recognise the fact. Some of them seem to hold the opinion that when they die it will be the end of all wisdom in the earth. But it is true that the Spiritualist has a valuable contribution to make to the knowledge of the world. Since every man's experience is different, so conceptions of life must be different. A man can only state what he knows, or what he thinks he knows. No man is infallible, and we haven't met a spirit who is. No one can carry you to heaven: you can only find your way there through your own personal effort. Other people's opinions may help you, but your own experience must make your character. What is true of the character is true of the mind. If literature merely enslaved men by forming their opinions for them, it would be a curse rather than a blessing. One of the chief handicaps from which this country is suffering to-day is that too many men take their opinions from the papers, and the papers they read generally present those opinions out of which

a certain amount of money can be made. As Mr. Hannen Swaffer said some time ago, "I never believe what I read in the newspapers—I am a journalist!" Some books are written by men who have axes to grind, and their purpose is very clear on the first few pages. Other men write because they have ideas to express, and the object of reading should be to study these ideas, weigh up the pros and cons, and form your own opinions.

The Broadcast Ban

Mail, Mr. J. Herbert Wicks says:—

Readers may have a grouse that the B.B.C. do not transmit more Catholic services, but without a doubt Spiritualists are treated far more unfairly by the B.B.C. It has been said that 3,000,000 people are interested in survival from the viewpoint of Spiritualism, and thousands attend Spiritualists' services each Sunday, but no Spiritualist service has ever been broadcast by the B.B.C.

Very few religious bodies could produce better lecturers than Spiritualism. I know of no other religion that is more rational or can produce the evidence to support its teachings, but we are not allowed to use the "air."

"None so Blind"

Incidentally, the Foreign Department of the B.B.C., in a statement issued last week, said that they wished sometimes they had a "clairvoyant gift" to assist them in their work. Since the B.B.C. can't even see its way to deal fairly with Spiritualism, we don't think it deserves to be clairvoyant. Truly, it has been said that there are none so blind as those who *will not* see.

"THE GREAT PROBLEM"

Dr. George Lindsay Johnson's excellent work, *The Great Problem*, has just been re-issued in a new and cheaper edition by the House of Rider. (384 pages. 10s. 6d.)

It is now several years since this book was first printed, and its publication elicited world-wide comment. It is a most comprehensive treatment of the case for Spiritualism—so clearly written, and so well documented, that Sir Arthur Conan Doyle wrote of it, "Dr. Lindsay Johnson's book has amazed me. I don't remember in all my reading having encountered so much learning of various sorts converged from different angles upon one subject."

The book covers the whole field of Spiritualistic activity. Beginning with a summary of the evidence for Spiritualism, it proceeds to examine the present-day outlook and the evidence of a future life afforded by materialisations, by dreams, by mental phenomena, by photography, and by the direct voice. Then follows a detailed account of the evidence afforded by the Bible, in which psychic phenomena abound.

The writer also examines the philosophic evidence, anticipates difficulties, and deals with the descriptions of after-death states.

This is indeed a magnificent outline, lucidly written, backed up with facts, and tracing their unequivocal implications. It is truly a formidable weapon, which even the most ardent materialist would scarcely engage in combat.

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MEETINGS FOR CLAIRVOYANCE AND PSYCHOMETRY.

Monday, January 14th,

At 3-0, Psychometry, Mrs. Cannock.

At 7-30, Clairvoyance, Mrs. Stella Hughes.

Wednesday, January 16th,

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

Thursday, January 17th,

At 3-30, Clairvoyance, Mrs. Hirst.

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

Friday, January 18th,

At 7-30, Clairvoyance, Mr. George Daisley.

TRANCE LECTURES.

Tuesday, January 15th, at 8, Mrs. Barkel.

Address by "White Hawk," followed by questions.
Subject: "Man's Highest Purpose."

GROUP SEANCES.

Monday, January 14th, at 7-30 Mrs. Helen Spiers

Tuesday, January 15th, at 3 Mrs. F. Kingstone

Tuesday, January 15th, at 7-30 Mr. Thomas Wyatt

Thursday, January 17th, at 7-30 Mrs. Livingstone

Friday, January 18th, at 3 Mrs. Stella Hughes

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

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

Clairvoyance by Mrs. Helen Spiers.

Sunday, January 20th,

At 11, Mr. HAROLD CARPENTER.

Clairvoyance by Mrs. Helen Spiers.

At 6-30, Mr. GRAHAM MOFFATT.

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Continuing—"THE SPIRIT BRIDE"

A VISITATION FROM THE BEYOND

by

ALLEN CLARKE

The Famous Lancashire Publicist

I WENT often to see the bonny young girl now. To be candid, whether drawn by the flesh or the spirit, or both, in the wonder and the mystery of sex, I do not know. But are not body and soul one?—as Walt Whitman (whose book I had not then become acquainted with) emphatically declares, which is significant, as of all bards he is the most assertive, speaking like a seer, of life continued and immortality. Yet he chants, "I am the poet of the body and I am the poet of the soul," "sex contains all, bodies and souls," "and if the body is not the soul, what is the soul?", and also says, "I know I am deathless, . . . I laugh at what you call dissolution," "I do not think Life provides for all and for Time and Space, but I believe that Heavenly Death provides for all."

Some of these notions I may have had, in a vague way, but I had never come across them expressed till I found Walt Whitman, some years after my second marriage. As well as Coleridge, who sings somewhat the same thing in a different key, if not so authoritatively, yet more melodiously—

All thoughts, all passions, all delights,
Whatever stirs this mortal frame,
All are but ministers of love,
And feed his sacred flame.

I became a constant visitor at Lila's. Her folks made me at home. I found with joy that she and I had tastes in common. Both loved music passionately (she was an excellent singer herself), and liked literature. We went to see Gilbert and Sullivan's operas, and others, and to concerts and organ recitals, and had rambles and train excursions in the summer. She was in the chapel choir and sang at concerts, and so I went to the religious services, mostly "dry," on Sunday evenings, and smiled at the old theological absurdities and creedy narrowness—but enough of that strain, lest I tread on orthodox corns,—and, to quote William Shakespeare, "heaven mend all."

She was a pure, unsullied girl, of a quiet disposition, though she had the jolliest sweet laugh I ever heard when she let herself go in merriment, or was tickled by something comic on the stage.

Sometimes I felt (and so did she, as she told me afterwards) that my dead bride was with us, unseen, in some strange sweet way, a mysterious sort of three that were one, when this girl and I were together, but I thought it only fancy.

As is the way of lovers, in all times and all the world over, who always want to have been the first and only, I asked her if she had no "young man"—had she never had one? "I am sure," said I, "that there must have been many lads after a pretty lass like you, and I don't blame 'em either."

With some persuasion and gentle pressure, she told me there was one youth in particular who went to the same Sunday school and chapel. He and his boy companion walked

sometimes with her and her girl companion. But they never thought anything about it, though lately he had asked her to meet him alone, to "keep company with him."

"Well, why not?" said I. "He's of your own age. I am eight years older than you—I am an old widower—getting on for being old enough for your grandfather,—why don't you take that young man?"

"I don't want him."

"Meaning you prefer this teasing old widower"—(she looked at me with sweet reproach). "Well, that is lucky for me."

The youth she spoke of never married, and I was really sorry for him. Sometimes I would say to my wife, half-jestingly, "If I die before you, I advise you to marry that young man. His loyalty deserves it, and I shouldn't mind, for I am sure such a faithful fellow would look after you well,"—at which suggestion she would be seriously indignant.

Marriage and "Trance"

However, we loved and married, and had our honeymoon by Blackpool sea, the shore of Lancashire's "Windmill Land," the title of a book of mine, the dedication of which book, written twenty-five years after our wedding, runs thus: "To the Lady whose honeymoon and mine began in Windmill Land and continues there."

Then back to the old factory town and my work at a newspaper office, happy in our little home, where, a few weeks after our marriage, the strange and startling things began.

One evening, when we were seated in our chairs, the rocking-chairs in fashion in those days, one at each side of the hearth, I reading a book, and my wife sewing, she suddenly fell back in her chair, her head drooping. I jumped up, and went to her side, lifting her head up. I spoke to her, but she did not hear. She made no sound, and I was rather alarmed. I thought she was in a fit of some sort. I hurriedly got a glass of water, sprinkled her brow, and moistened her lips. Then I shook her gently. In about a quarter of an hour she gave a little shiver, and opened her eyes, rather dazed.

"What's the matter?" she asked.

"You have been in a faint or something. What was it?"

"I don't know,—I felt something coming over me, and that is all I remember."

"Are you feeling better now?"

"Yes!—I'm not ill. I'm all right. Something came over me, that's all."

She was her normal self for the rest of the night, and awoke as usual in the morning.

I went to see her mother, and reproached her for not telling me that her daughter was subject to fits.

The mother said the girl had never had a fit in her life, adding, "She was all right before she married you."

Which was one for me, wasn't it?

There were no more "fits," but about a week afterwards, when we were both in bed, I woke up, after midnight, surprised to find my wife sitting up in bed and talking as if to someone in the room (in which there was a small gas-light burning—electric light had not become common at that time).

I could not see anyone. I thought my wife was in another "fit," and at first was for getting some water again, and gently shaking her out of it. But then I thought, "No, this is no common fit. Let it go on. Watch. Listen."

I sat up in bed. I put my arm around my wife. "Tell me what it is," said I. "What do you see?"

She did not seem to hear me. But she nodded her head, and said, "Yes, yes,"—but not to me, to the invisible presence she could see and hear, but which I could not.

"Tell me," I said, "who is it?"

Mind you, I didn't think she could really see anybody. I thought it was a dream, or somnambulism. Whatever it was, it was not sleep. Her eyes were open, and she was staring at the dark corner of the room opposite the blind-drawn window.

"What is it you see?" I repeated:

But still she heard me not, or if she did, my voice was only as a distant and meaningless sound to her.

I kept on asking her what she saw, and at last, with face astrain, as if through some special exertion, or influence, she heard me, and answered:

"It's Vinnie," she said. That was the name of my first wife, my dead bride. I was all agog now, in wonder and curiosity. Whatever this curious event was, I must note it carefully, as a student of science, psychological and otherwise.

I knew next to nothing of Spiritualism, and my wife knew nothing at all. But it struck me that this might be what was called a "trance." Delusion? Illusion? Maybe. But whatever it was, I would watch it and try to find out what it was.

My wife spoke little more to me, just a "yes" or "no" now and then when I asked a question, but oftenest no reply. She was engrossed in conversing with the spirit. She was pleased and smiling. What was being said to her I could not hear, and I could not gather much from the few monosyllabic comments or assents she made.

Then, all at once, she gave a little shudder, and came to her normal self.

"Now, what have you been doing?" said I. "Sitting up in bed in the middle of the night, and talking?"

"Have I?—I don't know that I have."

"Have you been dreaming?"

"No—something like it,—but I don't know. It's all dim."

"Very well," said I. "Lie down and go to sleep," and soon she was in deep easy slumber, while I lay awake wondering what to make of this happening.

(To be continued next week.)

SPIRITUALIST CHURCH CEREMONIES

Naming and Marriage Rites

AN interesting service was conducted at the National Spiritualist Church, Carlisle (Trades Hall), on Sunday, December 23rd, 1934, when the infant daughter of Mr. and Mrs. Archibald Coulter was named, the officiating medium being Mrs. E. F. Sheridan, G.N.S.C.

The child was given the names of Dorothy Marina by her parents—and that of "Joy" by her spirit guardians.

A Fitting Occasion

The lesson was read from Luke ii., dealing with the Nativity, and the Presentation in the Temple. The speaker said that there was no more fitting time than the Christmas season to hold such a service. Christmas was the Festival of the Child, in a universal as well as a particular sense.

From earliest times, she added, some ceremony analogous to our naming service has been held in both pagan and Christian lands. We no longer thought it necessary to cleanse or purify with water any child, since through spirit teachings we knew that every human soul was divine in origin—sharing the same life as the Father Himself.

As Joseph and Mary brought Jesus to the Temple that He might be "presented before the Lord," so these parents had brought their infant child for a similar purpose, in thanking, and seeking the co-operation of ministering souls passed on in the training and unfolding of personality of this little one.

An interesting fact is that the child's mother is an old Lyceumist, and was named in her infancy by one of our pioneers. As the youngest member of the Lyceum, she once had the duty of presenting a flower to each of the delegates at a certain Lyceum conference.

CEREMONIES AT BLACKPOOL

The marriage was solemnised at St. Luke's Christian Spiritual Church, Central Drive, Blackpool, on Saturday, December 22, of Miss Eveline May Thaw, of Blackpool, and Mr. Herbert Archer, also of Blackpool, and late of Hammerton Street Church, Burnley. The Rev. Charles Smithies conducted the ceremony.

On Sunday, December 23rd, the infant son of Mr. and Mrs. Edward Austin, of Bloomfield Road, Blackpool, was christened Edwin Victor, and Mr. Smithies chose the spirit name "Valiant."

(Continued from second column.)

Movement, I feel to be nearing the time to make way for the activities of the young and virile, but I would like to retire with the satisfaction of having been instrumental in establishing a lasting memorial, worthy of that great and courageous Spiritualist missionary, David Richmond.

W. G. MITCHELL,

460, Coniscliffe Road, Darlington.

December 23rd, 1934.

NOTE.—Subscriptions will gladly be acknowledged in "The Two Worlds".

THE FIRST ENGLISH PIONEER

Our Debt to David Richmond

By W. G. MITCHELL

I AM much indebted to Mr. Pollard, of London, for the information given in reply to my query, in *The Two Worlds*, concerning David Richmond. Although I have lived in Darlington for over twenty years, it was news to me that he was buried in one of our local cemeteries.

I lost no time in making inquiries, and located his resting-place in the West Cemetery, and for the information of any of your readers, his grave can be easily seen by asking any of the Cemetery workmen to direct them to Grave Section M, Letter 4 W, No. 53.

Inscription on Headstone

I found that the ravages of time had made the inscription on the headstone somewhat difficult to decipher, but with a little patience I copied the following eulogy:—

IN LOVING MEMORY OF
DAVID RICHMOND

Native of Darlington, Social Reformer and First Missionary Spiritualist Medium in Great Britain, who introduced the subject of Modern Spiritualism, of the Phenomenal of the Divine Spirit, to Public Notice in Darlington and Keighley, Yorkshire, 1853.
DIED FEBRUARY 15th, 1891
AGED 75 YEARS.

The headstone is of white marble. The letters are "lead," but after nearly half a century of neglect the humble monument is eaten into with moss and lichen, the lead is falling from the letters. The grave itself is dilapidated and unkempt.

In Need of Respect

Although we, as Spiritualists, realise that our loved and respected ones are not lying in cemeteries and churchyards, yet we feel that historic resting-places of mortal remains should not only be respected but also honoured. I therefore appeal to all those who hold the memory of David Richmond in high regard to co-operate in perpetuating his memory.

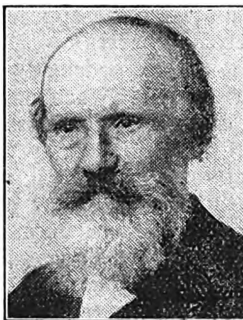
I shall be pleased to act as Secretary to any fund that may be raised for the renovation of his grave and headstone, or, if funds permitted, the erection of a more ambitious monument. Alternatively, a memorial tablet and photograph in our local National Church, of which I have been secretary for the past twenty years.

Photographs Available

I would suggest, and would undertake, that when completed a photograph of the grave be taken and that every subscriber of half a crown or over should have a copy of that photograph.

David Richmond's association with American Societies should be remembered, and I would appeal to 'cross-seas friends to subscribe their quota.

After over forty years' active interest in the
(Continued at foot of preceding column.)



David Richmond

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OUR READERS' VIEWS

MADAME BLAVATSKY

As a literary critic, neither Spiritualist nor Theosophist, may I ask what possible purpose can be served by dishing up old scandals about H. P. Blavatsky? She has long since passed into the ranks of the English classics, and no scandal can ever shake her out. The same scandals have been dug into by a hundred critics, and are now dismissed by all good judges as mostly absurd fictions, contradicted by the documentary evidence. I comment merely on one mentioned, the bigamy charge. If, as your contributor states, General Blavatsky had "outlived" her, he would have been 122 years old when she died.

As for the statement that Olcott and Sinnett made a living out of their adherence to Theosophy, is there a well-read Spiritualist who does not know that Olcott gave up a fine legal practice with many Government connections, that he left America with first-class personal Government credentials, signed by the President, and that even the S.P.R. Committee of Investigation never pronounced a word against his integrity; or, that Sinnett lost one of the best-paid, most influential and coveted editorial posts in India, on the *Pioneer*?

BEATRICE HASTINGS.

London, N.W. 3.

Mr. Harman Johnson writes:—

Regarding Miss Hastings' letter, I might retort: "What good purpose can be served by *bushing* up old scandals?" Opinions differ regarding the claim of H. P. Blavatsky to classicism. Even prominent Theosophists of my acquaintance have (privately) not yet settled this question. The confusion regarding the General (to whom his charming bride was in the habit of playfully referring as "old whistle breeches") is attributable to his wife's notorious inaccuracy regarding dates. She herself claimed, according to the testimony of Dame Mary Scharlieb, to be more than 120 years of age. Actually, she was born in 1831, married in 1848, and died in 1891. Had the General been 122 when she died, he must have been 79 when he married her at the tender age of 17!

In the December, 1934, *London Forum*, the surviving sister of Madame Blavatsky, Madame Jelihovsky, states that when the marriage took place the General was "old enough to be her father," but this does not leave room for us to assume that he was old enough to be her grandfather, and almost old enough to be her great-grandfather! As a matter of fact, the General was in his early forties when the marriage took place.

My two articles must not be construed as an attack on Theosophy. Had I wished to "rake up scandals," a much more lurid series of specimens would have resulted. My purpose was to define Madame Blavatsky's attitude towards Spiritualism. I think I have succeeded in making this sufficiently clear.

A READER'S REPLY.

Will you please allow me to reply to "Duns Scotius," whose letter, headed "When are Souls Born?" appeared in the issue dated December 21st.

1. Nature ordained: Humanity must attain perfection, so each material experience, with its environs and vicissitudes, is but a training and period of test by which one can make or mar one's individual progress mentally and spiritually, and after each transition, in due time, dependent upon desire for progress, a Higher Power directs reincarnation as necessary for our enlightenment, further experience and, incidentally, retribution.

2. Souls waiting rebirth are darkened, obsessed with earthly lust and vices to which they enslaved themselves here, delighted by exercising "free will." Such as have no aspiration or hope take a plunge regardless of consequence, parentage, or opportunities.

Sunderland.

FRED FEASEY. 3

SCOTS' SURVIVAL CONVENTION

Mr. David R. S. Smith, Hon. Secretary of Rutherglen National Spiritualist Church, reports that arising out of criticisms of Spiritualism in the Glasgow Press, and a recent debate, other activities are on hand.

A "Survival Convention" will be held on January 27th, and will be addressed by the Rev. Colin Livingston, Lieut.-Colonel G. J. Carter, O.B.E., and Mr. Harvey Metcalfe. A demonstration of clairvoyance will be given by Mrs. M. Hill. The local clergy are being invited, and the Provost of Rutherglen is being requested to take the chair.

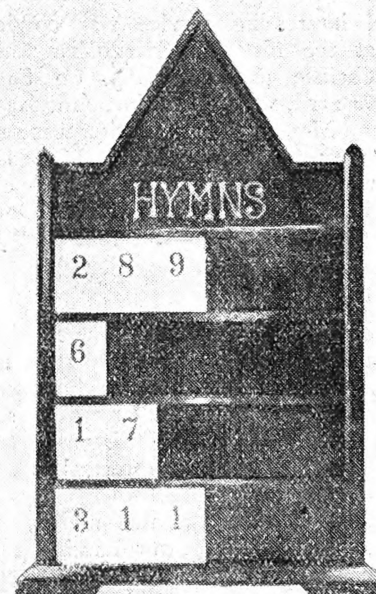
ALBERT HALL SERVICE

To mark the sixty-third anniversary of the Marylebone Spiritualist Association, a special meeting will be held on Sunday evening, March 3rd, at the Albert Hall, London, at 6-30 p.m.

It is confidently expected by the promoters that this meeting will once again pack the Albert Hall in the interests of Spiritualism.

The speakers will include the well-known medium Mrs. Barkel, as well as Mr. George Craze and Mr. Ernest Hunt. Three clairvoyants will give spirit descriptions—Mrs. Helen Spiers, Mrs. Stella Hughes, and Mr. Thomas Wyatt.

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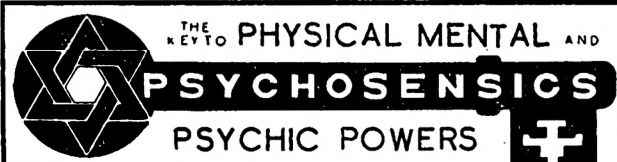
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THURSDAY, January 17th, at 3 and 7-30, Mrs. Susie Hughes,

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FRIDAY, January 18th, at 3, Mrs. B. Harris, D.N.U.

TUESDAY, January 22nd, at 3 and 7-30, Miss Peterson.

LECTURES.

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Mr. J. M. Greenwood.

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Church and Society Announcements

Manchester Central Spiritualist Church, 5, The Parsonage, Blackfriars Street.

Sunday, January 13th, at 7 p.m.

A MEETING will be held at the DEANS GATE PICTURE THEATRE.

Speaker:

J. ARTHUR FINDLAY, Esq., M.B.E., J.P.

Sunday, January 20th, at 6-30 p.m.

Mr. H. J. TWIGG

(Representative of the League of Nations Union) on

"The Practicability of World Peace."

SATURDAY, January 12th, at 7-45, Open Circle.

SUNDAY, January 13th, See above.

MONDAY, January 14th, at 8, Mrs. Baxtren.

TUESDAY, January 15th, Members' Developing Class. Leader: Mrs. Burnett.

EVERY THURSDAY, at 8, Members' Developing Class. Leader: Mrs. M. Anderton.

SUNDAY, January 20th, See above.

NORTHERN

Moss Side National Spiritualist Church,

Above 64a, Gt. Western Street.

Sunday, January 13th, at 2-45, Lyceum.

At 6-30 and 8, Mr. GEE.

Tuesday, at 8-15, Open Circle.

Thursday, at 8-15, Mrs. Cooke.

Saturday, at 8-15, Open Circle.

Sunday, January 20th,

Miss ADA TAYLOR.

Moston Spiritualist Church and Lyceum,

Church Lane, Moston.

Sunday, January 13th, at 10-30, Lyceum.

At 3 and 6-30, Mr. WAINWRIGHT.

Monday, at 8, Open Circle.

Wednesday, at 2-45, Psychometry.

At 8, Mrs. Kelly.

Sunday, January 20th,

Lyceum Open Session.

Manchester Society of Spiritualists,

38, Maskell Street.

Sunday, January 13th,

At 10-30, Lyceum.

At 3, Open Circle.

At 6-30 and 8, Mr. PARTINGTON,

G.N.S.C.

Monday, at 8, Mrs. Bull.

Tuesday, at 8, Whist Drive. 6d. each.

Wednesday, at 8, Miss Scott.

Thursday, at 8, Members' Class.

Friday, at 8, Healing Service.

January 12th, at 3 p.m.

ANNUAL MEETING.

Collyhurst National Spiritualist Church,

Collyhurst Street, Manchester.

Sunday, January 13th, at 1-45, Lyceum.

At 3-15, 6-30, and 8, Mrs. M. BRIGGS.

Monday, at 3 and 8, Mrs. Stott.

Tuesday, at 8-15, Whist Drive. 1s. each.

Wednesday, at 8, Mrs. L. A. Roberts.

Thursday, at 8, Private Circle.

Friday, at 8, Healing Circle.

Sunday, January 20th,

Councillor BOSTOCK.

Salford Central Spiritualist Church,

St. Philip's Place, Chapel Street.

Sunday, January 13th, at 2, Lyceum.

At 3-15, Open Circle.

At 6-30 and 8, Mrs. WORTHINGTON.

Monday, at 8, Mrs. L. A. Roberts.

Tuesday, at 8, Circle.

Wednesday, at 8, Mr. Corbett.

Thursday, Members.

Thursday, Jan. 17th, at 7-30, Mrs. Bullock,

Transfiguration Seance, 1s.

Saturday, at 7-30, Social.

Sunday, January 20th,

Mrs. GRAYSON.

GOLDERS GREEN SPIRITUALIST SOCIETY.

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

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

Miss Lily Thomas, Clairvoyance.

TUESDAY, January 15th, at 3-15, Mr. Edmund Spencer, Psychometry.

At 8, Mr. C. Glover Botham, Clairvoyance.

THURSDAY, January 17th, at 8, Mrs. B. Hirst, Clairvoyance.

FRIDAY, January 18th, Healing Free. Apply Church Officers.

SUNDAY, January 20th, at 6-30, Mr. H. A. LAVIS JEFFERSON, Address. Mr. George Daisley, Clairvoyance.

THE JEWISH SOCIETY FOR PSYCHICAL RESEARCH

(Founded to Spread the Truth of Survival)

65, BAKER STREET, W. 1. (Four Doors from Portman Rooms)

SUNDAY, January 13th, at 7-30, A Short Talk and Demonstration of Clairvoyance will be given by Mrs. K. FILLMORE.

WEDNESDAY, January 16th, at 8, "Definitions of Clairvoyance," by Mrs. Tina Tims. Followed by a Psychic Demonstration.

LONDON CHRISTIAN SPIRITUALIST BROTHERHOOD

69, HIGH HOLBORN, W.C. 1.

Phone: Chancery 7678.

President: J. Buchan Ford, Esq., M.A., LL.B.

Vice-President: Dr. J. W. G. Hathaway.

SUNDAY, January 13th, at 7, Address and Clairvoyance by Mrs. MARY CROWDER.

MONDAY, at 7-30, Group Sitting (Open to Non-members, 1s. 6d.), Mrs. F. Betts.

WEDNESDAY, at 7-30, Address and Clairvoyance.

THURSDAYS from 3 till 6-30, Free Healing, etc.

Mr. Keith attends daily from 2 till 6.

SUNDAY, January 20th, Mrs. V. PALMER.

Circles, TUESDAYS at 7, FRIDAY at 3.

CLAPHAM SPIRITUALIST CHURCH.

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

BEDFORD ROAD, CLAPHAM (op. Clapham North Underground Station).

SUNDAY, January 13th, at 11, **Open Circle**. At 3, Lyceum. At 7, **H. ERNEST HUNT, Esq.**, Address.MONDAY, at 3, **Psychometry**. At 8, **Healing Instruction Class**. At 8-30, **Healing Treatment**. Free.FRIDAY, at 8, **Service**. Address and Clairvoyance.SUNDAY, at 7, **J. G. POLLARD, Esq.**, Address.**The Members' Annual General Meeting** will be held at 8-30 p.m. sharp on Sunday, January 27th. Will all members keep the occasion free to attend.**FULHAM NATIONAL SPIRITUALIST CHURCH.**

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

SUNDAY, January 13th, at 11-30, **Open Circle**. At 3, **Lyceum Session and A.G.M.** At 7, **Service**. Address and Clairvoyance by **Mr. H. J. STEABEN**.TUESDAY, at 8, **Open Circle**.WEDNESDAY, at 8, **Healing Circle**.THURSDAY, at 8, **Service**. Address and Clairvoyance by **Mr. Norman Ferguson**.FRIDAY, 8-30 to 11, **Social and Dance**.SUNDAY, January 20th, at 11-30, **Open Circle**. At 3, **Lyceum Session**. At 7, Address by **Miss ALICE WHITE**. Clairvoyance by **Mrs. Atmore**.**A.G.M.**, WEDNESDAY, January 30th, at 8 p.m. Only members in good financial standing being eligible to attend.**Longsight National Spiritualist Society,**

Shepley Street, Longsight.

Sunday, January 13th, at 2-30, **Lyceum**. At 6-30 and 8, **Mr. J. HALL**.Monday, at 8, **Open Circle and Healing**. Tuesday, at 8, **Service**.Thursday, at 8, **Usual Service**.Saturday, at 8, **Open Circle**.**Blackpool National Spiritualist Church and Lyceum.**

Albert Road.

Sunday Services—

Lyceum at 9-30. **Public Circle**, at 11. Services at 3, 6-30, and 8.Sunday, January 13th, **Service**.Sunday, January 20th, **Service**.**Stockport Progressive National Spiritualist Church.**

Over 37, Mottram Street.

Saturday, January 12th, at 8, **Mrs. Roberts**.Sunday, January 13th, at 3, 6-30, and 8, **Mr. McCOMMON**.Monday, January 14th, at 3 and 8, **Miss Sandiford**.

Tuesday, January 15th, at 8,

Open Healing and Developing Circle.Wednesday, January 16th, at 8, **Mrs. Baker**.**Shaw Spiritualist National Church.**

Duke Street, (off Beal Lane).

The Opening and Dedication Ceremony of the above will be performed at 3-30 on Saturday, January 12th, by **Ernest W. Oaten, Esq.**, supported by **Councillor H. M. Turner, J.P.**, Chairman of the Crompton Urban District Council. Teas provided.

Sunday, January 20th, at 6-30,

Mr. J. B. M'INDOE.**LONDON****Bounds Green Christian Spiritualist Church,**

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

Sunday, January 13th, at 7,

Mr. P. S. MILLS-TANNER.

Sunday, January 20th,

Mr. GLOVER BOTHAM.**Battersea Christian Spiritualist Church.**

Sunday, at 6-30, at

Unity Hall, Falcon Grove, S.W. 11.

Sunday, January 13th,

Mrs. E. RAYFIELD.

Sunday, January 20th,

Mr. NORMAN FERGUSON.At 56a, Lavender Hill (Headquarters), Sunday, at 11, **Service and Circle**.Monday, at 2-30, **Mrs. E. Brown**.At 7-30, **Healing**.Friday, at 8, **Rev. G. Nash**.Saturday, at 7-30, **Mr. Stanley Forbes**.**Bowes Park and Palmer's Green Spiritualist Church.**

Shaftesbury Hall, Bowes Park.

Sunday, January 13th, at 11,

Mr. S. ISTD.At 7, **Mrs. G. ELLIOTT**.

Wednesday, January 16th, at 8,

Mrs. Edith Clements, Psychometry.

Sunday, January 20th,

At 11, **Mrs. EDITH HINES**.At 7, **Mrs. J. COLQUHOUN**.**Chiswick Christian Spiritualist Church**

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

Sunday, January 13th, at 11, **Lyceum**. At 7, **Service**.Monday, at 2-30, **Mrs. Hammerton**.Thursday, at 7-45, **Service**.**Brixton Spiritual Brotherhood Church**

Stockwell Park Road, Brixton.

Sunday, January 13th, at 11-15, **Service**.At 3, **Lyceum**.At 7, **Mr. B. RODIN**.Monday, at 7-30, **Ladies' Public Circle**. (Gentlemen invited).Wednesday, 7 to 9, **Public Healing**.Thursday, at 8-15, **Open Circle**.

Sunday, January 20th,

Mr. LELLIOTT.**Croydon National Spiritualist Church.**

Bedford Park, near West Croydon Railway Station.

Sunday, January 13th, at 6-30,

Mr. HORACE LEAF,

Address and Clairvoyance.

Wednesday, at 7-45, **Mr. Thomas Wyatt**.Thursday, at 3, **Ladies' Meeting**.

Sunday, January 20th,

Mrs. RUTH DARBY.

Lyceum every Sunday at 3.

Battersea Spiritualist Church
(Affiliated Spiritualist National Union),

Bennerley Hall, Bennerley Road, Northcote Road, Battersea, S.W. 11.

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

Mrs. B. STOCK,

Address and Clairvoyance.

Monday, at 2-30, **Medicine Man's Healing Band** attends to give treatment and advice.Wednesday, at 3, **Psychometry**,**Mrs. Wm. Edwards**.Thursday, at 8, **Clairvoyance**,**Miss M. Barber**.Mondays, at 8, **Church Healing** by "Wing Group." Diagnosis every first and third week.

Sunday, January 20th, at 11 and 6-30,

Mrs. J. E. SCOTT.**Cricklewood Christian Spiritualist Society,**

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

Sunday, January 13th, at 6-30,

Mr. ERNEST MEADS.

Address and Clairvoyance.

Wednesday, at 3, **Circle**.At 8, **Miss L. George**.**Central London Spiritualist Church,**

33, Hatton Graden, E.C. 1.

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

Friday, January 11th, **Mr. S. Isted**.

Sunday, January 13th,

Mrs. ERNEST BROWN.Friday, January 18th, **Mrs. Redfern**.

Sunday, January 20th,

Mrs. HINES.**Christ's Church of the Spirit,**

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

Sunday, January 13th, at 7,

Misses NEWTON,

Address and Clairvoyance.

Thursday, at 3, **Psychometry**, andAt 8, **Address and Clairvoyance**,**Mr. G. de Beaurepaire**.Friday, at 7-30, **Spiritual Healing**.

Sunday, January 20th,

Capt. H. BLAND and Miss**FRANCIS CAMPBELL**.For Seats, Developing Circles, apply **Hon. Secretary**. Monday, at 7-30, **Healers**. Tuesday, at 3, **Ladies only**. At 7-30, **General Developing and Class**.**Clapham Christian Spiritualist Centre**

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

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

Saturday, January 12th, at 7-45,

Social and Whist Drive. Admission, 1s. Refreshments at Moderate Charges.

Sunday, January 13th, at 7,

Mrs. MINNIE LINES.

Address and Clairvoyance.

Tuesday, at 3, **Psychometry**.At 8, **Healing Circle**.Thursday, at 8, **Mrs. Florence Lane**. Psychometry.

Sunday, January 20th,

Mrs. E. C. DONALDSON.

President and Medium:

Mrs. DONALDSON.**Ealing Spiritualist Church,**

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

Sunday, January 13th,

At 11-15, **Mr. BURWELL**.At 6-30, **Mrs. H. V. PRIOR**.Wednesday, at 8, **Mrs. S. D. Kent**.Saturday, at 8, **Whist Drive**.

Sunday, January 20th,

Mr. R. BODDINGTON.**Forest Hill Christian Spiritualist Church,**

Beadnell Road, off Stanstead Road.

Sunday, Jan. 13th, at 11-15, **Public Circle**.At 3, **Lyceum**.At 7, **Mrs. E. BALMER**.Monday, at 8, **Discussion Group**.Tuesday, at 3, **Mrs. Gregg**.At 7-30, **Healing Service**.Wednesday, at 8, **Meeting of Healers of the Sth. London Union of Spiritualists' Associations**.Thursday, at 8, **Public Circle**.Friday, at 8, **Members' Circle**.

Sunday, January 20th,

Rev. GEO. WARD.**Harrow Spiritualist Society,**

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

Sunday, January 13th, at 6-30,

Mrs. HOLLOWAY.

Address and Clairvoyance.

Wednesday, at 8, **Miss White**.

Sunday, January 20th,

Mr. WALL.**Hackney Progressive Lyceum Church.**

4, Sandord Terrace, Brooke Road.

Stoke Newington, N. 16.

Buses—67, 69, 73, 76, 106, 549.

Trams—43, 47, 49, 75, 83.

Sunday, January 13th, at 3, **Lyceum**.At 7, **Mr. W. CHAPMAN**.Monday, at 3 and 7-45, **Clairvoyance**.Tuesday, at 7-45, **Open Circle**.

Sunday, January 20th,

Mr. SENDERS.**Independent Spiritualist Church,**

113, High Street, Clapham, S.W. 4. (Corner Carpenter's Place.)

Sunday, January 13th, at 3, **Lyceum**.At 7, **Mrs. GREANT**.

Address and Clairvoyance.

Tuesday, at 3, **Psychometry**.At 8, **Healing Centre**.Thursday, at 8, **Mr. Wm. Simister**.Saturday, at 8, **Mr. J. T. Graham**.

Sunday, January 20th,

Mrs. LANE.**Hackney Spiritualist Church,**

2, Sutton Place, Urswick Rd., Hackney.

(Founded 1896.)

(Entrance Back of House.)

Sunday, January 13th, at 7,

Mr. J. S. THOMAS.Monday, at 8, **Psychometry**.Tuesday, at 8, **Healing**, **Mr. Cumings**.Thursday, at 8, **Miss Hearn**.Friday, at 8, **Healing**, **Mr. Rean**.

Sunday, January 20th,

Mr. NUTHALL.**Ilford Psychical Research Society,**

Clements Road, Ilford.

Sunday, January 13th, at 7,

Mr. B. CAMPER,

Address and Clairvoyance.

Wednesday, January 16th, at 7-30,

Members' New Year Party.Thursday, Jan. 17th, at 3, **Ladies' Meeting**.**Annual General Meeting**.

Friday, January 18th, at 8,

Annual General Meeting.

Sunday, January 20th, at 7,

Mr. V. DEACON.

Address and Clairvoyance.

Hounslow Spiritualist Mission,

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

Sunday, January 13th, at 6-45,

Mr. HAMMOND.Monday, at 7-30, **Mrs. Ladley**.Tuesday, at 8, **Healing Circle**.Wednesday, at 3, **Mrs. Leonard**.At 8, **Miss Leonard**.

Lyceum at 3 every Sunday.

Hendon Spiritualist Fellowship.
The Liberal Room, 65, Brent Street
(opposite "Bell" Bus Stop).
Sunday, January 13th, at 7,
Mrs. L. CAMPBELL.
At 8-30, Spiritual Healing.
Sunday, January 20th,
Mrs. E. A. CANNOCK.

Kensington Spiritualist Church,
Lindsay Hall.
The Mall, Notting Hill Gate.
Sunday, January 13th, at 6-30,
Mrs. EVELYN THOMAS.
Address and Clairvoyance.
Monday, at 7-45, in Small Hall
(entrance West Mall),
Miss Joan Proud.
Thursday, at 3, Miss Lilian Corri.
Tuesday, at 7-45,
Healing in Small Hall.

London District Council—S.N.U.
Discussion Group.
The Food Reform Restaurant, 1—2,
Furnival Street, Holborn, E.C. 4 (near
Chancery Lane Tube Station).
Monday, January 14th, at 7-45,
Mrs. M. Bell (Rep. "The Link") Home
Circles.

Kenton Spiritualist Church,
Northwick Park Hall.
Stations: Northwick Park (Met.), and
Kenton (Bakerloo).
Sunday, January 13th, at 6-30,
Mr. T. W. ELLA.
Address and Clairvoyance.
Tuesday, at 3, Women's Meeting.
At 7-45, Healing Circle.
Thursday, at 8, Miss L. Thomas.
Clairvoyance.
Sunday, January 20th,
Mr. J. ENGLEDDOW, Address.
Mrs. Cooke, Clairvoyance.

Manor Park Spiritualist Church,
Strone Road, Shrewsbury Road,
Forest Gate, E. 12.
Sunday, January 13th,
At 11, Healing Service.
At 3, Progressive Lyceum.
At 6-30, Mr. KARL REYNOLDS.
Thursday, January 17th, at 3,
Ladies' Meeting, Mrs. Metcalfe.
At 8, Mr. B. Camper.
Sunday, January 20th,
Mr. DAVID BEDBROOK.

Little Ilford Christian Spiritualists'
Church,
Third Avenue, Manor Park, E. 12.
Sunday, January 13th, at 7,
Miss THORNDICK.
Monday, at 3, Miss Dyke.
Wednesday, at 8, Mr. A. E. Stevens.
Sunday, January 20th,
Mrs. PODMORE.

Palmerston Christian Spiritualist
Temple.
Maryland Road, Stratford, E. 15.
Sunday, January 13th, at 11,
Forward Movement.
At 6-30, Mr. E. F. MORRIS.
Wednesday, January 16th, at 2-45,
Mrs. Prince.
Thursday, January 17th, at 8,
Mrs. Prince.
Sunday, January 20th, at 6-30,
Mr. R. DOWLEY.

Southall Spiritualist Church,
Hortus Road, Southall.
Sunday, January 13th, at 7,
Miss JOAN PROUD.
Tuesday, at 2-30, Ladies' Guild.
Wednesday, 7-30 to 9, Healing Circle.
Friday, at 8, Short Address and
Clairvoyance.
Sunday, January 20th,
Mr. WHITE and Mrs. TREADGOLD.
Anniversary.

OPEN DOOR CIRCULATING LIBRARY AND PSYCHIC CENTRE.

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MONDAY, January 14th, at 3 and 7, Mrs. F. Wright.
MONDAY, January 21st, at 3 and 7, Mrs. Bateman.
EVERY TUESDAY, at 7, Mrs. Woodgate.
THURSDAYS, at 3 and 7, Mrs. Mote.
SATURDAYS, at 7, Mrs. Woodgate.

TUESDAY, January 15th, at 3, Mrs. Reay.
TUESDAY, January 22nd, at 3, Mrs. Potter.
WEDNESDAYS, at 12, Healing. At 3 and 7, Mrs. Betts.
FRIDAYS, at 3 and 7, Miss Hearn.
ETHEL A. MOTT.

Hours 1—7. Closed Sundays.

Occult Research Society.
Stembridge Road Halls, Anerley.
Sunday, January 13th, at 11,
Sunday School.
At 3-30 and 6-30, Mrs. KELLAND.
Sunday, January 20th,
At 3-30, Mr. COCKERSELL.
At 6-30, Mr. T. W. ELLA.

Streatham Christian Spiritualist
Church,
285, High Road, Streatham, S.W. 16.
Sunday, January 13th, at 6-30,
Mr. MURRAY NASH,
Address and Clairvoyance.
Wednesday, at 3, (Ladies.)
Mrs. F. T. Brown.
Wednesday, at 8,
Sunday, January 20th,
Mrs. CHESHIRE.

Streatham Spiritualist Church,
Tudor Hall, Pinfold Road,
(Back of Public Library).
Sunday, January 13th, at 11, Circle.
At 6-30, Miss FRED A WINN.
Wednesday, at 3 and 8, Mr. Nuthall.
Saturday, January 12th, at 7-30,
Social Party and Dance.

South West London Psychic Centre,
5, Spencer Park, Wandsworth
Common, S.W. 18.
Tel.: Victoria 9113.

Sittings for Psychic Photography
with Mr. John Myers
by appointment.

Tuesday, January 15th, at 8,
Mr. Edmond Spencer,
Address and Clairvoyance.

Mr. Myers is open to take Propaganda
Meetings, giving his services free.
Will Secretaries write for open dates.

Surbiton Christian Spiritualist
Church,
Maple Road, Surbiton.
Sunday, January 13th, at 3,
Mrs. H. HENDERSON,
Address and Psychometry.
At 6-30, Address and Clairvoyance.
Wednesday, at 3, Mr. Brewster,
Psychometry.
At 7-30, Mr. Ella, Address.

Shepherd's Bush Spiritualist Society,
73, Becklow Road, Askew Road, W.
Sunday, January 13th, at 11-15,
Open Circle.
At 6-30, Mr. GIBBON.
Address and Clairvoyance.
Thursday, at 8, Open Circle.
Every Wednesday, at 7-30, Free Healing.

The Path-Finders' Spiritualist Society.
44, Baker Street, London, W. 1.
Sunday, January 13th, at 6-45,
Address and Clairvoyance.
Mrs. STELLA HUGHES.
Wednesday, January 16th, at 8,
Demonstration of Spirit Drawings by
Mrs. Ada Lee
(No pen or pencil being used.)
Thursday, January 17th, at 8,
An Evening of Clairvoyance,
Mr. H. J. Steabben.
Saturday, January 19th, at 8,
An Evening of Psychometry,
Mr. S. Isted.

South London Spiritualist Mission,
Lausanne Hall, Lausanne Road,
Peckham, S.E. 15.
Sunday, Jan. 13th, 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, Miss Thorndick,
Address and Clairvoyance.
Sunday, January 20th, at 7,
Mrs. CALWAY

▽ **The Fellowship of the** ▽
Golden Triangle.
21, Sinclair Gardens, West Kensington,
W. 14.
President: Mrs. SHEDDEN.
Hon. Sec. Mrs. R. FORTT.
Friday, January 11th, at 8, Psychometry.
Mrs. Hillier Smith.
Sunday, January 13th, at 6-30, Service,
Mrs. PIKE,
Address and Clairvoyance.
Tuesday, Jan. 15th, at 3, Science Lecture,
Diana.
Wednesday, Jan. 16th, at 3, Paper Readings
Diana.
Friday, January 18th, at 8, Open Circle.
Developing Class opens again January
16th, at 8.

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

INCREASE
your Congregations
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in
THE TWO WORLDS

Wembley Spiritualist Society,
Union Hall, Ealing Road, Wembley.
Sunday, January 13th, at 11-15,
Service.
At 6-30, Mrs. KINGSTON.
Address and Clairvoyance.
At 3, Lyceum.
Sunday, January 20th,
Mr. and Mrs. KENNEDY.

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

The Golden Cross Christian
Spiritualist Mission.
347a, Edgeware Road, London, W. 2.
Sunday, January 13th, at 7,
Miss B. DERBYSHIRE.
Tuesday, at 8, Public Circle.
Wednesday, at 3, Miss E. Johnstone.
Thursday, at 8, Mrs. A. Evelyn Thomas.
Friday, 7—9, Healing.
Saturday, at 8, Mr. A. Bernard.

Worthing Spiritualist Church,
Grafton Road.
Sunday, January 13th, at 11 and 6-30,
Mrs. MARY MILLS.
Thursday, at 6-30, Mrs. Chesterman.
Sunday, January 20th,
Mr. J. W. KIRK.

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

SOUTHERN

Eastbourne National Spiritualist
Society.
Dickens Fellowship Hall.
Sunday, January 13th, at 3-30 and 6-30,
Mr. T. W. NORTH.
Sunday, January 20th,
Mr. PAWSEY.

National Spiritualist Church,
16, Bath Road, Bournemouth.
Resident Minister: **Mr. F. T. Blake.**
Sunday Services, at 11 and 6-30.
Tuesday, at 8, Phenomena.
Thursday, at 3, Phenomena.
At 8, Educative Lecture and Discussion.
Friday, at 6, Healing. Guild attends to
give Treatment to Sufferers.

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

Richmond Psychic Centre,
163, Kew Road, Richmond, Surrey.
Phone: Richmond 0212.
Monday, January 14th, at 3,
Mrs. Edey, Psychometry.
From 6 to 9, Private Readings.
Tuesday, at 8, Mrs. Lily Goldsworthy.
Psychometry and Descriptions.
Admission Free. Silver Collection.
Wednesday, at 3, Mrs. H. V. Prior.
Descriptions and Messages.
Thursday, at 3, Developing Class,
Mrs. Ada F. Atkinson.
Friday, at 8, Mrs. Beth Barnes,
Short Address and Psychometry.
Admission Free. Silver Collection.
Wednesday, January 23rd, at 3,
Mr. George Daisley,
An Afternoon of Psychometry.

Ramsgate National Spiritualist Church,
Chatham Street, Ramsgate.
Saturday, January 12th, at 7, and
Sunday, January 13th, at 3 and 6-30,
Mrs. PUSTERLA.
Address and Clairvoyance:
Sunday, January 20th,
Mrs. M. KELLAND.

Richmond Spiritualist Church
(The Free Church),
Ormond Road, Richmond, Surrey.
Sunday, January 13th, at 7,
Mr. S. ISTED, Address.
Wednesday, at 7-30,
Mr. A. Punter, Address and
Clairvoyance.
Sunday, January 20th,
Mr. ROBERT KING.
Healing Service every Wednesday.

Brighton National Spiritualist Church and Sussex Psychic Bureau,
Mighell (Mile) Street.
Sunday, January 13th, at 11-15,
Mr. PHILLIPS and Mrs. MANCER.
At 7, Mr. B. DOWLEY.
Monday, at 7-30, Free Healing.
Wednesday, at 8, Public Meeting.
Sunday, January 20th,
Mrs. M. MAUNDER.
Group Seances:
Tuesdays, at 3, and Saturdays, at 7-30,
Thursdays, at 3, Transfiguration.
Miss A. L. Scoggins.
Advice on Health and Healing
by Appointment.

Southend Spiritualist Church,
Hildaville Drive, Westcliff.
Sunday, January 13th, at 11 and 6-30,
Mrs. NUTLAND.
Thursday, at 8, Miss N. C. Phillips.
Sunday, January 20th,
Mrs. HAYWARD HENDERSON.

Sutton Spiritualist Church,
St. Barnabas Road, Sutton.
Sunday, January 13th, at 6-30,
Service.
Sunday, January 20th, Service.

Miscellaneous Advertisements.

20 Words, 2s.; for every additional five words, 4d.

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

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

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Mrs. Hamilton holds Circles for Psychometry: Saturday, January 12th, at 8, Miss E. Canon, Psychometry. Sunday, January 13th, at 7, Mrs. F. T. Brown, Short Address and Psychometry. Wednesday, January 16th, at 8, Mrs. B. Hamilton, Psychometry. Open Developing Circles, Tuesdays and Fridays, at 8. At Home daily, 11 to 7.—69, Westbourne Grove, Bayswater, W. 2. 'Phone: Bayswater 0675 (exactly opposite Post Office).

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

Frances Daunton, Clairvoyante and Psychometrist, holds Public Circles for Psychometry every Tuesday at 8 p.m., and Thursday at 3-30. At Home daily (except Wednesdays). Hours: 2 to 6 only.—33, Penywern Road, Earl's Court, S.W. 5. (Close to Earl's Court Station.)

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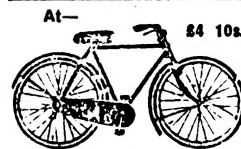
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