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"I SAW AND SPOKE TO MY WIFE!"

TWENTY-THREE SPIRITS MATERIALISE

MRS. HELEN DUNCAN has had a most successful series of seances in South Wales. On Monday and Tuesday, November 25th and 26th, she visited the Barry National Spiritualist Church. The seances were limited to 16 sitters, who sat in a double horseshoe circle around the cabinet. The cabinet was formed by placing a brass rod across the corner of the room, from which two curtains were suspended on rings. A good red light focussed on the cabinet gave a clear view of all that was happening. Mrs. Duncan travelled from Treherbert in company with Mrs. Hibbs (the District Secretary), and they were met at the station and conducted straight to the church. Two ladies were appointed to take Mrs. Duncan to another room, where she was thoroughly stripped and searched. They then robed her in the black clothes used for cabinet wear, which had been thoroughly examined by the sitters, and she was taken into the circle room and placed into the cabinet. It was impossible for any foreign substance to have got into the cabinet.

After a hymn and invocation, "Albert" announced that he would indicate who the forms were for as they built up, and it was for the sitters to invite them to come out of the cabinet. Mr. E. J. Taylor, founder of the National Spiritualist Church, his grandson and granddaughter were present, and one of the first forms to materialise was Mrs. Carrie Taylor, for many years president of the Church. "Albert" said, "There is a lady for the gentleman on the left," and then Mrs. Taylor (who passed away in 1933) came clear out of the cabinet. She was recognised by nearly all the sitters. She held conversation with her husband and grandchildren. Mrs. Taylor was dressed in a beautiful robe, which she said was her reward for her work done in the body. She said her knowledge of Spiritualism



MRS. HELEN DUNCAN

previous to her passing was of great assistance to her. The conversation which ensued was personal and very evidential, and the grandchildren had no hesitation in recognising every feature. Mr. Taylor says, "I saw and spoke to my wife!"

Another grandson of Mr. Taylor, who passed away at sea at the age of 19, was next announced, and his voice was recognised by several of the sitters, who called, "Come out, Bobbie," and not only did he come out into the circle, but treated the company to a lively step-dance, whistling the tune at the same time,

this being very characteristic of him during his life.

"Bobbie" was followed by both the parents of a sitter at the back, who were clearly recognised, and then came the father of another sitter, who, after speaking to his child, dematerialised in the centre of the circle in full view of all the sitters, seeming to sink right down through the floor. Then a young lady called Gracie came to another sitter, and the mother and father to yet another.

A very amusing interlude was the appearance of Peggy, a child of about eight years of age, who advanced into the circle and entertained all the company by her sparkling conversation. The mother of Mrs. Hopkins and another relative next manifested themselves, and were clearly recognised, and held lengthy conversations with their dear ones. Mr. Alfred Kitson also appeared. He announced that Andrew Jackson Davies was there, but he did not materialise.

On the following night a second seance was held, and quite a dozen materialised forms came out of the cabinet, two of them were old members of the Barry Church, and included Mr. William Beasley (Vice-President of the Church), who "passed" only a few months ago, his voice and features being clearly recognised by all who knew him.

Mr. E. J. Taylor says, "It was a wonderful experience for all who participated. Altogether, 23 forms materialised, and all of them held conversation with those for whom they came."

The report which has come through to us is signed by the whole of the thirty-three sitters, and they are unanimous in testifying to the remarkable phenomena which they all witnessed.

Very successful seances were also held at Ferndale, and aroused considerable interest,

CHARLES RICHEL—A TRIBUTE

By Sir OLIVER LODGE.

MY friend Charles Richet was a specially accomplished man of science, and an orator whom it was a privilege to hear; he was a renowned physiologist as well as a brilliant conversationalist, and one who did not scruple to pursue truth into regions which his colleagues, and indeed he himself, regarded as unpopular and absurd. As a man of letters and an appreciator of good literature, he could hold his own, and many were the verses stored in his memory which he could pour forth at any opportunity.

Through F. W. H. Myers, I made his acquaintance, and I had many opportunities of meeting him in the '80's and '90's of last century, when he came over to pay a visit to his great friends, Myers and his wife, at Leckhampton House, Cambridge. So it happened that when Richet invited Myers to come and pay him a visit at the Ile Roubaud, in the Mediterranean, off Hyeres, one summer in August, when he was entertaining the physical medium, Eusapia Palladino, I was included in the invitation and travelled to the South of France in the company of Myers. There I had my first opportunity of seeing some of the physical phenomena of Spiritualism, well displayed under exceptionally good circumstances. The main room of the house on the island was converted into a seance room and kept for the purpose. There we sat each evening for a couple of hours, and the phenomena occurred just as if some confederate had been introduced into the room and was free to walk about, clutch at the people present, and move things; but no confederate was present or was possible under the circumstances, and I became gradually convinced that certain phenomena had occurred, of which I have given some account in the book, "Past Years," as part of my autobiography. My record was sent home, and was ultimately printed in the private journal of the Society for Psychical Research.

During the day, and at meals, I had the opportunity of hearing a torrent of brilliant conversation between Myers and Richet. Myers thoroughly convinced of survival, and Richet, as is well known, not accepting that view, even as explanatory of the mental phenomena. To the end, Richet in public remained an agnostic and a disbeliever in the spiritual explanation. In private, he has confessed to me that he was sometimes nearly bowled over by the evidence; but, on the whole, he adhered to his lifelong conviction of the materialistic aspect of the universe. His scientific reputation was thereby saved, and his experience was all the more valuable because it testified only to the bare facts, which, although admittedly incredible from the scientific point of view, were not employed to bolster up any Spiritualistic hypothesis. On those terms we agreed to differ, and yet remained close friends. He lost a favourite son in the war, but held no communication with him, though at times sorely tempted to do so.

In his physiology he studied chiefly the ordinary processes of nutrition in health and disease: he was joint discoverer of the serum treatment; and he received a Nobel prize for



EUSAPIA PALLADINO

his investigation of the detailed effect of drugs which is known as anaphylaxis. At a time when the great physiologist, Sir Michael Foster, was president of the British Association at Dover, Richet was invited to come over to give one of the two evening discourses in French; and brilliantly he did it, keeping his whole audience spellbound by the beauty of the language and its delivery.

Assisted by Madame Richet, he lived a complete family life; and his attitude to me was like that of a brother.

A NEW LABORATORY

The Sheffield Psychical Research Society has opened a new laboratory and seance room in West Street. The premises will be fully equipped for research, with efficient photographic dark-room, etc., etc. The Society has been divided into four groups for extended investigation on specific lines. Professor Fraser-Harris has consented to become the honorary consulting director. At the inaugural meeting held at the Builders' Exchange, on December 11th, Professor Fraser-Harris addressed the meeting. Mr. O. J. Wendlandt presided. Professor Harris said that he was not a Spiritualist, but he had an enormous interest in abnormal phenomena. It was obvious that all who believed in religion could not ignore the possibility of a supernatural world, though he was afraid that we knew little about it. If psychic phenomena can add to our conviction it is worth while making inquiries. The Rev. Alfred Hall said he found it difficult to understand the universe without the doctrine of eternal life; such doctrine could not be separated from religion. Miss Taylor Wagstaff was controlled by her well-known guide K. C., and gave an excellent address, at the close of which she passed on messages to various members of the audience, all of whom were able to identify the spirits described.

SCARED INVESTIGATORS

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THE WARNING VOICE

A True Story of Spiritual Direction

By JAMES NORBURY

SOME say Life is a game in which the Fates gamble with a loaded dice. Others see it as a drama, in which the prompter is the principalities and powers of a spirit-world, who are forever hovering on the fringe of the material order.

My own position is a strange mixture of both these attitudes. At the helm of the ship of life stands . . . DESTINY, . . . but the clean strokes of the oarsmen who man the boat are an important factor in its journeying. At one time I would have laughed at the idea of ghostly warnings. The best of them were vague imaginings, while the worst of them were the remnants of the vicious superstitions of the Dark Ages. To-day I know we are guarded and guided in the great events of the soul life.

In the spring of 1927 I embarked on a vessel belonging to the Orient Line. We sailed from Tilbury in the cold, crisp sunshine which gives an unusual piquancy to the passing of the English winter. The first three or four days were uneventful. The sea was rough, the Bay was in one of its bad tempers, and I lay in my bunk praying for some miracle to occur to place me on the comfortable security of dry land.

As we steamed from Gibraltar, through the lazy blue loveliness of the Mediterranean sunshine, my troubles vanished, and I joined in the lively life of my fellow-passengers. The night before we docked at Toulon I was playing bridge in the saloon. Suddenly a queer feeling possessed me . . . a sense of longing to go home. It was not homesickness, but a bewildered and confused knowledge that somewhere something had gone wrong.

I left the bridge table and paced the deck in what proved to be a futile attempt to steady my nerves. About midnight I retired to my bunk feeling a little fagged with the strain of the battle with an unknown that was becoming more terrifying each hour. At last I dozed off and sank into a deep, dreamless sleep.

When I awoke the grey-blue mist of dawn hung upon the horizon. My terror had vanished, and as I lay looking out of the port-hole I cursed myself for my folly of the previous night. Then the Thing happened. A quiet, insistent voice said, "Go home, you are needed." I looked around as though half expecting to see someone by my side, knowing all the while I was alone in my cabin. Telling myself not to be an imaginative fool, I got up and proceeded to dress, thinking a turn or two on deck would banish my perturbation.

And then as I paced the deck it occurred again. The same quiet, insistent voice, the same five words, "Go home, you are needed."

Sitting down by the rail, I commenced to think the whole thing over. My discomfort of the previous night . . . this voice in the morning mist . . . what could it all mean? In the distance one could see a dull grey mass—Toulon. Should I disembark there and go home overland? I debated the question

for half an hour or so, and found my predicament still more involved. If I left the boat *en route* of my own free will, without showing just cause, I forfeited my passage. Sailors were said to be superstitious, but I gravely doubted whether the purser of a modern luxury liner would think a ghostly voice just cause for a passenger leaving the ship to return home.

The voice spoke again: "Your passage money will be all right. Go home." That settled matters. I was determined to see this thing through at all costs. I saw the purser . . . explained I felt I ought to go home, and after a long argument, in which he pointed out I should probably lose my passage money, he agreed to send my luggage back on a Tilbury-bound liner, and arranged for me to disembark at Toulon.

A cable home, a two-days journey across the Continent and Channel . . . and I was back in Manchester.

As soon as I reached home a familiar voice greeted me: "Thank God you have come. We did not expect you for a few days, as we sent the cable to Naples."

That's the story. The night they decided to cable for me I had had the strange premonition, the morning when they cabled the warning voice had sent me hurrying home, where I found my mother dangerously ill. A week later my passage money was returned by the Steamship Company, my mother was on the road to recovery . . . and I knew that Destiny, even if at times hard, was always a kind taskmaster.

A DIAMOND JUBILEE

On Saturday, December 7th, Macclesfield Free Spiritualist Church celebrated its sixtieth anniversary. Under the presidency of Councillor Potts, some 150 members and friends sat down to an excellent tea. Greetings were received from the President of the National Union and from the Congleton and other churches. A public meeting followed, in which the chairman dealt with many incidents in the lives of the old pioneers, nearly all the great names associated with Spiritualism in the past having spoken from the Macclesfield platform. The days of persecution had given place to feelings of good will, and the church to-day was in a stronger position than at any time in its history. A musical evening, interspersed with speeches of a humorous character, was very happily spent. Songs were rendered by Miss Newton, Mrs. Barnett, Mr. Savage, Miss Potts, while addresses were given by Messrs. Ernest Keeling, Ernest W. Oaten, George F. Berry, Frank Harris, and Mr. Frank Hepworth, who despite his seventy-five years was full of fun and vivacity. For forty-five years Mr. Hepworth has been regularly taking the platform at Macclesfield. The Lyceum children gave an excellent display of dancing, and the whole proceedings left very happy memories and augur well for the future.

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DR. LAMOND RETURNS

His Spirit Encourages the Workers

By MARY WINEFRIDE SLATER

THOSE responsible for the organisation of the Confraternity of Spiritualists are embarrassed by the difficulty of finding accommodation at the small Fortune Theatre for the Friday lunch-hour meetings. Although the auditorium is always packed from floor to ceiling, hundreds of people have to be turned away. I understand that at a recent meeting Mr. George H. Lethem, the editor of *Light*, gave an address in which he pointed out that it was no new thing for clergymen to be interested in Spiritualism, and recalled the fact that forty years ago the Rev. Stainton Moses was one of Spiritualism's best-known mediums. He also mentioned the names of the Rev. Page Hopps, who was a distinguished Unitarian minister, and the Rev. Robert Chambers, who were both ardent and enthusiastic Spiritualists.

Among others, the name of Dr. Lamond D.D., the eminent Scottish divine, should not be forgotten. Although his dear familiar figure and visible presence has now been lost from our Spiritualist platforms, we may be very sure that his dauntless spirit is working with the same self-sacrificing courage in the Great Beyond, and that in company with other enthusiastic pioneers he returns to the earth plane to inspire and help all those who are so valiantly endeavouring to spread the Gospel of survival.

It will be remembered that at one of these meetings Mrs. Estelle Roberts gave a message to the Rev. A. F. Sharp, who is the founder of the Confraternity, from Archbishop Randall Davidson, late Archbishop of Canterbury. "He is in contact with you and your brother," Mrs. Roberts said, "and he wants you to know that a band of those dear ones on the other side—ministers, masters, teachers, bishops—are thrown together in council to bring about that which you are so earnestly endeavouring to build up. Will you please go forward in your great work, and know that a legion of angels are behind you."

Dr. Lamond is a member of that great band of "dear ones on the other side." He endeared himself to all who knew him, and gave his life in love and sacrifice for others, ever eager and anxious to bear witness to the truth. He believed that Jesus Christ had proved survival once and for all time by His resurrection, and urged all those who acknowledged this fact to spread the glad tidings. Even to the end of his earthly life he strove to deliver this message of comfort to the bereaved, and to proclaim the continuity of life and the possibility of spirit communication.

It may be of interest if I relate how I first came to know Dr. Lamond and of the intense eagerness that he expressed in his desire that no obstacle should be allowed to interfere with what he called "*the work*." My one and only meeting with him during his earthly life came about in a very unconventional manner. I was present at a Sunday evening service at the Spiritualist Community at the Grotian Hall in London, at which he gave the address,

I had never heard him speak before, and I was greatly impressed by his dramatic power, quiet reserve, and deep conviction, combined with a keen sense of dry humour, and I determined to get to know him.

For some time I found no opportunity of meeting him, but my chance came later, when I went to the London Spiritualist Alliance to hear a trance address given by Mr. W. E. Foster, under the control of the great North American Indian Chief White Wing. Dr. Lamond was sitting alone at the back of the room, and I took a seat immediately behind him.

After the meeting, I spoke to him, although I felt that he might resent my presumption in doing so. My fears were soon allayed, however, as with a charming smile the Doctor led me through the crowd to a seat at the back of the room, where we sat holding hands like two children.

Many people came forward to speak to him, and I feared that after all I should not have time to talk to him. "Now, tell me why you were so anxious to speak to me," he said at last, when the crowd had dispersed.

"Because I consider it an honour to know you," I replied. "I admire your strength and courage, and in the years to come I shall be proud to remember that I have spoken to you."

"But, my dear child," he said with amusement, "there is nothing wonderful about me, I assure you. I am a very ordinary person!"

"You are a great pioneer," I answered. "You have suffered and sacrificed everything for your convictions. You have written books that make people think. Your addresses are inspired; they are a spiritual and mental tonic, and with all that you have an irresistible sense of humour!"

"Yes, I do thank God for that!" he answered, laughing heartily. "It has helped me through many dark hours!"

I listened spell-bound as he told me much of the fascinating story of his life as a Scottish clergyman and Spiritualist Apostle, until we were surprised to find that we had talked for over an hour. Still hand in hand, we walked downstairs and out into the street. My last earthly memory of him is as he stood bare-headed, while the breeze ruffled his long white hair and billowed beneath the cape of his voluminous black cloak.

A year after our meeting I wrote to ask his advice about a book that I had written, in which I had described various psychic experiences that had happened to me. I could not afford to have it typed and published as a volume, and I told him that I was so disappointed that I felt inclined to burn my manuscript. "Do not throw your work into the fire," he wrote in reply. "*Go on with the work!* If it is to be published, ways and means will be found. I am busy writing Sir Arthur Conan Doyle's life, and cannot promise to be able



Dr. Lamond with Sir Oliver Lodge.

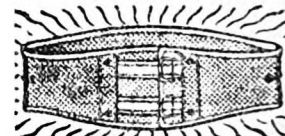
to look at your manuscript for some considerable time. *The work is the main thing. Go on with the work!*"

I was present at my first "direct voice" seance a year after Dr. Lamond had passed on. At this circle he returned in spirit to emphasise the sacred duty of fulfilling the trust that had been given to all those who had been chosen to be harbingers of light, to dispell the illusion of death, and to keep the torch of Spiritualism burning brightly.

"I have found no creeds or dogmas since I came over here," he declared emphatically, "nor have I heard of any such man-made fallacy as the vicarious atonement. The Cross is a symbol of Christ's love and sacrifice, but had Our Lord chosen to have been stoned to death the result would have been the same. I am still a long way from heaven," he added, with characteristic humour, "but I am also equally far from the other place, so I am quite happy, and have never had any wish to return to earth again!"

His last words of earnest exhortation were: "*I do beg of all of you, go on with the work. It is GOD'S WORK!*"

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SOME RECENT EPISODES

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

PUBLIC interest in Spiritualism is growing so strong that it is no longer necessary to restrict lecturing on the subject to indoor meetings. Let any capable exponent stand upon a tub in a park or market square, and he is sure to attract a large and intelligent audience. There will, of course, be a certain amount of heckling, but there will also be a number of very interesting questions, revealing a sincere desire on the part of the crowd to understand the deeper aspects of the subject.

There is also even a chance of opponents relating an impressive example of supernatural phenomena, perhaps with the intention of cornering the speaker with a poser. Mere levity on the part of the listeners is sure to call forth indignant rebukes from the audience.

Quite recently, while I was speaking in Regent's Park, London, for the Spiritualist Community Service, an extraordinary statement was made by a lady antagonistic to Spiritualism, as it obviously offended her Methodist soul. It came in the form of a question, thus :

"Can you explain what the hand was that came out of my mother's coffin after we had lowered it into the grave? It was a man's hand. We all saw it, and the gravedigger threw dirt on it to cover it up."

The statement was so remarkable that I questioned the lady closely before the entire audience, and concluded that she was telling the truth. Her friend confirmed it. My cross-questioning elicited the further fact that, even after the grave-digger had thrown soil over the mysterious hand, it reappeared, and showed a "coat sleeve and white cuff."

The story sounds distinctly uncanny, and doubtless will continue to perplex more than the witnesses. Such an extraordinary instance of materialisation is rare. Needless to say, it was easier to account for the phenomena in Spiritualistic terms than in any that a Christian sect could offer. I fancy the poor lady thought that Lucifer or some of his host must have been playing an unpleasant joke on the mourners.

Shortly afterwards I attended a meeting at which a Christian lecturer tried to convince the audience that unless they believed as he believed they would be "eternally lost." One interesting feature about this perfectly sincere man was his insistent adherence to a form of Nonconformist theology which would have sounded quite modern in the sixteenth century. The audience must have been, for the main part, amazed to hear an educated man insist that the Bible must be taken as the revealed word of God, directly inspired, if not actually written by Him. "Except a man believe on the Lord Jesus Christ, who died that we might live, there can be no chance of salvation."

He then went on to declare that through the Original Fall of "our first parents, through disobedience, their descendants were born in sin and cradled in iniquity, and could not of themselves be purified and saved."

I must apologise for recounting such backneyed stupidity, but do so that I may

quote a question which upset the entire lecture. It so bothered the lecturer that he ignored it until the entire audience demanded a reply. It was : "What happened to the people who died before Jesus was born?" According to the lecturer, several thousand years elapsed between the Fall of Adam and Eve and the birth of Jesus.

The reason why the lecturer refused to answer was probably two-fold. First, because he had no reasonable explanation; and, secondly, because he was ashamed to say that these unfortunate people had been consigned to eternal damnation. There were present at the meeting two Spanish Roman Catholic priests, one of whom followed me when I left the meeting and tried to answer this awkward question. His reasoning was extremely material and illogical.

"Suppose," said he, "an emperor said to one of his subjects, 'If you obey my behests I will confer upon you and your descendants certain benefits; but if you disobey I will mete out to you and your descendants certain penalties,' would he not be justified in carrying out his threat if his subject disobeyed?"

The answer is emphatically "No," because the descendants would not be responsible for what their ancestor did. Justice demands that each person should be rewarded and punished according to his own merits or demerits.

The priest mistook power for justice, and made the error of thinking that because a person with power can inflict pains or grant pleasures, this justifies him doing so with impunity.

It was gratifying to discover that the audience, with the exception of members of the lecturer's own persuasion and the two priests, strongly disapproved of his vicious theology. When public opinion demanded that he answer the questioner, the lecturer resorted to the old theological method of threatening the questioner.

"It is not your concern as to what happened to people long ago. Your duty is to save your own soul. The Way has been revealed to you, and if you refuse to walk in it, God will punish you for ever and ever."

This is an excellent example of two factors which have always characterised this antiquated theology. At one time it worked very effectively, but in the present age of mental freedom it utterly fails to impress. One factor is to make the intrepid questioner of the logic of such teachings nervous; the other is the utter selfishness which makes salvation so personal a matter that what happens to other people, no matter how terrible and unjust, must not even be questioned.

Doubtless Christian Modernists are as ashamed of such a point of view as they ought to be, and it is no longer inexplicable why so many people have grown to regard religion as something to be ashamed of. That people are ashamed of it is shown by the oft-repeated statement at religious discussion, "This is my opinion, but don't think that I am religious." The average person who thinks

seriously and independently on religious subjects often regards the religious man as a stupid one.

Spiritualism has already done much to throw a strong and healthy light upon such theological absurdities as Salvation by Faith. We may say with St. James, "Faith without works is dead." And still more with him, that by works we reveal our faith.

Viewed in this way, it is clear that the present generation of sceptics is not less religious than its forefathers, who were such sticklebacks for theology. It is indeed, more tender-hearted, and prefers to run theological risks rather than prostitute its reason and love of justice.

To adopt this attitude often requires great courage, owing to early religious training and the strength of the buttress of fear that theologians have so carefully built up through many centuries, by threatening the unbeliever with eternal torment for boldness of spirit and the use of reason.

When one becomes acquainted with the teachings we have received from the spirit-world, this fear is destroyed. First-hand information from those who have passed to the "Beyond," is of far more value than the most ancient and scholarly disquisitions of what *may* happen if we don't believe this or that.

I could not help thinking, as I listened to that misguided lecturer—so hot with zeal that he boldly asserted he was as sure what he stated about the hereafter was true, as he was that he stood upon the rostrum—how much he would have benefited by a knowledge of Spiritualism. And the same applied to that large audience, every member of which must have been sincerely anxious to know the truth about what awaits them in the "Beyond."

BRITISH COLLEGE OF PSYCHIC SCIENCE

In consequence of Mrs. Hewat McKenzie's desire to be relieved of the responsibilities which she entered into upon the "passing" of Mrs. Champion De Crespigny, Mr. Sydney O. Cox has accepted the invitation of the Council to become honorary Principal for the ensuing year. Mrs. McKenzie will become honorary president, and Mr. Denis Conan Doyle, vice-president.

Mr. Cox has been a member of the College since 1926, and joined the Council in the following year. He has gained most of his experience in his own home circle, and has written "Talks with the Immortals" and "Experiences in the Unseen World," both of which have been received in his own circle. It is good to know that he will be supported by the whole of the Council, whose experience will be valuable to him. *Psychic Science* for April, 1934, contained a series of communications received by Mr. Cox's circle. His many friends, knowing his enthusiasm for the Cause, will wish him every success.

S.N.U. NEWS.

Edited By FRANK HARRIS

Sixty Years of Age

TOWARDS the end of 1874 a few Macclesfield Spiritualists made it their custom to meet after attending Church on a Sunday evening in a room behind a shoe shop in Churchwallgate, for investigation purposes. At first they had no thought of leaving the various congregations to which they belonged, but yet they felt that only those who had attended divine worship could properly join in their circle. Before long, two of their number who were local preachers of the Wesleyan connection, were given to understand that if they did not give up their investigations into Spiritualism that they would be removed from the roll of lay preachers, and they would cease to be members of the Wesleyan body. Having found what they believed to be a higher truth, and knowing the consequences, they resigned from their church, and earned in consequence the approbation that was regarded as fitting for the Spiritualists of that day. They continued their meetings in spite of persecution, and gradually the number of the seekers became too large to be accommodated in any private room. Out of the opposition and the difficulty of securing suitable meeting-places, there arose a determination to establish a separate church, free from outside influence and independent of all other denominations. On November 25th, 1875, was born the Macclesfield Spiritualist Society, with a membership of 25.

Various places housed the meetings of the Society until 1876, when premises were secured in Derby Street. They purchased their first harmonium in 1877, and in the following year removed to more commodious premises over the timber store belonging to one of their members. Even then the path of the Society was not to be smooth. By dint of great sacrifice they had acquired from their member the premises they were occupying, when suddenly the former owner was informed that he had sacrificed all rights in his property for having violated a clause in the original lease which precluded the use of any premises for public worship except that of the Established Church. The estate generously told their lessee that they would forgo any rights they had in the matter if he would turn the Spiritualist Society out of the building. Once more they were without a home, but they found a resting-place in Paradise Street, where the great work they had been doing was continued under the guidance of the Rev. Adam Rushton, a retired Unitarian minister. To the mind of Mr. Rushton, a church without a Sunday school was only doing half its work, and accordingly the Mutual Improvement Class came into being in January, 1882.

The year 1884 was remarkable for the first public clairvoyance being given by Mrs. Caroline Groom, of Birmingham, and so vivid was the impression created, that she paid many additional visits. 1887 saw the imposition of the first regular membership fee of one penny per week.

Once again, the Society outgrew its meeting-place, and the biggest adventure of their history came when a seven years' lease of the Cumberland Street church was secured, with

an option to purchase at the end of that period for £400. In 1895 the Society took up the option, and has been in the same home ever since.

On December 7th this year, the Society celebrated its Diamond Jubilee in the same building.

To those of us who were present on this occasion, the pride evinced in the beautiful building by the members was easily understood. It is a home worthy of all the struggles put forth.

Mr. Frank Hepworth, the veteran Lancashire Spiritualist, observed that he had first visited the Church forty-six years ago, and had served it on innumerable occasions since. Mr. George F. Berry, Mr. Ernest Keeling, Mr. Ernest Oaten, and Mr. Frank Harris were also present and spoke at the evening social given by members of the Church and Lyceum. Macclesfield Spiritualist Society, with its ninety-five members and thirty-six Lyceumists, is justly proud of its record.

London Activities

At the recent quarterly meeting of the London District Council, arrangements were concluded for interesting events, including a conference of speakers and platform workers, to be held at Marylebone House, Russell Square, on March 28th, 1936, at which the Rev. Maurice Elliott will be the speaker. The annual May Convention will be held next year at the Friends' House, Euston Road, on May 9th. Mr. Ernest Oaten will speak in the morning, Mr. George Daisley will demonstrate clairvoyance in the afternoon, and the evening meeting will be addressed by the Rev. Maurice Elliott, Mrs. Barbara McKenzie, and Mr. Ernest Oaten.

In conjunction with the London Lyceum District Council, a fancy dress leap-year dance will be held on February 29th, at the Holborn Hall, Grays Inn Road.

It was reported that the District Council Discussion Group have held ten meetings, with an average attendance of 55. The session has been both an intellectual and a financial success.

Diploma Holders Abroad

We are pleased to have had interesting letters from two old diploma holders of the Union, Mrs. Gladys Davies and Mr. Reuben Webb, who are both out in New Zealand. They report that Spiritualism is making tremendous strides, and ask that any Spiritualists who contemplate visiting New Zealand should get in touch with them.

F.O.B.

Miss Stair reports the following summary of Church collections during November:

Area.	Churches.	£	s.	d.
Lancashire	15	16	17	4
London	12	19	4	0
Midlands	14	13	10	0
Northern	3	2	1	6
Scottish	3	3	12	4
Southern	8	58	1	6
Wales	3	2	10	6
Yorkshire	12	11	2	9
Personal	70	£126	19	11
	20	..	24	4
		£151	4	8

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SPIRIT PERFUMES

By ERNEST W. OATEN

A WRITER in *The Two Worlds* recently raised the question of spirit perfumes, and the question has touched a number of old memories. Sitting in a home circle at Cardiff many years ago, it was no unusual thing for the seance room to be flooded at different times with some powerful perfume, violets, mignonette and wallflower amongst them, but in none of these cases was there any trace of any material cause for such production. On the other hand, we remember going on one occasion with the Rev. George Cole to assist in removing from a young medium a spirit of low degree. She refused to go at our request, and calling for help, we commanded her to leave and she was compelled to do so. But she flooded the whole room, and in fact the whole house, with an abominable odour which lasted for some hours. How the effect was produced it is impossible to say, but persons in other parts of the house found it so objectionable that the windows had to be opened.

There is a brighter side. Sitting in Scotland some years ago, we met a Mrs. Maclean, a useful type of medium in her way, who had some healing power. We remember a seance held at the house of a Mr. Thompson. A lady attended who had suffered very much with chest trouble and heart spasms. Mrs. Maclean proceeded to magnetise her, and stretching out her right hand, which was quite dry, there slowly oozed up in the palm of her hand a viscid oily substance with a strong aromatic scent. This was rubbed into the patient's chest and side. Eight or ten times in succession was the bare hand thrown out before a company of 10 or 12 of us, and each time this oily substance oozed up or was precipitated into the palm of the hand. We were given to understand that the patient had no trouble afterwards.

Perhaps the most striking exhibition of perfumes I have ever witnessed was with my old friend Harry Batten, of Bolton, an amateur medium of great ability, who subsequently went to Canada. Mr. Batten would pass into the trance state, and his guide would ask you to name any perfume you desired. Rubbing his hands together and slapping his open hands upon the surface of the table, the perfume formed as an actual stream of liquid flowing from his fingers. Five handkerchiefs were saturated at one seance. Sitters were asked to name the perfume required. Thinking to catch him unawares, I asked him for "onion"—and I got it. My wife asked for Lily of the Valley, and this was secured. After each particular perfume there would be a space of ten minutes, during which all traces of perfume would be removed from the air.

In more recent times I have witnessed the same phenomena with Mrs. Platt, of Oldham. At one seance she stretched out her hand to me, I put my finger into the palm of the hand, which was perfectly dry, and while my finger contacted the palm of the hand, a stream of perfume welled up in the centre of the palm. Whether this phenomenon still occurs with this medium I do not know, but a year or two ago Mr. Platt collected several samples of perfumes (about an ounce of each) and put

(Continued in next column)

ALLEN CLARKE PASSES

A Noted Lancashire Author

Twelve months ago this week, Mr. Allen Clarke, of Blackpool, commenced a series of articles in *The Two Worlds*, recounting his psychic experiences. Now we have to record his transition, which took place on Wednesday, December 11th, at Blackpool. Mr. Clarke told in *The Two Worlds* how, as a young man, he married and lost his wife after three months. He knew nothing of Spiritualism, and was desolate. Later he married a second time, and through the mediumship of his second wife he realised the nearness and companionship of his former wife through all the years. Over thirty years ago Mr. Clarke contributed articles of psychic interest to *The Two Worlds*, and though he has never been definitely connected



MR. ALLEN CLARKE

with any society, he has maintained his interest through the home circle. Allen Clarke was a prolific writer, writing under many pen names. He wrote a good deal of Lancashire dialect under the name of "Teddy Ashton." He was for many years prominent in the Ramblers' Federation. He wrote several books on Lancashire, of which *Windmill Land* was probably the most popular. For many years he wrote the front page article in a Liverpool weekly. He also wrote two books on Spiritualism, of which *The Eternal Question* was probably the most popular. He had a wide range of friends, and his versatile ability covered many subjects.

He was an acceptable lecturer, particularly with a lantern, and he will be much missed throughout Lancashire. We gladly pay our tribute to his worth and service, and our thoughts go after him in congratulation on a useful life.

(Continued from previous column)

them in bottles. Each perfume was true to type, despite the fact that it was collected at different seances, and we believe some of these are still on view, securely sealed, at the Britten Memorial Institute. Such phenomena are very interesting, and they give rise to the question whether these substances are extracted from the medium's physical body, just as aniline dyes are derived from coal tar, whether they are apported, or whether they are actually manufactured. Whatever may be their origin, they constitute delightful phenomena and are very impressive.

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CHRISTMAS IS BASED ON DREAMS!

WITH the publication of the present number of *The Two Worlds* the Christmas season will be fully upon us. The whole of Christendom will be celebrating the birth of the Man Child, the fulfilment of ancient prophecies which involve the reinterpretation of pagan myths and astronomical legends. One of the strangest things that confront us is the opposition which psychic investigation and Spiritualism in general has received from the churches. For over 80 years the greatest opposition which Spiritualists have had to face has come from the Christian churches, and yet the whole story of Jesus of Nazareth bristles with psychic happenings.

We wonder how many of our ecclesiastical opponents realise that according to the first and second chapters of Matthew the whole of the story of the birth of Jesus is based upon five dreams. In Matthew i, verses 18, 19, and 20, we are told that when Joseph was engaged to Mary she was found with child, and Joseph was minded to put her away, "but while he thought on these things the angel of the Lord appeared to him in a dream," and reassured him, so that he married her. In chapter ii we have the story of the wise men who appeared before Herod. Herod sent them forth to discover the young child, and requested them to report to him. Verse 12 tells us that being "warned of God in a dream" that they should not return to Herod, they departed into their own country another way. Then ensued the decree of Herod for the slaughter of the Innocents, but "the angel appeared to Joseph in a dream saying, 'Arise and take the young child and his mother and flee into Egypt, for Herod would seek the young child to destroy him.'" In verse 19 we are told that when Herod was dead, "Behold! an angel of the Lord appeared in a dream to Joseph in Egypt, saying, 'Arise and take the young child and his mother and go into the land of Israel for they are dead which sought the

young child's life;'" while in verse 22 we are again told that when Joseph heard that Archelaus did reign in the room of his father he "was warned of God in a dream," and turned away into the parts of Galilee, and came and dwelt in a city called Nazareth. But for those dreams the whole story might never have been written.

It would seem that amongst these ancient peoples the clairvoyant faculty was very prevalent, and that the faculty generally manifested itself in the sleep state.

The Bible warns us of the time which is to come, "when your young men shall see visions and your old men dream dreams." The record of Joseph and his relation to his brethren is another story on which the whole tide of Hebrew history turns, and it was the dreams of Joseph which formed the centre upon which the whole revolved.

Amongst a pastoral people, where education was not very rife, and there was little to occupy the mentality, the intuitional and emotional side of men's nature was more active than it is amongst us, and consequently dreams assumed greater importance than at present. Many people to-day who possess psychic faculties find those faculties considerably heightened in the dream state. It would seem that when the intellect is quietened in the hours of sleep there is a wider range of perception which comes into manifestation. It is quite possible that the heightening of the intellectual and rational qualities has had much to do with suppression of the intuitions. The historical records of the Christian religion find a parallel in the records of dreams and visions in other sacred books, and it is probable that the chief differences between the great religions of the world are not to be ascribed so much to difference of revelation as to different interpretations placed by the recipients upon the inspiration received.

Spiritualism presents a fine example of this. Swedenborg, the Swedish seer, interpreted his visions and revelations, his wanderings in spirit-land, in the terms of his own training. He was the son of a bishop. John Wesley, on the other hand, at whose parsonage at Epworth apparitions appeared and rappings were heard, interpreted these revelations in the terms of Evangelicalism: the Evangelicalism which warned men to "flee from the wrath to come," caused him to interpret spirit manifestations in the terms of temptations of the devil, the machinations of evil spirits. The Fox sisters, with little or no religious training, had neither fears nor hopes, but endeavoured to find out the actual source and cause of these psychic happenings. Thus it would appear that when theology has attempted to expound spiritual happenings it has quite as often misinterpreted and misapplied the truth by misinterpreting it in the terms of their own convictions.

Yes, the whole structure of Christendom rests upon five dreams, and yet the bench of Bishops would to-day be the first to laugh at the individual who attached importance to dreams.

At this Christmastide let us pay attention not merely to the visions of the night, but to the dreams which break upon the conscience of every true man, the dream of peace, of happiness, of harmonious relationship amongst men; of plenty for all in need, of kindliness

(Continued at foot of next column)

DENIS CONAN DOYLE AT CHELMSFORD

A MEETING inaugurated by the local Spiritualist Society was held at the Regent Theatre on 8th inst., when an enthusiastic audience gathered to hear the famous son of Sir Arthur Conan Doyle.

The chair was ably taken by Rev. H. Horton, Rector of Minstead, Hants., whose introductory remarks were based upon Biblical records of Spiritualistic happenings.

In the course of an eloquent address, Mr. Doyle referred to the forty-nine years of intense research which his father had devoted to the all-important subject of the after-life. He also related numerous authentic and irrefutable instances of spirit intercourse and spirit return, many of these being personal experiences. The speaker then alluded to the so-called objections to Spiritualism, namely: (1) That it was wrong to call the spirits; (2) that only trivial messages came through; (3) that some mediums were fakes; (4) that it caused lunacy. To these Mr. Doyle replied that: (1) Certainly, were it possible, which it was not; (2) caused by the triviality of many people on both sides of the veil; (3) unfortunately yes, but the Spiritualists have much more reason to dislike them than have any other people; and (4) lunacy! Dr. Forbes Winslow, who first made this statement later publicly retracted his utterance, averring that, on further investigation, he had found his former opinion to be untenable, and adding that one did not go mad through the acquisition of happiness.

Amongst the numerous advantages to be derived from a study of Spiritualism were the removal of the fear of death, the grim uncertainty being substituted by a glorious certainty, and also the knowledge of the continued life of the dear ones in the land of fulfilled ideals.

The essential tenet of Spiritualism is personal responsibility, which means that man qualifies in this life for the sphere to which he will go at death.

This knowledge must be of priceless service to those who have fought and failed on earth, for passing from this life in sorrow or despair they will be welcomed on the farther shore by those who love them. They will then thank God for the struggles which they had so bravely sustained on earth.

Mr. Doyle asserted that whether a man be a Christian, a Mohammedan, a Jew, or of any other persuasion, the knowledge of Spiritualism could only make him a kinder, better, and truer person. It was the only religion that could revitalise the Christian religion of 2,000 years ago.

The keen interest of the audience was evidenced by numerous and thoughtful questions submitted to the speaker, whose replies were masterful and convincing.

V. L. K.

(Continued from previous column)

and sympathy between man and man. Let us continue to dream, provided only that our dreams are worthy. Let us hope that one dream at least will come true and that speedily, the dream which has ever flowed through the human mind, of the good time coming when there will be "peace on earth and good will amongst men."

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TOPICS OF THE WEEK

A Proposed Test Seance

As a result of seances at Wolverhampton, which we referred to in *The Two Worlds*, Mr. J. Wilson, of Leeds, has consented to give a test materialising seance in Wolverhampton shortly. Mr. Wilson says: "I am prepared to sit entirely unclothed, and with doctors, if necessary." It will be remembered that at the last seance one of the sitters definitely got hold of the materialised form. The only protest which came from the cabinet was, "Don't scratch!" The *Express and Star* reports that as the result of the publicity given to this challenge, scores of applications are being received from doctors, solicitors, professional magicians, etc., etc., for places in the seance, which are likely to confuse the whole issue and result in a fiasco. We are glad to know that those who are arranging the seance are at least taking advice as to reasonable conditions under which the test should be held. Why will people regard psychical investigation as a music hall entertainment? If and when Spiritualism comes to that level, the quicker it dies, the better for the credit of the Spirit world. Meanwhile, the test is indefinitely postponed by doctor's orders, owing to Mr. Wilson's health being unsatisfactory.

The "Daily Sketch"

"Even the weariest river runs somewhere safe to the sea." The long-drawn-out inquiry by the *Daily Sketch* nears its end. Mr. Harrison Owen, who was known as "The Seeker," sums up the results of his search in the same stereotyped phrase which has been used towards Spiritualism for 80 years. He says: "From the mass of mixed material there seems to me to remain a residuum deserving of careful scientific investigation, such as scientists too often seem unwilling to accord it, and facilities for which Spiritualists appear reluctant to provide." That may be true, but something else is true. The nature of the quest has brought Mr. Harrison Owen into touch with only one phase of the Movement—the professional medium. His search, too, has meant isolated sittings, rather than consistent research. While the very publicity given to the whole matter has warned off those who view their mediumship as something superior to mere self-advertisement.

Is it Worth While?

We pointed out at the very inception of this investigation that, as a newspaper inquiry, the final result must necessarily be the attitude of "sitting on the fence." A public newspaper cannot afford to express any opinions which would give offence to any large section of its readers. Hence it dare not find in favour of Spiritualism, because of creedal opposition, and it cannot well find against Spiritualism—first because the facts will not let it; and secondly because there would be an outcry from those who have obtained personal conviction. There are those who imagine that these press stunts popularise Spiritualism. Our own opinion has always been that any advantages obtained from popularity are far outweighed by deeper considerations.

The Happy Medium

The *Daily Mirror* prints an interesting story of a Somersetshire woman who, by means of automatic writing, developed a larger phase of consciousness. Her mother passed on some years ago, and she is conscious not only of her mother's presence, but actively aware of her whole surroundings. Mrs. Marsh says that on her mother's passing she saw spirits meet her and embrace her, and ever since she has been conscious of the type of life her mother is leading. In common with all Spiritualists, these experiences have brought into her life a happiness and brightness which words fail to express.

Spiritualism is Natural!

Speaking at Canterbury, Mrs. Campbell expressed a great truth. "In Spiritualism," she said, "no less than in other sciences, there is no real mystery or abnormality. What seems so is due to our ignorance. Spiritualism operates within the bounds of natural law." Death is the greatest blessing God could confer upon men. There need be no grief for the void which bereavement leaves. Grief and restlessness in times of bereavement are caused by ignorance.

The Catholic Dilemma

Speaking in Manchester, Mr. Arnold Lunn addressed a meeting of Catholics. He said it was early yet to say whether in this century the chief and most difficult rival of Catholicism would be Spiritualism, Christian Science, or the Totalitarian state. The thing that impressed him most about the modern world was the fact that "so few people believed in reason in the way that people believed in it fifty or sixty years ago." It is quite amusing to hear the Roman Catholic Church talking about using reason in matters of religion. Mr. Lunn expressed the view that "the Catholic Church has the key to the modern chaos." Well, they have had that key for 1,800 years. At one time the whole of Europe was Catholic, but that did not prevent the chaos arising. We have yet to hear of any solution which the Catholic Church can offer to the present chaos. Their only remedy seems to be, "Leave it to the priest," and that is very largely the cause of most of the present confusion.

An Excellent Clown

Father Knapp has been at Chester with his crude conjuring show, and the proprieties of Chester have been much shocked by reason of the fact that he gave his show at a music hall on a Sunday-night. The *Cheshire Observer* contained a number of letters of protest against Father Knapp's caricature of Spiritualism. Some of the letters were very trenchant, but Knapp is not napping. One of these days he will find someone coming down to the same sordid level as himself and putting on the stage a caricature of the "elevation of the host," the confessional, the supposed celibacy of priests, etc., etc., and then he will be annoyed. Some men never develop a sense of propriety until their own position is attacked.

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CHRISTMAS DAY.

Service at 11 a.m.

Speaker: Mr. ERNEST HUNT.

Clairvoyante: Mrs. Helen Spiers.

Sunday, December 29th,

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JASMINE



A Short Story of Psychic Interest

By ARTHUR LAMSLEY

ADAM Paul lived on at the bungalow on Land's End. A year had passed since his wife had been taken from him so tragically on the night of the great Channel hurricane. He had stayed on at the place because her dying words seemed a promise to return and give him some sign—a proof that death does not break love.

It was another night such as this one when they had been caught while out fishing, and the first onslaught of the storm broke over their tiny craft, smashing it and driving them finally on to the shore rocks. He remembered well bringing her sodden form up the beach in an unconscious state, and how she had died in his arms late at night in the bungalow. It was the last day of the year.

To-night he stood looking out to sea at the great waves which gathered in terrible array before the fury of the gale. Turning towards the path leading to the bungalow, he muttered audibly: "Dearest Jasmine. Another such night! Her soul shipped out on the storm."

Approaching the bungalow, he turned again in the path to have a final look out to sea, and his eyes strained in the blackness, half expecting to see someone following him.

He slammed the bungalow door in the face of the howling wind, bolted it, closed the shutters of the small living-room, and threw some logs on the fire in the open grate.

A long, weary year had passed with no trace of her promised presence. Yet to-night she seemed very near.

As time wore on to midnight Adam Paul dozed and his dreams mingled with the dying embers of the cosy log fire.

A loud knocking at the window suddenly awakened him. His blood froze in his veins as he jumped up and glared at the window, completely unnerved. Again the loud knocking, and this time it was accompanied by the muffled sound of a human voice shouting above the raging wind.

Adam Paul swung back one shutter and saw a face peering through the window at him.

"More wrecks," he muttered, and fastening his coat, hurried to open the door.

"Come in," he cried as a gust of wind sandwiched him between the wall and the door. A rain-soaked figure slouched into the narrow passageway and stood while he relocked and bolted the front door.

"Come in," called Adam Paul again, and led the way into the tiny living-room.

By the dim lamplight he peered into the face of his visitor and read the tale of anguish and suffering on his big face.

"Washed up off the rocks," volunteered the man, and his handsome, bronzed face lit with a wan smile. "Narrow escape. We were homeward bound on a liner which foundered off the coast. Our lifeboat got off all right, but near shore smashed up on the rocks. I managed to escape by being . . . thrown up between some rocks on to a sand dune."

Adam Paul noticed the fellow hesitate in the middle of his story, and watched his face

turn pale and the steel-grey eyes grow suddenly misty.

Where the man stood there was a pool of water already.

"Come and take off those wet things," said Adam Paul. "I'll fetch some dry clothes for you and get some supper. A nip of brandy will bring back some warmth."

The stranger looked about him, sniffed the air and followed Paul into his late wife's bedroom.

Within an hour the pair were seated around the roaring fire, exchanging sea experiences. The brandy had loosened their tongues, and conversation took a familiar and reminiscent tone. To Paul it was a strange yet exhilarating experience, coming as it did after some hours of painful hallucination of the haunting presence of his wife. Even now he unconsciously sniffed the air, an action which caused his visitor to watch him with surprise.

He could not make out why his host sniffed the air, and then looked about as if expecting something to materialise. On an impulse he turned to him and laid his hand almost affectionately upon his shoulder.

"I'll tell you the weirdest experience I've ever had," he volunteered, peering hard into Paul's haunted eyes. "Once I was wrecked and things seemed to get pretty hopeless, when a light suddenly flashed before my eyes, and with it came a strong scent, accompanied by the compelling instinct to strike out, swimming in its direction. I did so and eventually was washed ashore—saved."

The men fell into silence and gazed into each other's eyes with understanding.

"Can you beat that?" asked the stranger, a queer smile catching the corners of his mouth, giving the full lips an unusually kindly expression.

He looked hard at Adam Paul, who did not attempt to answer immediately, but instead peered intently into the glowing wood embers.

Both men sat deep in thought. No sound was heard save the rhythmic puffing of their pipes. At last Adam Paul spoke, keeping his eyes on the flame-spitting wood.

"What perfume was it?" he asked in a low, tremulous voice, which sounded distant and strangely hollow.

"Jasmine."

Startled, Adam Paul looked up at the stranger.

"That's queer," he remarked, "when did this happen?"

"To-night."

"To-night! To-night!" echoed Adam Paul.

"Yes, to-night! Why, what's the matter?" asked the stranger, seeing Paul turn deathly white.

"Strange," muttered Adam Paul. "I fancied I smelt jasmine to-night, just before you came to the window."

A curious silence followed.

"Can't make it out," blurted the stranger. "My sister's name is Jasmine. I've not seen her for years."

"What was her other name?" asked Paul excitedly.

"Jasmine Paul. She married a writing man named Paul years ago; but I've not seen her since we were in our 'teens."

"What's your name?" asked the astounded Paul.

"Robin Pendragon."

Adam Paul uttered a low cry and took the stranger by the arm. "Jasmine Paul was my wife," he said.

"Was your wife?" repeated Pendragon.

"Yes. She died a year ago."

"Dead! My God! I came home from Burma to find her," said her brother.

"No! Not dead! Alive! She saved you from drowning to-night. My own Jasmine!"

Pendragon turned away as Paul choked back his emotion. His nails dug deep into his fleshy palms as the reality of the story dawned upon him. Did the dead live? All his life he had scoffed at the idea. Yet now?

Instinctively both men turned, and clasped hands. A faint, delicate scent of jasmine floated on the air.

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KUDA BUX

Sir,—As one of six invited to blindfold and observe Kuda Bux when he displayed his powers to a large audience at the Worthing Pavilion on Saturday last, I should like to confirm Mr. Norbury's view and account of his exhibition.

I closely observed and helped to "bung up" and bandage Mr. Bux's eyes. He, in addition to what Mr. Norbury related, named the colours and designs of various silk articles collected from the audience, and accurately reproduced a sentence written in shorthand on a blackboard. I feel sure he was not seeing normally; also, whilst I was standing slightly behind him, he took from me and swiftly read the advertisement and the number on an old bus ticket. I am certain *he had no knowledge of either.*

Mr. Bux admitted to me that he could only see within the range of his ordinary vision, as his eyelids were fast closed. It would be impossible in this case, unless he suspiciously threw back his head, less than five feet from the floor.

There were present several members of the Worthing Spiritualist Church, and in reply to one of their officials, who was one of the voluntary committee, Mr. Bux said that when he was reading printed or written matter contact was necessary.

H. DREW.

AYR SPIRITUALIST ASSOCIATION

AYR SPIRITUALIST ASSOCIATION was founded in April, 1933, under the auspices of the Union, and has made steady, if unspectacular, progress. Meetings are held weekly in the attractive Temple of St. James' Masonic Lodge, and the attendances show an increased interest in our message. The Association is the only Spiritualist organisation in the large and populous county of Ayr, and the work is of a pioneer nature. The town of Ayr is famous as the birthplace of Scotland's national poet, Robert Burns, and is also a popular watering-place on the Firth of Clyde. Ayr has a nice sea-front, and the cottage in which Burns was born is ever an attraction. The writer was looking through this humble home and came across a lot of Burns' letters displayed, and in quite a few of these letters he speaks of his suffering and philosophises on life and death. In one letter was these words, "Tell us, ye dead, is there none of you in pity will disclose the secret of what 'tis you are and what we must shortly be?"

The Spiritualist Association has held big propaganda meetings in the town hall, with speakers like Mr. Arthur Findlay, and the Editor of *The Two Worlds* has spoken here.

The President of the Association, Mr. D. Mackay, is an enthusiastic Spiritualist.

RONALD McCORQUODALE.

EUTHANASIA

By TUDOR A. MORGAN

MR. AUSTIN JONES has very skilfully built up a convincing argument against euthanasia. It is the eloquence, however, which convinces. When we pause to think, we see the many flaws in his argument.

Suicide to avoid punishment, or other necessary effects inexorably following their causes, is one thing; euthanasia is distinctly another. Mr. Jones seems to be using the examples of suicide as arguments against euthanasia, against a simple kindness that one would not withhold from a dog or cat when necessary.

Although there seems to be no divine law against it suicide is against civil law and ecclesiastical law, and the thought of it is abhorrent to most people, and rightly so. The state of mind of a suicide at the crucial moment must have a paralysing effect on the re-birth. The extreme ignorance of spiritual matters which permits suicide must be intensified to the pitch of spiritual insanity when that person is reborn into spiritual conditions. Euthanasia must usher a soul into its release in a much different condition.

Mr. Jones makes a great point of fear. If all the people who have died in fear during the last twenty-five years are plunged into the depths, it seems that we must recast our conceptions of a "summerland." From the illustrations Mr. Jones brings forward it will be seen that it is not fear but ignorance which keeps these people down; a total inability to grasp and understand the circumstances into which they were so suddenly thrust.

Supporters of euthanasia must see to it that no fear exists. The patient must be mentally prepared before the act is performed. It should be explained to him that no hope of recovery can be held out; that the anæsthetic would cause immediate cessation of pain; that, after a brief and restful sleep, the patient will wake up in Paradise in a body which is the replica of the discarded natural body, but free from its pains. I venture to say that the patient would take the anæsthetic with little fear and much gladness.

It is a duty devolving on Spiritualists to warn the protagonists of euthanasia that they must not send their patients forth in ignorance. To do so would be a great cruelty.

Mr. Jones' last argument is based on the assumption that we all suffer only for our own sins, and that these sufferings are essential to the weal of our soul. If all people thought like this, and kept their aching teeth in their heads for the good of their souls, dentists would have to take to reading cards and tea-cups.

Everybody suffers to some degree for the sins and errors of others. That is inescapable, however unfair

(Continued in next column)

ARISEN!

MR. THOMAS HENRY HOSSELL passed away on December 10th, at his residence at 35, James' Street, Rotherham, after a short illness. He was seventy years of age. Mr. Hossett, for over thirty years, has been actively connected with the Rotherham Spiritualist Church and the Sheffield District Committee.

He was an acceptable speaker, and had occupied many platforms throughout the South Yorkshire district, while his clairvoyance has brought conviction to hundreds of people. He was always eager to defend Spiritualism against the attacks of the materialist or the creedalist. His personal conviction of spirit presence was very strong. Mr. Hossett was for many years a member of the Rotherham Board of Guardians, and will be greatly missed in the vicinity. We extend to his wife and family our sincere sympathy.

Mr. Reuben Webb conducted the interment on Saturday, 14th inst.; short services being held at the house and the cemetery, where a large company assembled.

(Continued from previous column)

it may seem. Further, we were not brought into this world to suffer, and so learn to behave. We were brought into the world to do the will of the Father, and so escape suffering. The difference between these viewpoints is distinct, even though it is known that we suffer if we do not work the Divine Will.

This argument of the Will of God in matters of social progress is an old one. It was produced against the use of an anæsthetic in child-birth. It was then argued that it was the Will of God that woman should bring forth her child by the pangs of labour. But supposing she had the pangs and did not bring forth the child. Are she and the child to be permitted to die? The use of anæsthetic and tongs has saved thousands of lives for useful service.

I have not been able to see that the last six months of life in advanced cancer cases, for example, have been of much use to God, to the world, or to the sufferer. The methods adopted in these advanced cases are more cruel than euthanasia. We have not the courage to accept the responsibility for making a sufferer free from pain permanently. We compromise. We administer drugs which give only temporary and partial relief, and which, in addition, undermine the very mental and moral fibre of the patient. We try to be kind but are not kind enough.

Service is the keynote. These suffering people have ceased to be of service in this sphere of life. Man should understand that for him to be of service is the sole reason for his existence.

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WILL CHURCH SECRETARIES please note that Mr. H. N. Bolton is compelled to cancel all engagements with Churches for the year 1936 owing to increased business activities.

IN MEMORIAM

POLMEER.—In memory of our beloved Stella, who passed to the higher life, December 19th, 1931. We miss, but we shall meet her.—H. and F. Polmeer.

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MRS. LILLY'S MEDIUMSHIP

A FEW weeks ago one of our correspondents denied the statement that Mrs. Lilly had professionally practised spirit photography. We have now had a letter which settles the matter definitely. Mrs. Mewes, of Harringay, writes: "I heard of Mrs. Lilly as a healer, and with a friend called upon her. She interviewed us in a stuffy little dark room, with about thirty other people. The door was locked, and a supposed doctor spoke to each person. Her secretary had a small table, and took notes with the aid of a small light. Most of the time was taken up by the supposed doctor telling us what a wonderful person Mrs. Lilly was."

"At the close of the seance she approached me and said I was a good subject for a photograph. I sat for a photograph, but the results were all blurred and quickly faded away. I enclose herewith the receipt signed by Mrs. Lilly and Max Gittleston, secretary."

We have seen that receipt, which acknowledges "10s. 6d. for diagnosis and treatment, and 2s. 6d. for a spirit photograph."

Mr. Zakian writes us: "I have read with great interest the information in *The Two Worlds* concerning Mrs. Lilly's exposure. Having regard to your great integrity and devotion I lost my faith in Mrs. Lilly when I read Mrs. Roger's report. On the other hand, as I had had some very wonderful materialisations and talks with Mrs. Lilly, I could not imagine that I had been altogether deceived. I consulted my guides, and all three reported that Mrs. Lilly had materialising mediumship. One of them, 'Anura,' I suggested might do me the favour of materialising at my next visit to Mrs. Lilly. This he did, and gave me the message, 'all is well.' Another guide whom I asked to materialise did not do so, but subsequently reported to me that he observed everything at the seance and had found that it was perfectly genuine. He added that it was a well-known fact that mediums are not always able to use their gifts."

"At my next seance I had two friends with me, one of them a great sceptic, who did not believe in psychic matters at all. During this seance someone handed him some papers, and on examination he found they had been taken from his own pockets. He thought I was a conjurer, and I had to explain to him that they were apports. Therefore he was perfectly convinced about the mediumship of Mrs. Lilly."

(In fairness to the parties we have to state both sides.—*Editor.*)

A DOG THAT TALKS

PROGRESS TO-DAY, edited by Miss Lind-af-Hageby, publishes in its current issue an extract from a book recently published in Stuttgart, recounting extracts from the diary of the Baroness Mathilde von Freytag-Loringhoven.

For many years she has been experimenting with the intellectual powers of animals, and has taught several dogs to speak and count. "Kurwenal" has been trained to speak by barking for each of the letters of the alphabet, the number of barks corresponding to the letter used.

The Baroness shows that "Kurwenal" does not merely repeat what he has learned, but shows independent and individual thought and initiative. He appears to be able to read questions typed upon paper, and to make appropriate remarks on them as well as answer them correctly.

Miss Lind-af-Hageby and Her Grace the Duchess of Hamilton saw him a few years ago, when he was only five months old, and he then revealed his ability to count. When popular poets are quoted he will "bark out" their names.

He was asked: "Where did I leave my cap? I can't find it anywhere!" He replied, "Under the bed!" And there it was found.

Once when appearing before a company of visitors, after answering many questions about the globe, Africa, Asia, and Australia, he declined to answer any more, but barked out, "I have had enough of geography" (spelt with an "f").

OUR HYMNS

Sir,—I think Mr. Taylor's letter, on page 810, strays away a little from the intention of my criticism about the hymns, but I will answer it *seriatim*.

Paragraph 2. There would probably be more choirs if the defects Mr. Taylor justly enumerates were remedied.

Paragraphs 3, 4, 5, 6, 7, 8, and 9. All these are known to me as serious defects in the organisations and services. And they want remedying.

10. I expressed a notorious fact, often discussed in musical journals, about "verses" not always being suitable measure for "hymns."

11. I must not refuse the book Mr. Taylor kindly offers to send me. There may be "no fault in it." But I repeat that it is going a little beyond the scope of my previous letter.

12. I don't see why Mr. Taylor should worry about my "real name." I am known to the editor of *The Two Worlds*. But if his book is sent to me at 117, Woodlands Road, Ilford, Essex, where I have been the occupier for twenty years, it shall have my best attention and return if desired.

EDWARD DEASON.

DETAILS OF HIS FUNERAL

Written by a Lancashire Author

MINUTE instructions for his burial have been left by Mr. Allen Clarke, noted Lancashire author and poet, who died at his home in St. Ives Avenue, Blackpool, last Thursday.

During the week-end his eldest son, Mr. Franklin Clarke, found a sheet of notepaper addressed to him, and dated August, 1927.

"I want to be buried with your mother, of course," said the message, "with an English stone, no black marble or anything of that sort on the grave."

Mr. Clarke asked that at the top of the stone there should be either the sails of a windmill or an open book, similar to the badge of the Blackpool Ramblers' Club, of which he was president.

Finally, he asked that the following epitaph should be placed on the stone:

"Wonderful story continues,
Good-bye is followed by greeting
Sad is the earthly parting,
So glad is heavenly meeting."

Mr. Clarke had also prepared a number of last messages for his family.

FORECASTING THE FUTURE

MR. H. F. SALTmarsh, of the S.P.R., contributes the second article to *The Spectator* under the title of "Pre-cognition." He quotes a number of cases in which individuals have been able to anticipate incidents which subsequently happen. About half of them took the form of dreams. A large proportion of them forecasted death, either from natural causes or by accident.

Mr. Saltmarsh says that an analysis of some 349 cases go to show that pre-cognition tends to work more readily in states where the normal consciousness is more or less in abeyance. He then goes on to discuss the relation of consciousness to time, and suggests that in the case of the sub-consciousness our conception of the present moment has to be extended so that "it is not a point which has no length." All of this, of course, is philosophic speculation. It is but the barest outline of a possible theory.

The whole article, however, is based on the idea that nothing is active except the consciousness of the recipient. He finds no room in his argument for the operation of any external entity, and that is probably why the theories presented show a form of mental bankruptcy.

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EUTHANASIA AND SPIRITUALISM

Sir,—Your editorial note is very sensible, and this problem is likely to produce very heated arguments both for and against. As Spiritualists we should very cautiously examine the problem, and be wary of accepting "flap-doodle for facts."

Mr. Austin Jones emphasises this in his first column, but, strangely enough, says nothing of the Church's condemnation of "anæsthetics" during childbirth as contrary to Holy Writ.

Surely this is an apposite test of clerical judgment in matters affecting pain and healing, since it must be conceded that their proper use has protected and sustained life in mother and child in numberless instances, for without their use in surgical cases both "might have died."

Now the boot is on the other foot; we must consider the matter from the point of "relief to those living in the agony of death." Can we, with the Churches, repeat: "To die is Gain."

We do know that death is the "Doorway to Life." We speak with authority; the evidences of survival are ample justification for the assertion.

What we have to consider is: (1) Can euthanasia be justified in any circumstances? (2) If justified, under what circumstances? (3) What safeguards are essential?

May I put a pertinent question: Was the death of Socrates a source or cause of unhappiness to him upon his entry into the world of spirits departed? To read of his assurance *before passing* will provide the answer.

Though for official reasons, Mr. Editor, I must use my pen-name, you know of my investigations in Spiritualism, and the instruction I received: the help and guidance of friends in two worlds acting in collaboration."

I know that suicide, to escape punishment, difficulties, or the scorn of intimates means desolation and distress afterwards, yet, at the same time, I must confess my doubt as to the efficacy of so-called "Rescue Circles" as any amelioration of their unhappy lot. In many instances it seems "a ghoulis delight pertains" among the sitters at the "distressing conditions expressed, and in others the "evidences" are not verifiable, or have been previously known.

I take exception to the "not-proven theory of reincarnation," as generally accepted in the Western world as any argument for "continued necessary suffering."

My daily life is spent among the aged and suffering poor, and includes mental illnesses as well as physical. I see many distressing cases of long-continued pain, where each day seems to hold no hope of comfort, and the only possible relief is DEATH,

To those to whom this appears as a "black spectre" I thank God I have been able to impart a vision of "life radiant beyond the Gates of Death."

Of many mental cases, presumably the greater mental stress is on the near relatives who have to observe them, but in others "fear thoughts are a living nightmare to the patient."

Can any Spiritualist assure me that these distressing conditions, if continued, have the advantage of obliterating themselves, like wells run dry?

I feel certain that there are exalted spirit teachers communicating with us whose opinions would provide very sound advice upon this very important question, and I have no doubt they would give us their invaluable help.

As an example of how complex this subject is, I prayed earnestly that my mother (suffering from cancer) "might be taken in her sleep," and *she was*.

STORMY PETREL.

THE "DAILY SKETCH" INQUIRY

MR. RONALD MCCORQUODALE (the well-known Northern speaker and clairvoyant), opened a two-months London tour on Sunday last. He spoke in the morning at the London Spiritual Mission, and in the evening at Golders Green Spiritualist Church.

At his evening meeting Mr. McCorquodale dealt with the *Daily Sketch* inquiry into Spiritualism.

"It is unwise to lay too much confidence in investigations conducted by newspapers," he said. "To ascertain truth alone is not the profession of a journalist. Generally speaking, his business is to give the public what it wants, irrespective of the facts of the matter."

"The only importance which I attach to the *Daily Sketch* inquiry is that it is a symptom of growing interest—nothing more."

"There have been many committees of inquiry, quite a few positive and some negative in their findings. But we have to remember that Spiritualism is a matter of individual conviction."

"After all, no newspaper inquiry need unduly impress us. An editor thinks in terms of circulation figures; if he doesn't he is soon replaced."

"When Spiritualism ceases to be good copy—in other words, loses its publicity value, we can take it that the Movement has ceased to make headway."

"No less an authority than Mr. Hannen Swaffer (who ought to know) has told us never to believe what we read in the newspapers

Church Announcements

MANCHESTER CENTRAL SPIRITUALIST CHURCH,
5, THE PARSONAGE, BLACKFRIARS STREET.

Weekly Services at the Deansgate Picture Theatre

Sunday, December 22nd, at 7 p.m.

A CHRISTMAS SERVICE

Mr. E. W. OATEN

SUNDAY, December 22nd, at 11 and 3, Open Circle. At 7, Deansgate Picture Theatre. See above.

MONDAY, at 8, Clairvoyance.

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

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

SATURDAY, December 21st, at 4-30, Manchester Central's Children's Christmas Party. Come early, all invited. Adults 9d. Children 5d.

SUNDAY, December 29th, Mr. FRANK HEPWORTH. Meetings revert to 5, The Parsonage.

NORTHERN

Manchester Society of Spiritualists,
New Address:
53a, Higher Ardwick, Manchester.

Sunday, Dec. 22nd, at 10-30, Lyceum.
At 3, Open Circle.

Mrs. A. WORTHINGTON.

At 6-30 and 8, Mr. WHITELEGG.

Monday, at 8, Miss P. Goodwin.

Tuesday, at 8, Whist Drive.

Wednesday, Holiday.

Thursday, at 8, Members' Class.

Friday, at 8, Free Healing.

Saturday, December 21st,

Potato Pie Supper and Social. Dance.
Music.

Stockport Progressive National
Spiritualist Church.
(Over 37, Mottram Street.)

Saturday, December 21st, at 8,
Mrs. Lowther.

Sunday, December 22nd, at 3, 6-30, and 8,
Speaker: Miss INGRAM.
Clairvoyante: Mrs. Buffey.

Church Closed all Christmas Week.

Colwyn Bay National Spiritualist
Church.

Co-op. Hall, Sea View Road.

Resident Minister, Joseph Bell, D.N.U.

Public Services:

Sundays, 3, 6-30, and 8.

Mondays, 3 and 7-30.

Thursdays, 7-30.

Saturdays, 8.

December 21st, 22nd, and 23rd,

The Resident Minister.

Every Thursday, 7-30, the Resident
Minister leads Public Open Circle.

Public and Private Seances arranged on
Application.

Longsight National Spiritualist
Society,

Shepley Street, Longsight.

Sunday, December 22nd, at 2-30, Lyceum.
At 6-30 and 8, Mr. J. CHAMBERLAIN.

Monday, at 8, Open Circle and Healing.
Tuesday and Thursday, Closed.

Saturday, at 8, Open Circle.

Mrs. Fellows.

Sunday, December 29th,
Mrs. GERSHON.

Miles Platting Spiritualist Church.
S.N.U.

Coglan Street, Lodge Street, Queen's
Road.

Sunday, December 22nd,

At 3, Public Circle.

At 6-30 and 8, Mr. MUDD.

Subject: "Body, Mind and Spirit."

Monday, at 8, Public Circle.

Thursday, at 8, Service.

Saturday, at 8, Public Circle.

Sunday, December 29th,

Mr. MUDD.

Subject: "Healing, Physical or
Spiritual."

Moss Side National Spiritualist
Church and Lyceum.

Above 64a, Gt. Western Street.

Sunday, December 22nd, at 2-45, Lyceum.

At 6-30 and 8,

Mr. ALLAN DALE.

Tuesday, at 8-15, Open Circle.

Thursday, at 8-15, No Meeting.

Saturday, at 8-15, Open Circle.

Mrs. Cooke.

Sunday, December 29th,

Developing Class.

Liverpool Spiritualists' National
Church,

14, Daulby Street.

Sunday, December 22nd, at 3 and 6-30,
Mrs. N. FORREST (of Birkenhead).

Monday, at 8, Study Group.

Tuesday, at 7-30, Healing Brotherhood.

Wednesday at 3 and 8, Clairvoyance.

Every Sunday, at 8-15, Clairvoyance.

Sunday, December 29th, at 3 and 6-30,

Mrs. M. HALDANE.

Group and Private Seances arranged
on application.

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'Phone BLA 6840

The Institute and Library will be closed on Christmas Day and Boxing Day.

Healing Service. WEDNESDAYS, at 3. Silver Collection. Next Service, January 8th.

Group Seances will be resumed on Tuesday, January 7th.

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

LECTURES.

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

FRIDAY, December 20th, at 7-45, Mrs. Susie Hughes' Control, "Bluebell" on "Christmas." Questions and Discussion. Silver Collection.

FRIDAY, December 27th. No Lecture.

Private Sittings by arrangement. Particulars of Membership and Syllabus supplied free on receipt of postcard. JOHN JACKSON, Secretary.

THE JEWISH SOCIETY FOR PSYCHICAL RESEARCH

(Founded to Spread the Truth of Survival)

PLEASE NOTE CHANGE OF ADDRESS. 73, HIGH STREET, MARYLEBONE ROAD, W. 1.
(Three minutes from Madame Tussauds.)

SUNDAY, December 22nd, at 7, Mr. EMANUEL JULIUS will talk on "The Human Aura in Reality." Mrs. A. E. Thomas, Demonstration of Clairvoyance.

WEDNESDAY, December 25th, Christmas Day. NO MEETING.

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

GOLDERS GREEN SPIRITUALIST SOCIETY

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

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

TUESDAY, December 24th, No Meeting.

THURSDAY, December 26th, No Meeting.

FRIDAY, December 27th, Healing Free. Apply Church Officers.

SUNDAY, December 29th, at 6-30, Mr. A. NICKELS, Address. Mrs. F. Kingstone, Clairvoyance.

LONDON SPIRITUALIST BROTHERHOOD

69, HIGH HOLBORN, W.C. 1. 'Phone: Chancery 7678.
(Over the "Ceres" Vegetarian Restaurant).

SUNDAY, December 22nd, at 7, Address and Clairvoyance by Mrs. F. ROBERTSON.

XMAS WEEK.—MONDAY, 6 to 9, FRIDAY, 3 to 6-30, Healing.

Mr. Keith will attend Monday, Tuesday, and Friday from 2 till 6 for Private Interviews.

OPEN DOOR CIRCULATING LIBRARY AND PSYCHIC CENTRE.

14, HAND COURT, HIGH HOLBORN, W.C. 1.

Subs., 2/6 yearly.

2d. per week per volume.

MONDAY, December 23rd, at 3 and 7, Miss George.

MONDAY, December 30th, at 3 and 7, Mrs. Mote.

EVERY TUESDAY and SATURDAY, at 7, Mrs. Woodgate.

FRIDAY, December 27th, at 3 and 7, Mrs. Woodgate.

Hours 1—7. Closed Sundays.

(Fortnightly announcement).

TUESDAY, December 24th, at 3, Mrs. B. Barnes.

TUESDAY, December 31st, at 3, Mrs. Woodward.

WEDNESDAYS, at 3-30 and 7, Mrs. Betts.

Closed December 25th and 26th.

FRIDAYS in January, Miss Hearn.

ETHEL A. KNOTT.

LONDON

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

Sunday, December 22nd, at 7,

Mr. STEPHENSON.

Wednesday, at 8.

A Hearty Welcome to All.

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

Sunday, December 22nd, at 11 and 6-30,

Mrs. B. STOCK.

Lyceum, At 3-15.

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

At 8, Church Healing and Diagnosis.

Wednesday—No Meeting Xmas Day.

Thursday—No Meeting Boxing Day.

Sunday, December 29th, at 11,

Mr. D. REDMOND.

At 6-30, Mrs. E. MORRIS.

**Bounds Green Christian Spiritualist
Church,**

Canning Hall, Canning Crescent,

High Road, Wood Green.

Sunday, December 22nd, at 7,

Mr. ELLA.

Sunday, December 29th,

Mrs. BAXTER.

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

Sunday, December 22nd, at 11,

Mrs. E. HINES.

At 7, Mrs. BLANCHE PETZ.

Wednesday—Xmas Day.

Sunday, December 29th, at 11,

Mr. E. STOKES.

At 7, Mr. HORACE LEAF, F.R.G.S.

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

Sunday, December 22nd, at 11, Lyceum.

At 7, Mrs. HAMMERTON.

Monday, at 2-30, Mrs. Hammerton.

Psychometry.

Thursday—No Meeting.

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

Sunday, December 22nd, at 6-30,

Address and Clairvoyance.

Monday, at 7, Free Healing.

Tuesday, at 3, Psychometry Tea.

Wednesday, at 8, Developing Circle.

Trumpet Circles

Medium: Mr. FRED EDOUIN.

Every Tuesday and Thursday at 7-45,

Public Group Circles.

Private Sittings by Appointment.

Societies visited at reduced fees.

'Phone: Brixton 5085.

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

Sunday, December 22nd, at 6-30,

Mrs. HELEN SPIERS.

Wednesday—Xmas Day.

Sunday, December 29th,

Service.

Lyceum every Sunday, at 3.

Brixton Spiritual Brotherhood Church
Stockwell Park Road, Brixton.

Sunday, December 22nd, at 11-15, Service.

At 3, Lyceum.

At 7, Mrs. REDFERN.

Monday, at 7-30, Ladies' Public Circle.

(Gentlemen invited.)

Wednesday, at 2-30, Whist Drive. Prizes.

Admission, 6d.

Wednesday, at 7 to 9, Public Healing.

Thursday, at 8-15, Open Circle.

Sunday, December 29th,

Mrs. MAUNDER.

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

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

Friday, December 20th,

Mr. C. Burtenshaw.

Sunday, December 22nd,

Mrs. HODGES.

Friday, December 27th, Mrs. B. Bird.

Sunday, December 29th,

Mr. A. EVANS.

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

Sunday, December 22nd, at 7,

Mrs. G. RAY RICHMOND.

Address and Clairvoyance.

Tuesday, December 24th, at 11 p.m.

Special Christmas Eve Service.

Thursday—No Meeting.

Friday, at 7-30, Spiritual Healing.

Sunday, December 29th,

At 7, Dr. VANSTONE.

For Seats: Developing Circles, apply

Hon. Secretary.

Monday, at 7-30, Healers.

Tuesday, at 3, Ladies Only.

At 7-30, General Developing Class.

Wednesday, at 7-30, Direct Voice.

**Cricklewood Christian Spiritualist
Society.**

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

Sunday, December 22nd, at 6-30,

Mrs. BAXTER.

Address and Clairvoyance.

Wednesday—No Service.

Clapham Christian Spiritualist Centre,
New Morris Hall, 79, Bedford Road,
Clapham, S.W.
(Near Acre Lane, Clapham N. Under-
ground Station.)

Sunday, December 22nd,

At 7, Mrs. EDEY.

Address and Clairvoyance.

At 8-30, Transfiguration

by Mrs. Nellie Harrington.

Silver Collection.

Tuesday, at 3, Psychometry.

Tuesday, at 8, Healing Circle.

Thursday—No Meeting.

Sunday, December 29th,

At 3, Full Naming Service.

Four Children. Short Trance Address

and Clairvoyance.

At 4-45, Tea and Talk.

At 7, Mrs. M. HEARNS.

President & Medium Mrs. Donaldson

**Forest Hill Christian Spiritualist
Church,**

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

Sunday, December 22nd, at 11-15,

Public Circle.

At 3, Lyceum.

At 7, Mrs. ALICE GREGG.

Friday, at 8,

Members' Developing Circle.

Sunday, December 29th,

Mr. T. WYATT

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

(Founded 1896.)

(Entrance Back of House.)

Sunday, December 22nd, at 7,

Miss L. GEORGE.

Monday, at 8, Open Service.

Next Meeting:

Sunday, December 29th, at 7,

Mrs. EDITH CLEMENTS.

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

Sunday, December 22nd, at 6-45,

Mr. and Mrs. STANLEY WILLIAMS.

Monday, at 7-30, Mrs. Randall.

Wednesday—No Service.

Lyceum at 3 every Sunday.

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

Sunday, December 22nd, at 7,

Mrs. D. SMITH.

At 8-30, Spiritual Healing.

Sunday, December 29th,

Miss LILY THOMAS.

UNIVERSAL SPIRITUALIST CHURCH

319, CITY ROAD, ISLINGTON.

SATURDAY, December 21st, at 8 p.m., Psychometry.

SUNDAY, December 22nd, at 11-15 a.m., Address and Clairvoyance.
At 7 p.m., Address and Clairvoyance by Mrs. LILIAN PHILLIPS.

Closed December 23rd to December 27th.

Re-opening, SATURDAY, December 28th, at 8 p.m., Psychometry
by Mr. R. R. THORNTON.

CLAPHAM SPIRITUALIST CHURCH.

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

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

SUNDAY, December 22nd, at 11, Open Circle. At 3, Lyceum. At 7,
Mr. MILLS-TANNER, Address and Clairvoyance.

NO MEETINGS ALL WEEK.

SUNDAY, December 29th, Mrs. JOY COLQUHOUN.

A CHRISTMAS GREETING TO ALL.

FULHAM NATIONAL SPIRITUALIST CHURCH.

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

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

SUNDAY, December 29th, at 11-30, Open Circle. At 3, Lyceum
Session. At 7, Service. Address and Clairvoyance by Mr. F. H.
WALL.

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

Sunday, December 22nd, at 11-15,
No Service.
At 6-30, Mr. H. GODFREY
(Toy Service).

Wednesday—No Service.
Sunday, December 29th,
Mrs. TINA TIMS.

Ilford Psychical Research Society,
Clements Road, Ilford.

Sunday, December 22nd, at 7,
Mr. W. J. NELSON and
Miss M. PHILLIPS.
Wednesday, December 25th, No Meeting.
Thursday, December 26th, No Meeting.
Sunday, December 29th, at 7,
Mr. C. H. POTTER,
Address and Clairvoyance.

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

Sunday, December 22nd, at 7,
Miss ROSE JACKSON.
Address and Clairvoyance.
Tuesday, at 3, Psychometry.
At 8, Healing Centre.
Thursday, at 8, Psychometry,
Saturday, at 8, Service.

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

Sunday, December 22nd, at 6-30,
Mrs. FILLMORE.
Address and Clairvoyance.
Monday, at 7-45, Healing Circle.
Tuesday, at 3, Women's Meeting.
Both close on December 17th, reopening
January 14th, 1936.
Thursday, No Meeting.
Sunday, December 29th, at 6-30,
Mrs. COOKE.
Address and Clairvoyance.

Little Ilford Christian Spiritualists'
Church.

Third Avenue, Manor Park, E. 12.
Sunday, December 22nd, at 7,
Mrs. E. CLEMENTS.
Address and Clairvoyance.
Monday, No Meeting.
Sunday, December 29th, at 7,
Mr. H. BODDINGTON.

Kingston Spiritualist Church.
Villiers Road,

Sunday, December 22nd, at 11,
Mr. and Mrs. HUMPHRIES.
Address and Clairvoyance.
At 3, Lyceum.
At 6-30, Mrs. F. BROOKES
Address and Clairvoyance.
Tuesday and Wednesday, No Meeting.
Sunday, December 29th,
Mr. TOWNSLEY and
Mr. HAMMOND.

Occult Research Society.
Stembridge Road Halls, Anerley.
Sunday, December 22nd,
At 11, Sunday School.
At 3-30 and 6-30,
Mr. SWIFT.
Mondays, at 7, Healing (Free).
At 8-15, Lecture and Demonstration.
Sunday, December 29th, at 3-30 and 6-30,
Mr. P. S. MILLS-TANNER.

Manor Park Spiritualist Church.
Strone Road, Shrewsbury Road,
Forest Gate, E. 12.

Sunday, December 22nd, at 11,
Healing Service.
At 3, Progressive Lyceum.
At 6-30, Mr. D. BEDBROOK.
Thursday, No Meeting.
Sunday, December 29th,
Miss L. GEORGE.

Palmerston Christian Spiritualist
Temple.

Maryland Road, Stratford, E. 15.
Sunday, December 22nd, at 11,
Forward Movement.
At 6-30, Mr. W. A. NUNN.
Wednesday, December 25th, No Meeting.
Thursday, December 26th, No Meeting.
Sunday, December 29th, at 6-30,
Mr. E. J. SCOTT.

Spiritual Endeavour Society,
417, Holloway Road, N. 7.
(Corner of Tuffnell Park Road.)

Sunday, at 7, Service,
Address and Clairvoyance.
Tuesday, at 3, Homely Hour.
Wednesday, at 8, Service,
Address and Clairvoyance.
Saturday, at 7-30, Public Circle.
Sunday, December 22nd,
Carol Service. Special Singing.

South Norwood Spiritualist Society.
34, Lancaster Road, South Norwood
Park.

Sunday, December 22nd, at 6-30,
Mr. SHERRIFF.
Tuesday, at 3, Clairvoyance
Sunday, December 29th,
Service.

Southall Spiritualist Church,
Hortus Road, Southall.

Sunday, December 22nd, at 7,
Mr. MACKINTOSH.
Tuesday, at 2-30, Ladies' Guild.
Wednesday, 7-30 to 9, Healing Circle.
Thursday, at 8,
Short Service and Clairvoyance.
Sunday, December 29th,
Service.

Shepherd's Bush Spiritualist Society,
73, Becklow Road, Askew Road, W.

Sunday, December 22nd, at 11-15,
Open Circle.
At 6-30, Mr. GIBBEN.
Address and Clairvoyance.
Wednesday, December 25th, at 11-15, Circle
Sunday, December 29th,
Mr. C. WALL.

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

Sunday, December 22nd,
At 11-30, Open Circle. At 3, Lyceum
Session.
At 7, Mr. H. BODDINGTON.
Address and Questions.
Tuesday, at 7-30, Healing Circle.
Thursday, No Service.
Sunday, December 29th, at 7,
Mrs. FILLMORE,
Address and Clairvoyance.

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

Sunday, December 22nd, at 11, Circle.
At 6-30, Mr. C. H. POTTER.
Wednesday, December 25th, No Meeting.
Sunday, December 29th, at 11, Circle.
Wednesday, January 1st, at 3,
Psychometry.
At 8, Address and Clairvoyance.

The Golden Triangle Healing
Clinic,

68, Gloucester Street, Victoria, S.W. 1
(Buses 24 and 124 to end of street).
Spirit Leader: Golden Ray.
Principal and Healing Medium:
Sister Rose.
Diagnosis and Treatment given
privately.
Consultations: Monday, Tuesday,
Thursday, and Friday. Hours 6-30
to 9 p.m.
Saturday and Sunday (any time) by
appointment only. Clients visited.
Free Healing in genuine case of
need.

The Path-Finders Spiritualist Society
44, Baker Street, W. 1.

Sunday, December 22nd, at 6-45,
Mrs. STELLA HUGHES.
Thursday, December 26th,
Bank Holiday. No Meeting.
Saturday, December 28th, at 8,
Mr. H. J. Steabben.
Sunday, December 29th,
Service.

Wembley Spiritualist Society,
Union Hall, Ealing Road, Wembley.
Sunday, December 22nd, at 11-15, Service.
At 3, Lyceum.
At 6-30, Mr. BARRACLOUGH.
Address and Clairvoyance.
Sunday, December 29th,
Mr. and Mrs. KENNEDY.
Address and Clairvoyance.

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By E. W. and M. H. WALLIS.

In Three Separate Parts at 2/2
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Spiritual Healing Centre,
12, Shepherd's Bush Green, W. 12.
Mrs. Vera Palmer,
Psycho-medical Healer and
Medical Diagnostist.
Consultations by appointment.

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

Sunday Service at 7 p.m.
Address and Clairvoyance,
Sunday, December 22nd, at 7 p.m.
Mrs. VERA PALMER.
Silver Collection.

Picase wish everybody a Merry Xmas. The Centre is closed until Sunday, December 29th, when Mrs. VERA PALMER will give the address.

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

'Phone: Shepherd's Bush 5310.
President: Mrs. SHEDDEN.
Hon. Sec.: Mrs. R. FORTT.

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

Tuesday, at 3.
Seance Lecture by "Diana."
Followed by Intercession for the Sick.
At 8, Psychometry and Debate.
Miss A. Thomas.

Wednesday, at 3,
Paper Psychometry by "Diana."
Thursday, at 8, Healing Service.

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

Saturday, January 4th,
Social, from 4 to 9 p.m. Admission
(including Tea), 6d.
Clairvoyance, Music, Etc.

CLASSES:

Mondays, at 8, Healers' Class.
Fridays, at 3, General Development.
Diana, Resident Healer and Medium.
Absent Treatment and Diagnosis by post. Healing by "Copas." Full information on application to the Secretary.

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

Watford Spiritualist Society,
Scout's Hall, Durban Road East.
Medium for Direct Voice: Leslie Flint.

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

Societies and Home Circles visited.

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

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a "Two Worlds" Contents
Bill, please send his Address.

THANK YOU!

Wigmore Psychic Centre,
Grotian Hall (Studio No. 3),
Wigmore Street, London, W. 1.
Telephone: Wellbeck 7382.
Principal: **HORACE LEAF, F.R.G.S.**

Every Tuesday, at 8,
Public Developing Class.
Every Wednesday, at 3,
Psychometry.

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

Every Friday, at 3 and 8,
Clairvoyance (Trance).
Particulars from Hon. Secretary,
Miss Claudia Guillot.

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

(Lower Door Entrance.)

President: Mr. H. Francis.

Mondays, Tuesdays and Fridays,
Public Meetings for Psychometry,
Clairvoyance and Clairaudience.

Afternoons, at 3, 2s.

Evenings at 8, 1s.

Numbers Limited.

Every Visitor Gets a Message,
with Advice on Health.

Buses to Cornwall Road, Nos. 46, 28,
31. To Elgin Crescent, Nos. 15, 52.
No. 7 'bus to door.
(Met. Station—Ladbroke Grove.)

SOUTHERN

National Spiritualist Church,
16, Bath Road, Bournemouth.
Resident Minister: Mr. F. T. Blake.

Sunday Services, at 11 and 6-30.

Tuesday, at 8, Phenomena.

Thursday, at 3, Phenomena.

At 8, Educative Lecture and

Discussion.

Friday, at 6, Healing. Guild attends to
give Treatment to Sufferers.

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

Sundays at 11 and 6-30.

Address and Clairvoyance.

Tuesday, at 7-30, and Thursday, at 3,
Clairvoyance and Spirit Messages.

Thursday, at 7-30,

Address and Clairvoyance.

Local Clairvoyante, Mrs. W. G. Hayter.

**Brighton National Spiritualist
Church and Sussex Psychic Bureau,**
Mighell (Mile) Street.

Sunday, December 22nd, at 11-15 and 7,
Mrs. E. HOUGHTON.

Monday, at 7-30, Free Healing.

Wednesday, at 8, Public Meeting.

Sunday, December 29th, at 11-15 and 7,
Miss A. L. SCOGGINS.

Group Seances

Tuesdays, at 3, and Saturdays, at 7-30.

Thursdays, at 3, Transfiguration.

Miss A. L. Scoggins.

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Friday, at 8,

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Monday, December 30th, at 3,

Mrs. Beth Barnes.

Tuesday, December 31st,

Miss Freda Winn.

Richmond Spiritualist Church.

(The Free Church),

Ormond Road, Richmond, Surrey,

Sunday, December 22nd, at 7,

Mr. ERNEST HUNT.

Wednesday, No Service.

Sunday, December 29th,

The Rev. PERCY STREET.

Healing Service every Wednesday, at 3.

Worthing Spiritualist Church,

Grafton Road.

Sunday, December 22nd, at 11 and 6-30,

Miss COUSSENS.

Thursday, at 6-30,

No Service.

Sunday, December 29th,

Mr. SPENCER.

Southend Spiritualist Church,

Hildaville Drive, Westcliff.

Sunday, December 22nd, at 11 and 6-30,

Mr. A. T. KIRBY.

Thursday, at 8, Service.

Sunday, December 29th,

Miss MARY MILLS.

Ramsgate National Spiritualist

Church.

Chatham Street, Ramsgate.

Saturday, December 21st, Service.

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

Services.

Sunday, December 29th,

Mr. B. CAMPER.

Sutton Spiritualist Church,

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Sunday, December 22nd, at 6-30,

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Thursday, December 26th, No Meeting.

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