

1880-1935

The

Two Worlds

Registered at the G.P.O.
as a Newspaper.The Weekly Journal of **SPIRITUALISM**
RELIGION and REFORM

No. 2461—Vol. XLVIII.

FRIDAY, January 25, 1935

Price TWOPENCE.

Entered as Second Class Matter, March 15th, 1929, at the Post Office at Boston, Mass., U.S.A., under the Act of March 3rd, 1879 (Sec. 396, P.L. and R.).

CONAN DOYLE'S LIFE WORK

£200,000 SPENT ON SPIRITUALISM

By JAMES LEIGH

BEHIND a letter which appeared in the *Daily Telegraph* last week there is a story of perseverance and sacrifice on a scale rarely equalled in these hectic times.

An allusion had been made to the bequests of the late Sir Arthur Conan Doyle, and this rightly provoked a spirited rejoinder, from the pen of Lady Doyle. She revealed that

those who know have estimated that he (Sir Arthur) was more than £200,000 the poorer owing to his unceasing labours for many years to spread the truth of Spiritualism.

She added that she was glad that this large sum of money was sacrificed to "such a noble end," for it had brought happiness and comfort to so many thousands of grief-stricken people.

That the above figure is, in fact, no exaggeration of the financial sacrifices made by Sir Arthur Conan Doyle and his family, is evident to all who are familiar with his career. Nor has this work ceased since his passing. It raises the question as to how far Spiritualists are indebted to the name of Conan Doyle—father, widow, and son?

When Sir Arthur Conan Doyle died he left several bequests to Spiritualistic associations. Amongst others were £200 to the British College of Psychic Science, £100 to the Spiritualists' National Union, and £100 to the London Spiritualist Alliance. As he himself explained, the only reason why he did not bequeath more to these institutes was that

during his life-time he had devoted himself unsparingly to their interests.

An example of this unparalleled enthusiasm was provided when he received a call from Australia, where the Spiritualist societies were

anxious to hear his presentation of their case and to encourage public interest. At great inconvenience to himself and his family, he undertook the trip. It meant a cheque for sixteen hundred pounds drawn for their return tickets alone—and this before they had set foot in the country. As it happened, a profit was made on the tour, but the money was set aside and devoted to the furtherance of the campaign in Australia.

Sir Arthur's propaganda tours in America, South Africa, and the continent of Europe involved many months of arduous work and travel, and tremendous expense. When at home in England he managed to combine a very exhaustive literary life with continuous service to Spiritualism.

Although he passed away close on five years ago, his name has been kept alive by Lady and Mr. Denis Conan Doyle; who

are equally unflinching in their devotion to the cause. Mr. Denis Conan Doyle has addressed innumerable meetings, and his recent activities in the *Sunday Graphic* have created something of a record even in journalism.

When he was approached by the Editor of the *Sunday Graphic* with the request that he answer, from a Spiritualist standpoint, the questions of readers regarding this life and the hereafter, he was in the position of never having written an article for the press. But he realised that it was a magnificent

(Continued overleaf.)



SPIRITUALISM'S INDEFATIGABLE PROPAGANDISTS

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Mrs. DE CRESPIGNY'S ADDRESS

Booklovers' Circle Interest

MRS. CHAMPION DE CRESPIGNY, in her twofold powers of Principal of the British College and well-known figure in the literary world, faced the audience a big literary society offered her, and developed on the theme, "Why Psychic Research is of Vital Importance."

These literary people are not ordinary students nor beginners in their world. The "Booklovers' Circle" is one of the really important societies in literature, and this particular audience was keenly critical, but also ready to be logically convinced of true declarations.

Vigorous Discussion

Mrs. de Crespigny carried things forcefully along, and the vigorous discussion that followed her lecture, and the intelligent, reasonable questions that she was instantly ready to answer, showed the value of her work.

Incidentally, gatherings of cultured people such as this, who come to consider and learn, raise propositions of vital importance to Spiritualists in general. As in the case of one man, who asked, most pertinently—

What about our this-world enemies when we travel on to the next plane? Do we meet them, and what is their, and our, attitude?

An enormously interesting point too seldom considered.

Diverse Personalities

Those folk who still look down on mediums as strange wild-fowl, something unwholesome and almost uncanny, might spend a little time watching and studying the men and women who do this work at the British College. This because there is such an extraordinarily wide difference in the personality of different mediums.

Their characteristics, their beliefs, and knowledge all colour their work. A real treatise on the facts of mediumship should always take into account this diversity of personality.

For instance, at a circle held by Mr. Tom Austin at the College this week, after some lapse of time, the line of his work was just as distinct and different from any other man or woman as it could be.

His visitors from the other side come very distinctly, but they often come in a different aura from the one where they want to communicate. The power of the medium is such that come they do and must; but they sometimes have to be sorted out when they have reached the Circle where they are due.

Good Evidence

Mr. Austin says himself that it is easier work for him in a public meeting. There this interpenetration of personality does not seem to take place so much.

But it doesn't matter how they come, they certainly arrive when he is the medium. He is so particularly successful at finding his way into the characters of those who come to him for sittings. In the gentlest way, he shows one the faults inherent in one's self, and suggests the way to find strength and power to fight our battles here.

N. T.G.

"NO MORE TEARS"

All sorts of books are published these days. There are books for pleasure and books for profit. A book that falls under neither of these classifications is something of a rarity. *No More Tears*, by A. Stuart (Francis Mott, 3s. 6d.) is such a book. It has been written neither for pleasure nor for profit, but with the zealous wish that comfort may be brought to bereaved and stricken parents.

So vividly is this human document written, so clearly are the pen-portraits drawn, that even those parents who have never sustained the intimate loss of this author will feel and appreciate her situation when the war took her son. But death was conquered, love was strong, and the void which separated mother from son was surely and completely filled by the blessed proofs of Spiritualism.

This story, full of circumstantial evidence that memory persists beyond death, is just sufficiently personal to be fascinating and convincing, but it is not too personal. The publishers have wisely secured a number of letters from outside persons, which letters corroborate the evidence outlined by the author.

This is pre-eminently a book for those who have lost sons or daughters, for it will prove, as far as any book can prove, the continuity of life even when the physical vestments have been torn asunder. It is a moving work, well worthy of the high tribute Sir Oliver Lodge pays it in the foreword.

"It is written," says Sir Oliver, "in an artless way, and has an eloquence of its own; and makes an irresistible appeal to the feelings by reason of this very simplicity and the obvious sincerity of a mother's love."

MANCHESTER SPIRITUALIST'S DEATH

One of the oldest Spiritualists and Lyceum-ists in Manchester, Mrs. Jackson (62), passed away on Wednesday, January 9th, after a long and painful illness. She was associated with the original Lyceum and Church at Tipping Street.

The mortal remains were interred at Southern Cemetery on January 12th, Mr. Frank Hepworth, another pioneer, officiating. Many tokens of sympathy were expressed.

CONAN DOYLE'S LIFE WORK

(Continued from front page.)

opportunity to spread, through the medium of a national newspaper, the knowledge he had gathered on these all-important problems.

To date, he has written twenty-one articles, dealing with all sorts of queries: some 50,000 words in all. Although several of his answers have been somewhat unorthodox, yet, on the whole, one can say that the Spiritualist point of view has never before been presented in a Sunday newspaper with as much understanding and appreciation of its difficulties.

Meanwhile, Lady Conan Doyle continues her activities in the background. In a letter last week, she assured me that she had not lost sight of her proposal to write a book on Spiritualism. She said:—

Yes, I am hoping in time to publish a volume dealing with the subject which we all have so much at heart. But owing to an extremely busy life, each day bringing so many fresh matters and correspondence to be dealt with, I have not been able to get on with it as I had hoped. When the rather big matters which I have on at present, and which take up a good deal of my time, are finished with, then I hope to settle down to the writing of this book.

I am given to understand that it is the intention of Lady Doyle to summarise the proofs that have been received concerning Sir Arthur's continued interest in his family and our cause, but meanwhile no inconsiderable part of Lady Doyle's activities is the giving of assistance to the bereaved, which is done liberally.

So it would seem that our debt to Sir Arthur Conan Doyle has been magnified *since his death*! In 1931, Lady Doyle made a talking picture on "Communication with the so-called dead." Subsequently, there appeared in the *Daily Sketch* a number of articles from her pen.

£200,000 is a large sum of money, but if enthusiasm, tenacity, and hard work have a cash value, who knows what we may finally owe to the name of Conan Doyle?

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THE STORMY PETREL OF SPIRITUALISM

By W. J. FARMER

SOMEONE has called Dennis Bradley "the stormy petrel of Spiritualism." There is no doubt that he was fearlessly outspoken, and if he did revel in storms, and in creating them, they were storms that cleared the air of bad fogs, and made navigation easier for the unskilled voyager in uncharted seas.

I personally knew Mr. Bradley only by his works and by a couple of letters that he kindly exchanged with me, but I believe that in his books the real unveneered man was plainly revealed.

Not Orthodox

He was primarily a man who hated all hypocrisy and untruth, and this fundamental bias is very evident in his books on Spiritualism. The truth mattered to him more than any organization or any individual.

He was brought up as a Roman Catholic, but he gives many statements in his books that are quite opposed to much that is held to be true by that Church, but apparently he never formally separated himself from it, possibly for sentimental reasons, and he also seems to have thought that his Church might change some of its views in time. However, he did not fail to condemn what he thought was not good in it.

His very full reports of his sittings for the direct voice are about the most convincing ever published. They are all the more convincing because of his high regard for absolute truth and because he does not fail to report his failures with certain mediums and to "slate" most critically their defects, instead of slurring them over.

This feature, indeed, is ten thousand times more helpful to inquirers than the amiable comments of some other Spiritualists. They feel that he is to be relied on as an important witness to matters that they themselves have not had the opportunity to investigate.

Valiantine and Bradley

Though he had the most convincing evidence so far as the direct voice went, from Valiantine, he did not spare him when he thought that he had resorted to trickery in respect of a different phenomenon.

I told Mr. Bradley in a letter that I thought he was rather hard on Valiantine, and on October 29th he replied as follows:—

My recent exposure of Valiantine does not in any way affect my two previous books. My faith in man's survival is immutable, but in accordance with my principles, I felt it my duty not to suppress the fact that Valiantine did in his last visit to me act fraudulently. When you read my new book, *And After*, however, you will find that I have dealt with the matter in a perfectly fair and just manner."

Was Bradley Right?

We may regret that this very unfortunate incident arose, but certainly Mr. Bradley did right to make it public, otherwise he would have been disloyal to the first essential of scientific investigation. It is exact knowledge that alone tells in the end. Bradley's rigid adherence to truth has given us three books

SUPPOSING you were writing the history of Spiritualism, what place would you give to Dennis Bradley?

that can be accepted as really evidential, and they have been of the utmost value to myself, who has never had any experience apart from clairvoyance, and therefore has to rely on the good faith of others, and my own critical faculty in judging of their candour and competence. Bradley was essentially an honest, candid man.

The Two Worlds is the most scientific in tone of any of the Spiritualist papers, and I know



MR. DENNIS BRADLEY

Since his passing he has left his wife and family in no doubt that what he wrote and believed about death was justified.

that it is read by many who are seeking reliable data in this great subject of survival, and to them I recommend Bradley's three excellent books—*Towards the Stars*, *The Wisdom of the Gods*, and *And After*.

Value of the Descriptions

It must not be considered that I personally endorse all of the statements which purported to be from incarnate sources as given in these books. Those who give statements of facts which are known to be true must be accepted, but when it comes to matters of philosophy or doctrine that cannot be proved, then I reserve the right to judge them by my own reason, whether it be right or wrong, and some of these teachings seem to me to be coloured by the medium's mentality.

I think it is always so, and that those who accept them as infallible revelations will be misled. We do not need any spirits to teach us all that we need to know about right and wrong. We need no exact description of the next world. It is probably very different, physically, from this. All that really matters is

to convince us that there is a next world. We have the brains to find out for ourselves all that is necessary for our good in an earthly environment.

We can be confident that our next stage in evolution will be to a grade higher. Some of the alleged teaching that is said to come from spirits only makes us contemptuous of the brains on both sides if it really does come from spirits, which I do not believe is the case except to a very limited degree. This does not mean that I consider the philosophical matter in Bradley's books as of a poor type. On the contrary, I think it is mainly very good, and may really be from spirits in part anyway, but certainly not infallible. The matter purporting to come from Oscar Wilde is most certainly in his exact style, and hard to explain otherwise.

Messages in Other Tongues

When we read that spirits conversed with Caradoc Evans in Welsh, with Dr. Wyckoff in Russian, and with Marconi in Italian, and with others in a Spanish dialect, and when we consider Bradley's fanatical regard for the truth and his real ability as a well-balanced man, we can only explain the facts as first-class evidence of survival. They talked with those present about matters that the medium could not possibly be aware of, and in languages unknown to him, and though he appears to have been guilty of attempted trickery in later and different phenomena, we cannot get the slightest evidence that he was other than honest as regards the *Direct Voice*, and it was a mistake to ask him to attempt the later phenomena, for which he was unqualified. His failure was just as candidly reported as was his success.

Bradley's Style

I am not one of those who concern themselves a lot with what is called literary style, but I must call attention to the fact that Mr. Bradley's style was rather unique, and well reflected his inner character; it is forcible and exact, and very interesting and arresting; those who go to sleep in reading him must be born mental sloths.

All who love truth for its own sake will appreciate Bradley's devotion to it as he believed he saw it.

His exit from the stage of life was happy and dramatic and appropriate to a remarkable degree.



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WHAT MUST I BELIEVE?

The Religious Convictions of a Spiritualist

By RONALD McCORQUODALE

I AM often asked by inquirers what beliefs they are asked to subscribe to if they become members of our Churches. Well, let me begin by saying we are a free religious fellowship, believing that the basis of Church life should be undogmatic. In our approach to religious matters, we are essentially rationalistic in that Rationalism may be defined as the mental attitude which accepts the supremacy of reason and aims at establishing a system of philosophy verifiable by experience and independent of all arbitrary authority.



Ronald McCorquodale

In 1836, Dr. James Martineau, the great Unitarian divine, said:—

All questions of religion must finally be submitted to the judgment of reason, to the test of which even the Scriptures must be brought.

Freedom of Thought

Spiritualists accept this position; they believe in the religious use of reason, denying the infallible authority of Bible, priest, or Church. In religious matters, we are essentially free-thinkers, believing in the right of private judgment. This principle simply means the right to believe what the voices of reason and conscience proclaim to be true and good; the right to listen to and trust what God speaks to the mind, heart, and soul of man; and the right to follow Truth and to accept what is made known to us in our human experience.

We lay stress on the reliability of the human mind to judge for itself, and maintain that human experience is a more trustworthy guide than ancient authorities. Our method is that of appeal to reason, conscience, and experience generally; and, above all, to elemental principles of truth and right which are implanted in the human heart and embedded in the universe.

This is precisely contrary to the Roman Catholic position, which distrusts reason and regards the human mind as a fallible guide in religious matters. And members of the Protestant Christian Churches abide by the principle of accepting the sole and supreme authority of Holy Scripture as a rule of faith and practice, and they seek "justification by faith."

A noted writer has said: "The belief in free thought as the way to religious truth and as a basis of Church membership, is a daring and heroic act of faith—a daring and splendid affirmation of belief in God. It is the profound faith that God can and will be found and realised by reverent free thought, by sincere effort, by the heart and mind which seek for Him in spirit and in truth." That, in brief terms, is our general attitude to religious matters.

A Simple Affirmation

Our only creed is a simple affirmation of seven general principles of conviction, beginning with belief in the existence of God. Spiritualists believe, first of all, and most profoundly, in God. They erect their Churches for divine worship and spirit-communion. Their statement of belief is seven broad principles, allowing liberty of individual interpretation, and this is the bond which unites them as a religious community. Beyond this they formulate no authoritative creed, like the traditional historical creeds of the Christian Church. You are not required to subscribe to the Nicene Creed, the Athanasian and Apostles' Creed, or Thirty-nine Articles of theological dogma, as you must in the Christian Church. The writer left the Church because he could not intellectually assent to the great historic creeds of Christendom and doctrinal theology, and in the Spiritualist community has found an expression of advanced liberal religious thought. Thus, Spiritualists, instead of believing that God spoke to only a few chosen men in days long past, hold rather that he speaks to all His children, even to the worst.

Instead of asserting that only a few will be saved, they teach that *no* soul is finally lost to God. Instead of perceiving God incarnated in one man only, they reverence the divinity in all. Instead of looking up to Jesus as the only Saviour of mankind, they regard Him and all great religious teachers and good men as saviours. Instead of accepting a few miracles recorded in the Bible, they reverence the great "miracle" of creation. Instead of finding God's presence mysteriously introduced into a sacrament, they find Him revealed as a real presence throughout the universe. Instead of believing that the Bible *alone* contains the word of God, they hold that every true and uplifting word is inspired by Him.

The Personality of Jesus

Finally, it may be pointed out that there is nothing to prevent our members accepting the leadership of Jesus. You do not have to disregard Christ in order to become one of us, for although we cannot be said to be Christians according to the standards of the Church, there is nothing in our teaching that would prevent any Spiritualist from being "a professed follower of Jesus," which is the wider interpretation of the term "Christian." I should say the majority of Spiritualists accept the Unitarian position regarding the birth, life, and person of Jesus. On these matters there is freedom of opinion, but in so far as I can speak for the majority of Spiritualists, I should say we are definitely unorthodox in our views, and maintain a liberal modernist position in regard to Christianity. We accept the assured results of Biblical scholarship and historical criticism.

The reality of a spiritual world is our fundamental conviction—a belief in the fact of survival after death and in the reality of communications between the living and the dead. Indeed, death is part of our philosophy of life.

EGLINTON AND BLAVATSKY

Famous Medium and Theosophist

By JOHN MONGER

Those wishing to learn the truth of that much-maligned lady, H. P. Blavatsky, should read *Old Diary Leaves*, by Colonel Olcott, also the many books written by Mr. A. P. Sinnett. In one of these, *The Occult World*, will be found the following quotation from *Psychic Notes*, a periodical temporarily published in Calcutta for the especial purpose of recording events connected with the mediumship of Mr. William Eglinton.

This particular incident was hardly addressed to the outside world, but rather to Spiritualists, who, while infinitely closer to a comprehension of occultism than people still wrapped in the darkness of orthodox incredulity about all super-material phenomena, are nevertheless to a large extent inclined to put a purely spiritualistic explanation on all such phenomena.

Many Spiritualists in India were inclined to suppose that those who believed in the Brothers were in some way misled by extraordinary mediumship on the part of Madame Blavatsky. And at first "the spirit guides" who spoke through Mr. Eglinton confirmed this view. But a very remarkable change came over their utterances at last.

Shortly before Mr. Eglinton's departure from Calcutta, they declared their full knowledge of the Brotherhood, and declared that they had been appointed to work in concert with the Brothers. The following extract from a letter written by Mr. Eglinton to Mrs. Gordon is interesting:—

S.S. *Vega*,
Friday, 24th March, 1882.

My Dear Mrs. Gordon,

At last your hour of triumph has come! After the many battles we have had at the breakfast table regarding K. H.'s existence, and my stubborn scepticism as to the wonderful powers possessed by the "Brothers," I have been forced to a complete belief in their being living distinct persons, and just in proportion to my scepticism will be my firm unalterable opinion respecting them. I am not allowed to tell you all I know, but K. H. appeared to me in person two days ago, and what he told me dumbfounded me.

It will be noticed that Mr. Eglinton dated his letter March 24th, and states that the "Master K. H." visited him two days before that date. The s.s. *Vega* sailed on or about the 16th of March.

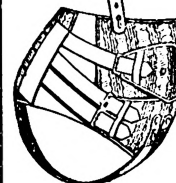
Mr. Eglinton was a well-known Spiritualist. His words should carry weight in the Movement.

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THE COLLEGE FOR MEDIUMS

Well Known Spiritualists State Their Views

By C. GLOVER BOTHAM,
The Well Known Medium.



Glover Botham

I HAVE read with great surprise an article last week on the proposed college for mediums. It read like the prospectus of a shady City company. To begin with, the cost of such a scheme is put at the commencement of the article at £50,000. It ends on a basis of £95,000.

To continue, it assumes that it will be quite in order to badger and victimise the whole Spiritualist Movement to obtain this vast sum—to do what? To train mediums, who are to pay for their training "according to their financial position."

Ample facilities already exist for the training of mediums. Every Church has its developing circle, and there is also the British College of Psychic Science, and innumerable lectures, debates, and thousands and thousands of Spiritualist books, available at small cost or no cost at all. These facilities are all that are necessary.

Mediums Not Made

Mediums, poets, artists, and composers are born, not made. If the living fire is within them, they do not need a college at the disgraceful cost of £95,000, wrung out of slender purses, to bring it out, and if it is not within them, this "cited" scheme of a college will not put it there.

And on what grounds are the Board of Directors and Board of Governors to be chosen? Their ability to pay!

"Gifts Will Be Ruined"

Even if the founders and governors of this college were to be selected for other qualifications than the possession of ready cash, it does not follow that it would be well for them to have the training of all the sensitives of a generation. Schools and colleges all train to pattern. They cannot do otherwise. They establish a curriculum, and the curriculum creates a type. Consequently, artists and poets who serve their generation are never trained at special colleges, and neither can sensitives be. What can and will happen to mediums is that premature development of their gifts will take place in such a forcing-house, and their gifts will be ruined accordingly.

Spiritualist mediums need to be trained by the spirit world, not by the Board of Directors of a limited liability company, headed by an individual whose qualification for the post is to be £5,000.

By MRS. HEWAT MCKENZIE,
Co-Founder,
British College of Psychic Science

Mr. H. T. Pemberton's article on above, in the issue of January 11th, brings to the forefront an aspect of organisation long overdue in the ranks of Spiritualism. It is a matter which has simmered in my own mind for years and I am glad to see a sketch-plan submitted for our consideration.

My own feeling is that too ambitious an effort should not be aimed at, for many of the supporters of the Movement, however great our numbers, are comparatively poor, and already subscribing to local funds up to their limit.

Nor do I see any very wealthy supporters at present associated who would be interested in such a venture, although we have wealthy people in Spiritualism. I think such a venture would have to be run as an integral part of the Spiritualists' National Union, to ensure a right handling of such a proposed Fund, and to provide the means of keeping the matter continually before the Churches who realise the need of good mediumship and must often be faced with the necessity of letting promising sensitives go, through their inability to provide adequate training or indicate where such may be found.

A Conan Doyle Memorial?

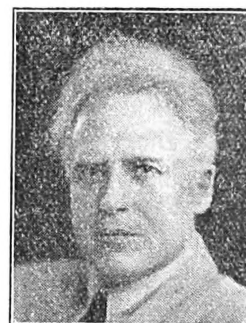
Such an effort might appeal to the Trustees of the Conan Doyle Memorial Fund, and would be to the liking of that great-hearted pioneer. After John Wesley's great propaganda, he found the need of establishing a College for training preachers, and so the great Wesleyan movement was preserved.

There are such colleges run by other movements on economical lines, at which students pay a proportion of fees, or the districts they represent undertake to support them during their training and have a call upon their services afterwards. Such is the Working Men's College at Fircroft, Bournville, which caters for a dozen students, and a Working Women's College at another centre. The great High School movement in Denmark, which started in a humble way, has exercised the most profound influence on that country's industrial and social progress, through the instruction and inspiration given, and in our own case ten years' good work might see a vast change in our platform status by similar work.

S.N.U. Could Help

The delicacy of such work, however, is a consideration, and its handling a very different matter to the above ventures. But any amount of difficulties should not deter an attempt, and I hope Mr. Pemberton's suggestion may direct thought to the importance of something being done by the S.N.U. regarding what is becoming an imperative necessity in view of the growth of the Movement, and the lack of well-trained mediums and speakers.

By SHAW DESMOND,
The Noted Novelist



Shaw Desmond

With the idea of a training college for mediums, I am quite in agreement, and have, indeed, been advocating some such educational association for some years. But the difficulties are obvious to those of us who have gone into the matter.

It is not only a question of finance—and anything less than £50,000 would be, perhaps, of little use—it is also the question of those who are to be entrusted with the education of what is one of humanity's most precious possessions—the Spiritualist medium; the method of that education; and how such an organisation, once established, shall be prevented from becoming a sort of "close corporation."

I do not wish to make difficulties—I only wish us all to realise the enormous amount of careful preliminary work to be done before such a college is started.

Consult the Spirits

To me, by far the most vital thing in connection with such a college for mediums is full and free consultation with the guides of the Other World. Like others, I am getting communications from one or two of our greater guides to say that if we refuse to take advantage of their experience out of the body, and refuse to open doors lying to our hands and waiting to be opened in, for example, science and art, as well as "communication," the loss will be ours. The more I know of "communication," the less I feel I know. I am not alone in that feeling.

Therefore, I venture to think that first and foremost, before such a college be laid down, we should put ourselves for advice into communication with the astral guides through our best mediums.

MRS. DE CRESPIGNY'S VIEW

Asked for her view on the subject, Mrs. Champion de Crespigny, Hon. Principal of the British College of Psychic Science, said:—

"The trouble is to get the mediums, and if there is one thing to be avoided more than another, it is to flood the world with second-class mediums. Good ones don't grow on gooseberry bushes, and when they are discovered they often prefer to work independently."

[The views of Mr. Thomas Wyatt appear on page 59]

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S.N.U. NEWS.

EXPONENTS' REGULATIONS

IN view of the number of questions that have been raised in regard to the Exponents' Regulations of the Union, the following may be of value to those who are contemplating taking the examinations. The scheme to regulate the certification of Exponents and Demonstrators was first presented to the Annual General Meeting of the Union in 1902.

At the A.G.M. held at Glasgow in 1916 a more comprehensive scheme for examination and classification of Exponents was inaugurated, and, in recognition of long and outstanding service, Diplomas were granted to Union workers under the heading of Honoris Causa and Long Service.

Further adjustments were made at Bristol in 1925, when, under the auspices of the S.N.U. and the B.S.L.U., the National Spiritualists' College was established. An agreement was entered into whereby it became necessary for normal speakers wishing to obtain the Exponents' Diploma of the Union to have passed the Final Grade of the College examinations with honours. Provision was also made for the granting of Diplomas to Healing and Physical mediums; and the Honoris Causa Diploma list was closed.

The Regulations have now been carefully revised to include all alterations for acceptance by the A.G.M. at Blackpool, July, 1934.

Regulations Governing the Certification of Exponents and Demonstrators.

1. THE SPIRITUALISTS' NATIONAL UNION is prepared to grant certificates to platform workers who satisfy the Exponents Committee as to their knowledge of, and ability to expound, the Religion, Philosophy and Science of Spiritualism (based upon the Seven Principles which are set out in the Memorandum of Association) and/or to demonstrate the survival of the human spirit after bodily death.

2. Persons desiring to be granted a certificate shall make a written application to the General Secretary (or other appointed officer) of the Union. All applicants must be members of, and in good financial standing with, an affiliated Church and/or subscribing members of the Union.

3. The certification of all applicants shall be contingent upon their being accepted as subscribing members of the Union, and certificates shall only remain valid for as long as the holders maintain their membership and pay the annual fee fixed by the Council in addition to their subscription to the Union.

4. Applications shall be accompanied by a fee of five shillings and sixpence, and when the applicant is not already a subscribing member of the Union by a further sum of five shillings as a minimum deposit for one year's subscription to the Union.

5. Certificates shall only be granted subject to the applicants pledging themselves not to serve any Church or other meeting place conducted by one or more persons for private gain, or a Church which has been expelled from the Union. Certificate holders must on no account make use of them for personal advertisement without the written consent of the Union.

6. The Union reserves the right to cancel, withdraw, or suspend the certificate of any holder who is guilty of conduct likely to discredit the cause of Spiritualism, or who fails to comply with any of the conditions under which certificates are granted.

7. All certificates are subject to periodic review by the Exponents Committee of the Council, and any complaints preferred against certificate holders shall be investigated by the Exponents Committee, who shall submit their findings and recommendations thereon to the Council.

8. The Union shall issue annually to each certificate holder whose fee has been paid an appropriate card indicating the continuance of the certificate for the then current year. There shall also be issued annually to every affiliated Church, and every certificate holder, an official list of the names and addresses of all persons holding certificates for the current year.

By FRANK HARRIS

9. The Union (through the Exponents Committee) shall set up regulations for examining and testing applicants, and keep a register of the names and addresses of all persons to whom certificates have been granted, together with such other particulars as the Union considers necessary to record.

Classification of Certificates.

For the purpose of the scheme, certificate holders shall be divided into five classes:—

- (A) NORMAL SPEAKERS, comprising those who have been awarded not less than 75 per cent. marks in the final grade of the graduate (S.N.U.) section of the National Spiritualists' College (or such other course as may at any future date be determined), and who also satisfy the Exponents Committee of their ability to expound the Religion, Philosophy and Science of Spiritualism. (See regulation 1).
- (B) CONTROLLED AND INSPIRATIONAL SPEAKERS, who satisfy the Exponents Committee of their ability and of their personal knowledge of the Seven Principles and their implications by written essays.
- (C) DEMONSTRATORS, who satisfy the Exponents Committee of their ability to demonstrate the survival of the human spirit after bodily death, and who show a reasonable knowledge of the Seven Principles and their implications.
- (D) OTHER DEMONSTRATORS—i.e., all classes of physical and healing mediums who must satisfy the Exponents Committee of the reality of their respective powers. Applicants for the healing certificate must be recommended by the Healing Committee (whenever such is in operation).

THE OFFICIAL WEEKLY BULLETIN

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

(E) NOVITIATE certificates may be granted to successful candidates in the Entrance and Grade V. examinations, who also satisfy the Exponents Committee of potential speaking ability. Applicants must have obtained not less than 70 per cent. marks in one or other of these examinations, and are expected to continue their studies with a view to becoming eligible to apply for the Class A certificate in due course, failing which the Exponents Committee shall have power to cancel the certificate.

(F) LECTURERS. The Council may add to the published list of exponents the names of well-known lecturers on Spiritualism, subject to their becoming subscribing members of the Spiritualists' National Union.

Successful applicants will be awarded Certificates.

Persons holding certificates under earlier regulations shall be entitled to continue, but shall be subject to these regulations.

Applications for any of the above certificates must be made on the official form, which may be obtained from the General Secretary of the Union or the Secretary of the Exponents Committee, Mr. Geo. Berry.

CHELMSFORD PROPAGANDA

Mr. Shaw Desmond visited the Regent Theatre, Chelmsford, on Sunday, January 13th, and addressed a meeting organised by the Chelmsford Spiritualist Society.

Mrs. Champion de Crespigny presided, and a demonstration of clairvoyance was given by Mrs. Grace Cooke, who delivered messages from the spirit world to members of the audience.

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WEDNESDAY, January 30th, at 8-15,
Mrs. ESTELLE ROBERTS.

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

FRIDAY, January 25th, at 5,
Miss LILY THOMAS.
FRIDAY, February 1st, at 5,
Mr. G. DE BEAUREPAIRE.

WRITE FOR SYLLABUS.

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FRIDAY, January 25th, at 3-30, At Home.
Mrs. Champion de Crespigny on "Some Later Developments."

FRIDAY, February 1st, at 3-30, Mr. Robert King.

EVENING MEETINGS.

TUESDAY, January 29th, at 8,
Public Clairvoyance, Miss Lily Thomas.

TUESDAY, February 5th, at 8,
"White Eagle" through Mrs. Grace Cooke.
Subject: "The Astral Plane."
Members, 1s. Associates, 1s. 6d.

TALKS WITH A SPIRIT CONTROL.
Questions. Advice. Instruction.

WEDNESDAY, January 30th, at 3,
"White Eagle" through Mrs. Cooke.
Members, 2s. Associates, 2s. 6d.

CIRCLE FOR CLAIRVOYANCE.

WEDNESDAY, January 30th, at 3,
Mrs. Gordon Smith.

HEALING.

MONDAYS, 2-30 to 4-30. WEDNESDAYS, 5 to 7.
Open Classes for Instruction and Development.

TUESDAYS and THURSDAYS at 3,
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For particulars of further activities write for Syllabus.

WIMBLEDON SPIRITUALIST CHURCH

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Sunday, January 27th, at 11,

Mrs. H. V. PRIOR.

Address and Clairvoyance.

At 6-30, Mr. ERNEST MEADS.

Address and Clairvoyance.

Wednesday, January 30th, at 7-30,

Mrs. Blanche Petz.

Address and Clairvoyance.

HEALING (No Charge). Monday, 10 to 12 noon.

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

Wednesday, 3 to 6 p.m.

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

Sunday, 8 to 9 p.m.

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Near North London Railway Station, Camden Town.

Sunday, January 27th,

Mr. W. H. EVANS.

Monday, at 3, Women's Guild.

At 8, Annual General Meeting.

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Thursday, January 31st, Mrs. Dolores Smith.

Saturday, at 8, Open Circle.

Saturday, at 8, Whist Drive, 1s.

Lycium every Sunday at 3.

"TO INTEREST HITLER IN SPIRITUALISM"

How £723 was Obtained

HOW a young man raised hundreds of pounds ostensibly for the purpose of Spiritualist propaganda, but which he actually converted to his own use, was revealed at Brighton, on Thursday last week.

John Henry Parsons (24), of Lewes, appeared in answer to a charge of obtaining £723 by false pretences from Miss Christina Mary Goldie, a Brighton Spiritualist. Part of the money was raised by the claim that he (Parsons) had been acting on behalf of Mr. E. W. Oaten, who had no knowledge whatever of the transactions and did not know that his name was being used.

Accused's Conduct

Detective-Inspector Pelling said that Parsons obtained £274 by his representations that he was going to the Continent to interest Hitler and Mussolini in Spiritualism.

In 1933, he said, he secured a good position in the Secret Service, and had been deputed to attend the League of Nations meeting in Geneva. By this story he obtained further money.

He wrote letters to Miss Goldie headed "Geneva," but these were postmarked from London and other places in this country. Parsons explained the postmarks by saying that his work was so secret that he was allowed to write only to certain people, who, in turn, posted his letters.

Accused was also alleged to have told Miss Goldie that he had received a knighthood, and subsequently that he had been raised to the peerage. He said that he had been staying with a certain lord in London.

He also said that he had to purchase his robes so that he could enter the House of Lords, and to do this Miss Goldie lent him another £100.

"Miss Goldie is an elderly woman. She has lent this man all the money she had. The money was her life's savings," added the officer.

Parsons was sentenced to twelve months imprisonment with hard labour.

Mr. Oaten's Statement

Mr. E. W. Oaten has made the following statement:—

"The first I heard of this case was in a letter received from Miss Goldie early in December, in which she asked when I was going to send a cheque to Mr. Parsons. As I knew nothing about the matter I wrote Miss Goldie asking for information, and elicited the facts that Parsons had had large sums of money from her by using my name. I published a statement in *The Two Worlds*, and wrote Mr. Parsons demanding an explanation and requested a full statement of the whole of the case. I received a short letter from him, simply apologising for inconvenience caused me, expressing his regrets for his action, and begging forgiveness.

"As I could not get from Mr. Parsons a complete statement of the case, I immediately communicated with the police both at Manchester and Brighton. I felt confident that other people beside Miss Goldie had been victimised. I have no memory of ever having met Mr. Parsons."

DEATH OF LADY CAILLARD

Husband's "Spirit Promise" Recalled

LADY CAILLARD, widow of Sir Vincent Caillard, the diplomat and industrialist, died at her London home, The Belfry—a converted chapel—in West Halkin Street, Westminster, on Wednesday, January 16th.

She had been seriously ill for about two months, and underwent an internal operation about a month ago.

Lady Caillard's death recalls the sensational prediction of her fate which was contained in a book published last August and described as by "Sir Vincent Caillard, written on the communigraph."

Sir Vincent had died four years previously.

The Statement

In an appendix to the volume Lady Caillard wrote:—

He (Sir Vincent) has promised me that as soon as this book is finished and published my earthly work will be completed and my suffering will be at an end. I shall then join him in the beautiful home of which he writes. . . . I know this is true, because he has never once broken a promise to me.

At the time of the publication of the book Lady Caillard was said to be in fair health and excellent spirits, but she said she was ready and waiting for the summons to join her husband.

It was claimed that what ordinary people would call the spirit of Sir Vincent operated the "communigraph" by means of which the volume was written.

"The Progressive Souls"

Lady Caillard was the chairman of "The Society of Progressive Souls," which was registered at Somerset House last summer. She was Mrs. Oakley Maund when she married Sir Vincent Caillard as his second wife in 1927.

Sir Vincent, who was 71 at the time of this marriage, and who died in 1930, was president of the Federation of British Industries.

On Monday a private service was held at the home, Mr. Maurice Barbanell officiating. Subsequently, the mortal remains were disposed of at Golders Green Crematorium, when Mr. Barbanell gave "an address of gladness to the arisen spirit of Lady Caillard."

(See also page 57.)

ROTARIANS AND SPIRITUALISM

A lecture on psychic phenomena was given last week before members of the Sevenoaks (Tonbridge Wells) Rotary Club. The speaker was Rotarian Ivor Lloyd.

The fundamental basis of Spiritualism was that life was immortal and that the spirits of those who had passed to the other side could and did communicate, he said. There were many nations which we liked to call heathen that had always believed in the immortality of the soul. The Christian religion taught that life was immortal, and the teaching of Spiritualism was that whatever spiritually we achieved here took us to the same place after death.

Rotarian Lloyd then gave instances of psychic phenomena, and exhibited a number of interesting spirit photographs.

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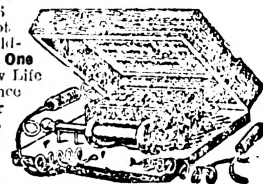
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Issued by

"THE TWO WORLDS" PUBLISHING COMPANY, LIMITED,
18, CORPORATION STREET, MANCHESTER, 4.Where all Business Communications should be addressed.
(Telegraph and Telephone BLAfrans 9903.)Cheques and Drafts should be crossed "— and Co." and
made payable to The Two Worlds Publishing Company Limited.
The Editor will not undertake to be responsible for any rejected MS.,
nor to return any contribution unaccompanied by a stamped and
directed envelope.

London Office: 71, FLEET STREET, E.C. 4.

'Phone: Central 7641. Wires: "Jonagont, Fleet, London."

FRIDAY - - - January 25, 1935.

MR. C. E. M. JOAD AT SEA

MR. C. E. M. JOAD, writing in *Everyman*, sets himself the question, "Do we survive?" He occupies five columns of space in order to tell us that he has not the slightest idea of the answer. Why a man should occupy five columns in order to tell us what he doesn't know, passes comprehension. Nonetheless, he wanders round the subject fairly well.

He says, "all of us want to know whether we survive, while many of us, but by no means all of us, wish to survive." Mr. Joad surveys the materialistic arguments that personality and intelligence are the outcome of physical processes, and since sensations depend upon the senses, he ends by asking, "If it is really I that survives, without the body to which I have hitherto been attached, then I must be a different person, in the next world to what I am in this."

The argument seems neither deep nor conclusive. If it is I that enjoys my sensations, then I am not the sensations I enjoy, but someone superior to them, and capable of using, analysing, and appreciating them. If that is so, then there is no reason why "I" should not be able to enjoy some other set of sensations derived through other senses. Certainly environment modifies, limits, and to some extent moulds personality, but if this is so then environment is that which moulds rather than that which is moulded. And so Mr. Joad's argument is thrown back upon itself.

His next argument for materialism seems equally futile. He says:—

It is now sufficiently established that man is an incident in a continuous process which preceded him and will supersede him. Evolution shows that certain specimens are discarded in favour of higher ones. The path of evolution is littered with the debris of life's discarded experiments. All the evidence goes to show that we are merely a temporary phase of life's manifestation, liable, once that phase has been superseded, to be left behind, and to join the mastodon on the evolutionary scrap-heap.

We might add: Or to have our ashes scattered at the nearest crematorium. But Mr. Joad is talking about matter, not about man. He is perfectly correct as far as he deals with matter, but he is absolutely wrong when he is dealing with desires, potentialities, abilities, and memories. He tells us that "if life does continue and is to be rewarded in the

other world, then the next world will be an abode for the souls of suffering earwigs."

Again, Mr. Joad is unable to distinguish between mind and matter. Man comes into this world like most of the animals. He is the creature of his environment. But he unfolds certain characteristics—a mentality which enables him to mould, change, and alter his environment, and to create an environment that is peculiar to himself. He has inventive genius and imagination, which the animals have not, and is thereby able to create in his own environment a vehicle for the expression of his personality. It may possibly be that all animals survive. Certainly the experienced Spiritualist has obtained sufficient evidence to compel him to admit that the higher animals survive. It may be, as Mr. Joad says, that evolution does not postulate radical distinction between ourselves and other forms of life, but that is only because evolution has been dealing with life-forms rather than mental processes, and is unable to differentiate between the garment which is worn and the man who wears it.

Coming to the question of evidence for survival, Mr. Joad tells us that some human beings are incapable of distinguishing between what they wish to believe and what they believe because they have evidence for its truth. That is largely true, and it is true because religion for many centuries has taught men that it was more spiritual to believe than to doubt. The weakness of religion for centuries has been this fallacy, and Spiritualism is suffering from this false teaching to this day.

Mr. Joad is unfair, however, when he comes to psychic phenomena. He tells us that descriptions of the spirit world, and spirit messages in general, have driven him to the conclusion that "if ghosts have souls, they have no brains." That is a cheap platitude. The evidence for survival is the evidence of memory, personality, and the characteristics of the individual. To merely make fun

because the environment of the new life cannot be described in the language of the old, may be a form of cheap wit, but it is not argument.

And yet Mr. Joad believes in some sort of survival: he talks about the individual being a current of life temporarily separated by matter from the main stream. He may at death be reabsorbed, and his individuality merged and lost. But something of his knowledge, abilities and characteristics may survive in the life stream in which he is merged. Life in this view is eternal, but the individual is not.

Mr. Joad's difficulty seems to be that he cannot imagine life without bodies and mud. And yet he says:—

If we have lived to the last ounce of our energy and used ourselves to the extreme of our capacity, we shall not ask for more.

That is exactly where we fall out with Mr. Joad. If we have lived to our extreme capacity, our one desire will be to claim, with the poet, "the glory of going on." Continuous existence without consciousness or personality may be immortality in the sense of life, but it is certainly not human life in the terms of common sense.

WHEN ARE SOULS BORN?

Possibly, Mr. H. M. Nathan will answer the very reasonable questions of "Duns Scotius." I have no wish to "butt in," though I am anxious that our friend should know the teaching as given to the Western world through the Theosophic Society, and would suggest a study of the seven manuals of Theosophy. These could be borrowed from any Lodge in his neighbourhood.

To answer his questions fully would take up more space than you, Mr. Editor, could spare. If "Duns Scotius" will write to me, I shall be pleased to pass on to him such knowledge as I have gained through books and teachers.

JOHN MONGER.

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with a foreword by SIR OLIVER LODGE

The book describes the mother's loss of her boy, her husband, her mother and her sister. Alone in the world, she turned to Spiritualism, and was comforted. The *Psychic News* says: "It is a book well worth reading. The story is told convincingly and should do much to remove the sting of death among those who have not yet received irrefutable evidence of survival."

HAUNTED WOMAN

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6/- net ; 6/3 post free.

A Play and a long Preface about Christian Science.

ARTHUR FORD, in the *International Psychic Gazette* says: "I recommend this book to students of Psychic Science, both as exciting and at times hilariously funny, and also as a warning of the danger in failing to realise the relation between subconscious and conscious mental action." The *Two Worlds* says: "This book is really a constructive pen portrait of the woman and her mission, holding the scales evenly, not suppressing deserved criticism, nor yet withholding deserved credit. It is therefore a striking accomplishment which can do Christian Science no harm, and may yet help to dispel some of the confusion which was a characteristic of its leader." The *Sunday Referee* says: "The author is evidently an expert on his subject, and writes a long and brilliant preface in defence of his portrait of this much-discussed woman."

5, STAPLE INN, LONDON, W.C.1

TOPICS OF THE WEEK

Lady Caillard said to Communicate As announced elsewhere, Lady Caillard has passed away. In the *Sunday Chronicle*, which originally published the messages received from Sir Vincent Caillard, there appeared on Sunday last an article by Mr. Barbanell, which stated that on Friday last, two days after her death, Lady Caillard had communicated with a special circle, in accordance with her promise. In August, 1934, a statement was made that Lady Caillard's life-work would be completed when she published her book, and certainly she has spent most of her time in bed ever since. Her death was expected in August last, when Mr. Arthur Ford was brought from America ostensibly to conduct her funeral service. Lady Caillard had been suffering from a severe internal complaint for a long time, and her passing was only a matter of time.

Complications Ahead A great deal of newspaper controversy has raged around the matter. Lady Caillard was a wealthy woman, and it appears that since seances have been held at The Belfry—her place of residence—her son and daughter have been forbidden admission to the home. One of the results of this is that legal complications are likely to arise concerning the disposal of her property. Spiritualists have never been too well served in the law courts (as the Meurig Morris case clearly showed), but there have been a good many happenings in connection with Lady Caillard's Spiritualistic life which have been unwise, and it is quite probable that there will be a good deal of dirty linen washed which badly needs washing.

Spiritualism Exploited The case of Mr. J. H. Parsons, who was sentenced by the Brighton Magistrates to twelve months imprisonment for false pretences, and is elsewhere reported in this issue, has gained very great publicity in the Press. Every newspaper made a point of the fact that the parties had been connected with Spiritualism, though such connection ceased many years ago. We find ourselves wondering whether had Parsons been a Roman Catholic the papers would have emphasised the fact and made it a point for special attention. If a Spiritualist gets into the courts the Press seem to tumble over itself to emphasize his religious leanings. But we never find the religious beliefs of a man published in any other criminal cases. We think Spiritualists are entitled to protest against the bias which seems to characterise our national newspapers. Practically all the individuals who have been accused of murder, forgery, embezzlement, and so forth, have some religious faith, but we never find it mentioned, let alone emphasized by the Press, and we are wondering why this discrimination comes about.

The Price of Popularity We raise the matter, because as Spiritualism grows in popularity there is an increasing tendency for rogues and fools to exploit it. Spiritualism is attracting so much interest to-day that there

is an increasing number of impecunious but clever individuals who are clinging to its skirt-tails, because there is either kudos or popularity to be obtained. A Spiritualist is an individual who should come to conclusions on evidence, and "cock-and-bull" stories should not be believed whether they come from the platform or from private conversations. We think it is time the Press ceased this silly discrimination against one particular set of religious opinions.

Mr. J. J. Darby's Resignation Mr. J. J. Darby, who has been Secretary of the Scottish District Council of the S.N.U. for eight years, is resigning his position, and returning South, through the partial closing down of the firm with which he was employed. The Scottish District Council will thus lose a very able worker. During Mr. Darby's eight years' secretaryship the affiliated Churches in the Scottish District have increased from eleven to twenty-seven. For a long time Mr. Darby was bookstall manager in the Glasgow Association, and also its Vice-President for several years. Prior to living in Glasgow, he was one of the founders, and the first Secretary, of the Spiritualist Church at Luton. We understand he is going to London, and wish him every success.

Dr. Martineau's Interest The Rev. James Martineau, one of the leading spirits in the Unitarian Movement, was a very broad-minded man. In *The Inquirer* last week, the following interesting paragraph appeared:—

We have received a copy of another unpublished Martineau letter sent to the late David Henry Wilson, D.Litt., of Herne Hill, from 16, Gordon Square, London, W.C., dated April 10th, 1874:—

My Dear Sir,—I am much obliged by your kind proposal to admit me to the annual Soiree of the Association of Spiritualists. All movements of belief and thought characteristic of our time are interesting to me, and I should gladly have availed myself of so favourable an opportunity for studying a remarkable psychological phenomenon, had I not been obliged by uncertain health to withdraw from all public gatherings and evening engagements.

With sincere thanks, I remain, Dear Sir,
Yours very truly,
JAMES MARTINEAU.

WHAT SPIRITUALISM SAYS

At the first of four Spiritualist meetings instituted on January 10th by the South London United Spiritualist Association in Streatham, Mr. P. S. Mills Tanner issued a challenge to anybody to debate the question of Spiritualism at the third meeting next Thursday week.

Mrs. M. Edwards, secretary of the Deptford Spiritualist Church, said Spiritualism has a right to say to the mourner:

I can comfort you. I am a religion and a science, whereby you can prove that those of your dear ones who have departed the physical body not only survive, but their memory and love of you survive also. Through the operation of a natural law you and they can communicate with each other while you still dwell in different worlds."

Demonstrations were given by Mr. Clarence Edwards, President of the Deptford Church, and Mr. Andre Bernard. Mr. G. P. Swift also took part in the service,

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SUNDAYS, at 7 p.m., Public Worship.

SUNDAY, January 27th, 1935.
Speaker - - - Miss LIND AF HAGEBY
Clairvoyante - - - - - Mrs. HIRST

AT HEADQUARTERS:—Phone: Museum 0676.
Marylebone House, 42, Russell Square, W.C. 1.
Yearly Subscription:
Members, 10/- Associates, 1/6.

MEETINGS FOR CLAIRVOYANCE AND PSYCHOMETRY.

Monday, January 28th,
At 3-0, Psychometry, Mrs. Hirst.
At 7-30, Clairvoyance, Mr. Thomas Wyatt.
Wednesday, January 30th,
At 7-30, Psychometry, Mrs. Stella Hughes.
Thursday, January 31st,
At 3-30, Clairvoyance, Mr. Cockersell.
At 7-30, Clairvoyance, Mrs. Helen Spiers.
Friday, February 1st,
At 7-30, Clairvoyance, Miss Lily Thomas.

TRANCE LECTURES.

Tuesday, January 29th, at 8, Mrs. Grace Cooke.
Address by "White Eagle" followed by questions.
Subject: "The Kingdom of the Self."

GROUP SEANCES.

Monday, January 28th, at 7-45 Mrs. Helen Spiers
Tuesday, January 29th, at 3 Mrs. Stella Hughes
Thursday, January 31st, at 7-45 Mrs. Lily Thomas
Friday, February 1st, at 3 Mrs. F. Kingstone

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

LIBRARY.

Over 2,000 volumes. Open daily, 10 a.m. to 7 p.m.
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All communications to the Secretary—
FRANK HAWKEN.

LONDON SPIRITUALIST MISSION, 13, Pembroke Place, Bayswater, London, W. Solemnised for Marriages.

Sunday, January 27th,
At 11, Mrs. D. C. WILLIAMS.
Trance Address.
At 6-30, Mr. H. ERNEST HUNT.

Wednesday, January 30th, at 7-30,
Mr. George Daisley.

Clairvoyance. Silver Collection.

SPIRITUALIST COMMUNITY

Services: SUNDAY MORNING and EVENING at
GROTRIAN HALL, WIGMORE STREET.
(Nearest Station: Marble Arch or Bond Street.)

Sunday, January 27th,
At 11, Mr. ERNEST HUNT.
Clairvoyance by Mrs. Evelyn Thomas.
At 6-30, Mr. SHAW DESMOND.
Clairvoyant: Mrs. Helen Spiers.

Sunday, February 3rd,
At 11, Mr. R. DIMSDALE STOCKER.
Clairvoyance by Mr. Thomas Wyatt.
At 6-30, Mr. J. B. M'INDOE.
Clairvoyance by Mr. K. E. Cockersell.
A Spiritual Healing Service is included.

Silver Collection.

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THE SPIRIT BRIDE

Continuing the true Biographical Chapters

By ALLEN CLARKE

MY curiosity now being aroused by the strange events I have narrated, I began to investigate and explore the world of Spiritualism and its activities. So far I was neither Spiritualist nor anti-Spiritualist. I was just an observer with an open mind.

In the opening chapter of this autobiographical story, I remarked that if there was any virtue in veracity, then this account of my personal experiences along with my wife was not without some importance as a contribution to psychic literature. I may now add that it has another value, in that it is not the work of a partisan or advocate of Spiritualism, but of a very sceptical outsider, yet, at the same time, one who above all things sought only the truth, or the true solution of the psychic experiences that happened to his wife and himself.

My interest awakened, as I have said, by experiences unsought, unexpected, I went to Spiritualist meetings, and, so as to hear both sides, to anti-Spiritualist lectures. I went alone, as my wife did not wish to investigate.

The first Spiritualist meeting, at a little Spiritualist Church, was somewhat of a disappointment. The "medium," claiming to be the mouthpiece of a great and famous man, deceased over a hundred years before—Thomas Paine, if you wish to know who it was,—spoke horrible grammar and uttered some sentiments which were certainly not those of his "inspirer" (who, denounced as "atheist" and "rebel" in his day, was an honest truth-seeker and lover of humanity).

Now, bad grammar is no crime, and a man may get to heaven without any knowledge of syntax, but in an educated world, one does expect to hear correct English from public speakers on public platforms, and one could not believe that such a scholar and excellent writer as Thomas Paine had forgotten all his grammar when he entered the next world.

Then I went to a great Anti-Spiritualist lecture, given by a minister of the Gospel, who was making a speciality of exposing Spiritualism. His grammar was certainly all right, for he had been to college, but his arguments were poor, his logic ludicrous. Had I been a Spiritualist, the lecture would in no wise have shaken my faith.

During the next year or two I find nothing of any note in my diary about any further psychic experiences. My wife was busy with her babies—for we now had two little children, a girl and a boy.

I had said to my Spirit Bride, on our honeymoon, that if ever we had a baby son we would name him Frank, in memory of her brother, who was drowned at sea, and this we did, while his sister, Vinnie, as I have already mentioned, was named after the Spirit Bride herself, and in this connection, it is curious that both the children should have tragic fates, like those after whom they were called—sad events we did not foresee in those sweet

years when we were happily rearing our youngsters.

Sometimes, though but rarely, when visiting the homes of friends, and Spiritualism happened to be spoken of, table-rapping was tried, with more or less satisfactory results, but my diary records nothing remarkable about these experiments.

The Shekel Seeker

We became acquainted with two or three "mediums," especially one, a man of about forty, who lived near us, and who aspired to become a prominent figure on the Spiritualist platform. He reckoned to become "possessed" with certain spirits—mostly relatives or friends of the sitters. I was doubtful of his genuineness from the first. He was chiefly thinking of making money out of Spiritualism. That's justifiable to a certain extent. Exponents of Spiritualism must live, and the labourer, in any field, is worthy of his hire. But when the pay is the main object, one mistrusts the prophet. To give this man his due, however, there were two or three cases of his "impersonations" that were correct, one being of a man (of whom he knew nothing) who was shot in a brawl in an American city.

This medium must have had something of the real gift, but in his keenness after the shekels, he was debasing it to fraud sometimes.

Eventually he removed to Manchester district, and got into the Spiritualist Movement there, but, after a time, finding that Spiritualism wasn't as rich for exploiting as he had supposed, he wrote to me that it was all humbug, that he had decided to go about giving lectures to expose it, and asked me could I give him any assistance in publicity?

I don't think he would be pleased with my reply. I wrote to him briefly but comprehensively what I thought of a man who would turn like that in the hope of making more money, and I never heard from him afterwards.

Probably he is in the next world now, and I wonder how he is going on there.

Life, as well as being, "a mingled yarn of good and ill," is a multitudinous mixture of all sorts, physical and mental, business and recreation, work and play, struggles and sorrows, changes and calamities, prosperous times, and poverty-pinching days, meetings and partings, friends and foes, misfortunes and strokes of good luck, hopes and despairs, toils and dreams, and, above all, for most of us, the getting of our daily bread, which plays havoc with our plans and aspirations and visions, and my wife and I had our share of ups and downs, which we cheerfully made the best of, and did not mind much so long as we were together, and could keep our little nest safe, though it was in grim peril sometimes. But somehow, I always had a faith that if we did our best, keeping straight and clean, envying not those in riches and luxury,

helping the poor and distressed when we could, and doing our bit to promote good neighbourliness and justice for all, we should come out all right.

The Dying Man's Promise

I was interested in labour and social problems, in all agitations and movements that I thought were for the betterment and uplift of humanity, materially and spiritually, and thus I always had the habit of sympathising with and associating myself with "unpopular" causes, which were sometimes "forlorn hopes." It was my nature (I am merely stating a fact, for which I claim no credit and for which I was indifferent to blame) to challenge and question the established order of things, industrially, socially, theologically, and in other things, because, judged by its results, it wasn't satisfactory. I was a rebel against dogmatism and tyranny in any form. Any man with a temperament of that sort will find life exciting, but he'll never become a millionaire (and, luckily for him, he doesn't seek to). But he gets plenty of adventure and fun—and lessons.

I was running a paper at this time, and our office was in Manchester, where I made the acquaintance of a man in his prime—a pitiful prime, for he was dying of consumption,—a gentle, studious well-educated man, with a serene face and tender blue eyes, named Washington, who, under the pen-name of "Elihu" (see Book of Job), was writing clever Labour and Socialist pamphlets about "Milk and Postage Stamps," and other matters. We liked each other greatly, and spoke our souls. He and I sometimes talked of that "next world" he was rapidly approaching, for the doctors had given him up, and his days were numbered. He had but a few months to live. But he didn't fear death. He was rather looking forward to it as a possible new adventure, for, like myself at this time, he was agnostic, and didn't know whether the grave ended all or not.

A Pact

One day, when we were conversing of the wonder of life and the mystery of death, he said: "Well, I for one shall soon be solving the riddle, or have undergone annihilation. But, somehow, I can't accept that—an utter wiping-out. It may be that we pass on to other spheres."

He paused, smiled, and went on. "Look here, when I get into the next world, if there be one, and if it's possible to let you know, I will."

"Oh, don't talk of that," said I. "Plenty of time."

"No, no," he said, shaking his head, still smiling, "I shan't be here long now."

I had to give my paper up, as owing to a big strike and bad trade, it wasn't flourishing, and I transferred my articles to another paper (*The Factory Times*), and not now being tied to any particular place of abode, and deciding that the seaside would be healthier for my children, not to mention myself and wife (there were other reasons, too, but they don't matter here) than a smoky manufacturing town, we went in the glory of the springtime to live at Blackpool, and, when we had been there a few months, I got news that my friend Washington had "passed on."

(To be continued next week.)

MRS. GARRETT'S BOOK

An Outline of Oriental Philosophy

TEACHINGS given through the noted trance medium, Mrs. Eileen Garrett, form the subject-matter of a new book, entitled *Man's Becoming*,* which has just been published.

Mrs. Garrett will be remembered as the medium who so successfully submitted herself and her controls to psycho-analysis, and enabled Dr. Hereward Carrington to report that a case had been made out for the independence of the several personalities.

Direct Voice, too

In this book are printed messages recorded by the dictaphone at trance sittings, the object of which was not to provide evidence of survival, but to transmit the advanced views of an oriental scholar. Some of the later messages were received by direct voice.

In a foreword, Miss Helen Sheppard Plimpton, who was the recorder, says that her father, who passed over in 1903, was a profound student of Oriental philosophy.

In 1931, having by chance learned that one of the best-known trance mediums in England, Mrs. Garrett, was visiting the United States, I was possessed by a compelling impulse to sit with her, and accordingly arrangements were made for a private sitting. At this and each succeeding sitting, Mrs. Garrett went into a deep trance, and the messages were received while she was in the trance state.

The first sitting was entirely evidential, relating to the maternal side of my family. The second sitting was of an even more personal and intimate nature, pertaining to the paternal side of the family, my father finally speaking and resuming his teaching at about the point reached before his passing over.

Author's Identity Clear

His identity was clearly and completely recognised not only through his own unique and individual use of words and expressions, but also through the recital of facts pertaining to his life. The establishment of such a complete recognition is a fact that transcends reason and partakes of the essence of a mystical experience; so his words, "Come again and we will talk of the philosophy of Kings," inspired a long series of sittings over a period of two and one half years.

I had been planning to go to the East to seek the knowledge and the co-ordination that eventually came in this series of sittings. Realising their profound interest and importance as a record for myself, I secured a dictaphone, and all the conversations after the fifth sitting were recorded on this machine, and a check was made by having a stenographer present as well.

It was never intended that these records should be published, but in the course of time their interest became apparent, and permission was sought to present them to a wider audience. Miss Plimpton continues:—

This was granted with the provision that all intimate personal references should be eliminated and certain subjects would be re-given in a less cryptic manner; also that the introduction would be given by a Burmese who was a friend of my father at this time, and who had spoken with me during the first year of sittings; and that the "Messenger"—the Persian referred to by my father—who had also "sung" for me the beautiful allegorical songs contained herein—would write the closing words in the light of his Zoroastrian understanding. It must be noted that at no time during the sittings was Mrs. Garrett told the nature of them, and never has she at any time heard any word of the conversations.

The result is a quite comprehensive outline of Eastern philosophy, none the less valuable for its antiquity. There is simplicity in the language and illustrations employed, and the treatment is one which should command the sympathetic interest and respect of every thoughtful Western mind. Of interest, too, are the different styles of expression evidenced



MRS. EILEEN GARRETT

by the recorder's father, the Burmese, and the Arabian control.

The whole is a remarkable document which will be highly valued by those who have made a study of the ways of the East, in respect of both religion and philosophy, and forming a further tribute to the amazing versatility of Mrs. Garrett—the trance medium, who has often expressed a doubt as to whether survival has really been proved!

SHEFFIELD SOCIETY'S ACTIVITIES

A new session, which includes lectures by many distinguished speakers, has been opened by the Sheffield Society for Psychical Research.

Mr. O. J. Wendlandt, who has retired from his post as secretary, has been succeeded by Mr. C. P. MacCarthy, the "medium" concerned in the recent production of fake spirit photographs under alleged fraud-proof conditions.

Mr. Wendlandt said that his resignation was due to ill-health, but when in former years he had contemplated retiring, he had been urged by the spirit of W. T. Stead to continue his activities.

MISS JACQUELINE'S WORK

Excellent work was accomplished by Miss Jacqueline when she visited Glasgow Spiritualist Association on Sunday, January 13th. She attracted large audiences both on Sunday and during the week. She subsequently moved to Edinburgh Psychic College, where she is doing good work.

COLLEGE FOR MEDIUMS

As a worker in the Movement, the article in *The Two Worlds* was of peculiar interest to me. Mr. Pemberton is to be congratulated upon the excellence of such an idea, which, however, is not entirely original. The founding of a college for potential mediums is, as all Spiritualists must realise, an essential factor to those who have the future of the Movement at heart.

It may seem strange, but I know a medium, very earnest, who was keen and anxious to establish a body of young men interested in Spiritualism. He intended to foster the spirit of militant propaganda whereby members would take upon themselves the responsibility of spreading the truths of survival. After much canvassing, one answer was received, and that from a man far advanced in physical years.

The success of the proposed college depends in the main upon the young people within our ranks, but if youth is to be served, funds to enable the project to be carried through must be forthcoming. The sum of £50,000 is needed, and whilst I look forward to the day when we as a Movement will be able to provide ideal surroundings for potential mediums, healers, and speakers, I doubt whether Mr. Pemberton would obtain 50,000 shillings or pence.

It is for those within our ranks who have an abundance of this world's goods to see that the work of the spirit goes forward as he suggests. *As ye have received, so shall ye give.*

THOMAS WYATT.

WHITLEY BAY INTEREST

Like a great many other newspapers, the *Whitley Chronicle* publishes a Church column, in which descriptions are given of services at local Churches.

On January 11th the column was devoted to the National Spiritualist Church, Whitley Bay, where a service conducted by Mrs. Godfrey was reported. Though there are several Spiritualist Societies doing good work in the district, this Church, which has been established for 20 years in Whitley Bay, is very active.

The House of Red Cloud

Mrs.

ESTELLE ROBERTS

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

Sunday, January 27th, at 7.

Trance Address by RED CLOUD.

Sunday, February 3rd,

Mr. J. HAROLD CARPENTER.

Estelle Roberts gives Clairvoyance at all these meetings. Silver Collection.

Activities at the Wimbledon Centre

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

Monday, January 28th, at 7-30,

†Trance Address by "Red Cloud."

Tuesday, January 29th, at 7-30,

†Clairvoyance by Mrs. Estelle Roberts.

Wednesday, January 30th, at 3,

Lantern Lecture by Mr. J. A. D. Parker. on "The Wonders of Egypt."

†Members, 1s. Associates, 1s. 6d.; Members' Guests, 2s.

New Members can enrol on the day of meeting.

**Man's Becoming*. Rider, 10s. 6d. Post free from *The Two Worlds* Bookshop, Manchester 4, 11s.

VETERAN SPIRITUALIST PASSES

Transition of Mr. Wm. Lamb

SPIRITUALISTS in the North of England will learn with regret that Mr. William Lamb, a pioneer of Spiritualism in Manchester, has passed to the larger life.

The transition took place on Sunday last (January 20th), following a long illness, during which he has been residing with his son at 2, Henderson Grove, Moss Side, Manchester.

By a coincidence, at almost the same time Mr. William Lamb, junr., was taking up service for the Movement in an official capacity—as Vice-President of South Manchester Spiritualist Church. It was also the anniversary of the transition of the mother of Mr. Lamb, senr.



Mr. & Mrs. W. LAMB

The South Manchester Church, and numerous others in the district, was a direct outgrowth of the early labours of Mr. William Lamb. To his meetings at the Junction, South Manchester, most of the local Spiritualistic activities can be traced. His own personal investigation dates back to 1884.

Several years of faithful work with the Manchester Society of Spiritualists (then meeting at Tipping Street) brought him into close association with some of Spiritualism's ablest exponents.

Early in his career, Mr. Lamb did remarkable work in the conduct of circles for psychic development, and he produced many fine mediums. He also conducted healing services, which were highly successful. His wife also possessed psychic powers and assisted him in his work. Mr. and Mrs. Lamb celebrated their golden wedding in 1926. A year later she passed away.

Mr. Lamb was born at Salford on March 2nd, 1854. He had been in failing health for some time, and it is a number of years since he was active in the Movement, but his passing robs the cause of at least the physical presence of a true pioneer.

The remains were interred at Southern Cemetery, Manchester, on Wednesday, Mr. E. W. Oaten officiating.

MRS. HELEN WELLS

By Frank Speaight

TO me, Mrs. Helen Wells, of the Spiritual and Ethical Society of New York City, is the most spiritual, satisfying, inspirational instrument I know.

This gifted medium does not go into trance, but sees and hears her great spirit guides while possessed of her full consciousness; and her books—clairaudiently received—are so proof-positive of the great and sometimes imperial intellects behind them, that to me they are the very classical works of spiritual teaching.

Forty Publications

Some forty of her works I have read many times, and each time I peruse them I generally read them aloud. The phrasing is so mentally satisfying, I mark certain passages till, on the third or fourth time of reading, I have practically marked almost every phrase.

Each morning, excepting Sunday, exactly at 10-55, the instrument—Mrs. Helen Wells—makes herself comfortable in an armchair. At eleven some spirit mind communicates for one hour. As the medium dictates, her secretary, Mrs. Aurelia Zadory, types directly on to her machine. Each day a different spirit dictates for exactly one hour—that is to say, one spirit takes the hour on Monday, but does not dictate till the following Monday, and so with each week, each spirit returning for the appointed hour on their fixed day.

And so this goes on week by week, month by month, year by year.

Messages Given with Ease

To sit and hear the ease with which the instrument is used is a revelation. No twitching or irritating noises—just a calm face with eyes closed; and the words and phrasing coming so easily. Now and then the medium saying, "What is that? I did not catch that word," or a merry, conscious laugh as some witty phrase is spoken.

Mrs. Wells has been good enough to suggest that I take charge of her books published in U.S.A., and seek a publisher for England, and I can promise the English public an intellectual, spiritual, and soul-satisfying treat.

HOME CIRCLE FACTS

At the London District Council Discussion Group, on Monday, January 14th, Mrs. M. Bell, representative of "The Link," gave an excellent discourse upon Home Circles.

Mrs. Bell, who is a very capable speaker, kept her audience very interested as she related the work and efforts of "The Link" to give help and advice upon the conduct of Home Circles.

Mrs. Bell said she had visited many Home Circles, and had not found any danger, but she agreed there were many people not physically suitable to sit in Circles.

Apparently, a very good work is being done by "The Link," and they should be very useful in assisting new sitters to form Home Circles conducted upon right lines. Many questions and an animated discussion ensued.

A NEW BOOKLET

Mr. John H. Sharp, of 15, Wordsworth Road, Small Heath, Birmingham, has sent a small booklet, priced at 1s. It contains two of the trance addresses given through his mediumship in London. There is a good deal of spiritual thought embodied in them, and the booklet, though small, is well printed. Supplies can be had from the author.

Every Spiritualist and every Enquirer should read

A GUIDE TO MEDIUMSHIP

By E. W. & M. H. WALLIS.

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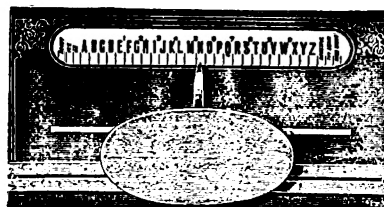
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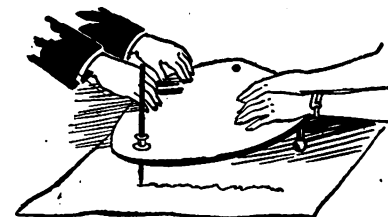
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MORE accommodation is urgently needed to meet our increased activity and ever-increasing number of inquiries into the hidden mysteries of Psychic Science. ANOTHER THOUSAND GUINEAS is urgently required to enable the Trustees to secure suitable and permanent premises and enlarge the scope of the Memorial. Donations, large or small, will be gladly received and acknowledged by **ERNEST W. OATEN, Chairman.**
JOHN JACKSON, Secretary.

Healing Services, MONDAYS, at 7-45. WEDNESDAYS, at 3.
 Silver Collection.

LECTURES.

GROUP SEANCES (Limited to 10 Sitters).

TUESDAY, January 29th, at 3 and 7-30, Mrs. O'Keef (Liverpool).

THURSDAY, January 31st, at 7-30, Miss Peterson.

TUESDAY, February 5th, at 7-30, Mr. Roy Morgan.

FRIDAY, January 25th, at 7-45. Mr. James Leigh. "The Pursuit of Happiness."

FRIDAY, February 1st, at 7-45, Usual Lecture.

Members, Associates and Friends cordially invited. Silver collection.

Private Sittings by arrangement. Particulars of Membership and Monthly List of Activities supplied free on receipt of postcard.

Church and Society Announcements

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

Sunday, January 27th, at 6-30 p.m.

Mrs. A. LOMAS, Lecturer and Clairvoyante.

SATURDAY, JANUARY 26, at 7-30, VARIETY CONCERT. TICKETS, 1/- EACH

Obtainable at the door. Proceeds in aid of Church Funds. Please come or buy a ticket. Doors open at 7 p.m.

SUNDAY, January 27th, at 11 and 3, Open Circle. At 6-30, see above.

MONDAY, January 28th, at 8, Mrs. A. Lomas.

TUESDAY, January 29th, Members' Developing Class.

Leader: Mrs. Burnett.

EVERY THURSDAY, at 8, Members' Developing Class.

Leader: Mrs. M. Anderton.

SUNDAY, February 3rd, Mrs. R. BENNION.

THE JEWISH SOCIETY FOR PSYCHICAL RESEARCH

(Founded to Spread the Truth of Survival)

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

SUNDAY, January 27th, at 7-30, Mr. ERNEST HAMILTON will speak on "Survival and its Relation to Conduct," followed by a discussion.

WEDNESDAY, January 30th, at 8, Demonstration of Psychometry by Miss J. Kay.

GOLDERS GREEN SPIRITUALIST SOCIETY.

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

SUNDAY, January 27th, at 6-30, Mr. R. DIMSDALE STOCKER, Address. Mrs. E. Clements, Clairvoyance.

TUESDAY, January 29th, at 3-15, Miss Lily Thomas, Psychometry. At 8, Mrs. F. Kingstone, Clairvoyance.

THURSDAY, January 31st, at 8, Mrs. Spackman, Clairvoyance.

FRIDAY, February 1st, Healing Free. Apply Church Officers.

SUNDAY, February 3rd, at 6-30, Mr. W. H. EVANS, Address. Mrs. Helen Spiers, Clairvoyance.

LONDON CHRISTIAN SPIRITUALIST BROTHERHOOD

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'Phone: Chancery 7678.

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

SUNDAY, at 7, Service. Address and Clairvoyance by Miss CLAUDIA GUILLOT.

MONDAY, at 7-30, Group Sitting (Non-members, 1s. 6d.), Mr. Andre Bernard.

WEDNESDAY, at 7-30, Service. Address and Clairvoyance, Mrs. V. Palmer.

THURSDAY, from 3 till 6, Free Healing.

Mr. Keith attends daily from 2 till 6.

SUNDAY, February 3rd, Mrs. GRACE NEWTON.

Circles, TUESDAYS at 7, FRIDAYS at 3.

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MONDAY, January 28th, at 3 and 7, Mrs. E. Brown.

MONDAY, February 4th, at 3 and 7, Mrs. Redfern.

EVERY TUESDAY, at 7, Mrs. Woodgate.

THURSDAYS, at 3 and 7, Mrs. Mott.

SATURDAYS, at 7, Mrs. Woodgate. Hours 1-7. Closed Sundays.

TUESDAY, January 29th, at 3, Miss George.

TUESDAY, February 5th, at 3, Mrs. Sargent.

WEDNESDAYS, at 12-30, Healing. At 3 and 7, Mrs. Betts.

FRIDAYS, at 3 and 7, Miss Hearn.

ETHEL A. KNOTT.

NORTHERN

Moston Spiritualist Church and
 Lyceum,
 Church Lane, Moston.

Sunday, January 27th, at 10-30, Lyceum.

At 3 and 6-30, Mr. BACON.

Monday, at 8, Open Circle.

Wednesday, at 2-45, Psychometry.

At 8, Mrs. Renshaw.

Sunday, February 3rd,

Mrs. WILBY.

Moss Side National Spiritualist
 Church,

Above 64a, Gt. Western Street.

Sunday, January 27th, at 2-45, Lyceum.

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

Tuesday, at 8-15, Open Circle.

Thursday, at 8-15,

Mrs. A. A. Ball, D.N.U.

Saturday, at 8-15, Open Circle.

Sunday, February 3rd,

Mr. J. BELL, D.N.U.

Manchester Society of Spiritualists,
 38, Maskell Street.

Saturday, January 26th, at 3,

GENERAL MEETING.

Sunday, January 27th, at 10-30, Lyceum.

At 3 and 6-30, Mr. C. TIMMS.

Monday, at 8, Mrs. Crompton.

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

Wednesday, at 8, Mrs. M. A. Turner.

Thursday, at 8, Members' Class.

Friday, at 8, Healing Service.

Sunday, February 3rd,

Mr. J. TAYLOR.

Collyhurst National Spiritualist
 Church,
 Collyhurst Street, Manchester.

Sunday, January 27th, at 1-45, Lyceum.

At 3-15, 6-30, and 8,

Mrs. GARDNER.

Monday, at 3 and 8, Mrs. Greenall.

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

Wednesday, at 8, Service.

Thursday, at 8, Private Circle.

Friday, at 8, Healing Circle.

Salford Central Spiritualist Church,
 St. Philip's Place, Chapel Street.

Sunday, January 27th, at 2, Lyceum.

At 3-15, Open Circle.

At 6-30 and 8, Mrs. GERSHON.

Monday, at 8, Mrs. Wild.

Tuesday, at 8, Circle.

Wednesday, at 8, Mrs. Smethurst.

Thursday, Members.

Saturday, at 7-30, Social.

Sunday, February 3rd,

Mrs. SHERRAN.

CLAPHAM SPIRITUALIST CHURCH.

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

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

SUNDAY, January 27th, at 11, **Open Circle**. At 3, **Lyceum**. At 7, Mrs. CAUFIELD, Address. Clairvoyance.**SPECIAL NOTICE TO MEMBERS.**—Following the Evening Service, at 8-30 prompt, the **Annual Members' Meeting** will take place. Kindly make a special effort to attend.MONDAY, at 3, **Psychometry**. At 8, **Healing Instruction Class**. At 8-30, **Healing Treatment, Free**.FRIDAY, at 8, **Service**. Address and Clairvoyance.**FULHAM NATIONAL SPIRITUALIST CHURCH.**

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

FRIDAY, January 25th, at 8, **Members' Circle**. Clairvoyance by Mrs. Beresford.SUNDAY, January 27th, at 11-30, **Open Circle**. At 3, **Lyceum Session**. At 7, **Service**. Address by Dr. W. J. VANSTONE. Clairvoyance by Mrs. Atmore.TUESDAY, at 8, **Open Circle**.

WEDNESDAY, January 30th, at 8, A.G.M. Will all members please attend.

THURSDAY, at 8, Mrs. Edith Clements, Address and Clairvoyance.

SUNDAY, February 3rd, at 11-30, **Open Circle**. At 3, **Lyceum Session**. At 7, Rev. G. NASH, Address and Clairvoyance.**Longsight National Spiritualist Society,**

Shepley Street, Longsight.

Sunday, January 27th, at 2-30, **Lyceum**.

At 6-30 and 8, Mrs. BOWKER.

Monday, at 8, **Open Circle for Healing**

Mrs. Wright.

Tuesday, at 8, Mr. J. A. Booth.

Thursday, at 8, **Usual Service**.

Saturday, February 2nd,

At 8, **Transfiguration Service**,

Mrs. E. F. Bullock. Tickets, 1s. each.

Sunday, February 3rd,

Mrs. M. BRIGGS, A.N.S.C.

Blackpool National Spiritualist Church and Lyceum.

Albert Road.

Sunday Services—

Lyceum at 9-30. **Public Circle**, at 11.

Services at 3, 6-30, and 8.

Sunday, January 27th, **Service**.Sunday, February 3rd, **Service**.**Stockport Progressive National Spiritualist Church.**

Over 37, Mottram Street.

Saturday, January 26th, at 8, Mrs. Bull.

Sunday, January 27th, at 3, 6-30, and 8,

Speaker: Miss INGRAM.

Clairvoyant: Mrs. Buffey.

Monday, January 28th, at 3 and 8,

Miss Goodwin.

Tuesday, January 29th, at 8,

Open Healing and Developing Circle.

Wednesday, January 30th, at 8,

Mrs. Halley.

Liverpool Spiritualists' National Church.

14, Daulby Street.

Sunday, January 27th, at 3 and 6-30,

Lyceum.

Monday, at 8, **Study Group**.Tuesday, at 7-30, **Healing Brotherhood**.Wednesday, at 3 and 8, **Clairvoyance**.Every Sunday, at 8-15, **Clairvoyance**.Sunday, February 3rd, at 3, **Open Circle**.

At 6-30, Miss M. CAIN.

Lyceum every Sunday at 10-30.

Group and Private Seances arranged on application.

LONDON**Bounds Green Christian Spiritualist Church,**

Canning Hall, Canning Crescent,

High Road, Wood Green.

Sunday, January 27th, at 7,

Miss ROSE WARD.

Sunday, February 3rd,

Miss JOAN PROUD.

Chiswick Christian Spiritualist Church

Harvard Towers, 56, Harvard Road

(off Wellesley Road, in rear of

Gunnersbury Station).

Sunday, January 27th, at 11, **Lyceum**.

At 7, Mrs. GOLDSWORTHY.

Monday, at 2-30, Mrs. Hammerton.

Thursday, at 7-45,

Mr. Dearnley Sergeant.

Battersea Christian Spiritualist Church.

Sunday, at 6-30, at

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

Sunday, January 27th,

Mrs. HINES.

Sunday, February 3rd,

Mr. G. SWIFT.

At 56a, Lavender Hill (Headquarters),

Sunday, at 11, **Service and Circle**.

Monday, at 2-30, Mrs. Lane.

At 7-30, **Healing**.

Friday, at 8, Rev. G. Nash.

Saturday, at 7-30, Mrs. Althea Mansell.

Bowes Park and Palmer's Green Spiritualist Church.

Shaftesbury Hall, Bowes Park.

Sunday, January 27th, at 11,

Mr. WALTER SPEER.

At 7, Mr. ERNEST MORRIS.

Wednesday, January 30th, at 8,

Mr. Norman Ferguson, Psychometry

Sunday, February 3rd,

At 11, Mrs. COLQUHOUN.

At 7, Mr. J. BUCHAN FORD, M.A.

Brixton Spiritual Brotherhood Church

Stockwell Park Road, Brixton.

Sunday, January 27th, at 11-15, **Service**.At 3, **Lyceum**.

At 7, Mrs. JARMAN.

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

(Gentlemen invited).

Wednesday, 7 to 9, **Public Healing**.Thursday, at 8-15, **Open Circle**.**Croydon National Spiritualist Church**

Bedford Park, near West Croydon

Railway Station.

Sunday, January 27th, at 6-30,

Rev. E. J. B. WHITFIELD.

Address and Clairvoyance.

Wednesday, at 7-45,

Mrs. H. Henderson.

Thursday, at 3, **Ladies' Meeting**.

Sunday, February 3rd,

Mrs. WESLEY ADAMS.

Lyceum every Sunday at 3.

Battersea Spiritualist Church

(Affiliated Spiritualist National Union),

Bennerley Hall, Bennerley Road,

Northcote Road, Battersea, S.W. 11.

Sunday, January 27th, at 11 and 6-30,

Mr. E. SPENCER.

Address and Clairvoyance.

Lyceum, 3-15.

Mondays, at 2-30, **Medicine Man's****Healing Band** attends to give treat-

ment and advice.

At 8, **Church Healing** by "Wing**Group.** Diagnosis every first and

third week.

Wednesday, January 30th, at 3,

Miss L. Thomas. Psychometry.

Thursday, January 31st,

Mr. B. Camper, Clairvoyance.

Tuesday, January 29th, at 8,

Annual General Meeting and Election**of Officers.**

Sunday, February 3rd, at 11,

Miss J. PROUD.

At 6-30, Mrs. S. D. KENT.

Cricklewood Christian Spiritualist Society,

Ashford Hall, 41, Ashford Road,

Cricklewood, N.W. 2.

Sunday, January 27th, at 6-30,

Mr. F. HIGGS.

Address and Clairvoyance.

Wednesday, at 3, **Circle**.

At 8, Mrs. A. E. Thomas.

Central London Spiritualist Church,

33, Hatton Graden, E.C. 1.

Friday, January 25th, Mrs. Beth Barnes.

Sunday, January 27th,

Mr. S. F. BARKER, M.Sc.

Friday, February 1st, Mr. S. F. Barker,

M.Sc.

Sunday, February 3rd,

Mrs. DOLORES SMITH.

Christ's Church of the Spirit,

309, Upper Richmond Road, Putney.

S.W. 15. (Buses 30E and 37 pass door.)

Sunday, January 27th, at 7,

Mr. S. FORBES,

Address and Clairvoyance.

Thursday, at 3, **Psychometry**,

Mrs. G. Ray Richmond.

At 8, **Address and Clairvoyance**,

Mr. C. W. Cooper.

Friday, at 7-30, **Spiritual Healing**.

Sunday, February 3rd,

Mrs. G. RAY RICHMOND.

For Seats, Developing Circles, apply

Hon. Secretary. Monday, at 7-30,

Healers. Tuesday, at 3, **Ladies only**.At 7-30, **General Developing and Class**.**Clapham Christian Spiritualist Centre,**

New Morris Hall, 79, Bedford Road,

Clapham, S.W.

(Near Acre Lane, Clapham N. Under-

ground Station.)

Sunday, January 27th, at 7,

Mrs. J. E. SCOTT.

Address and Clairvoyance.

Tuesday, at 3, **Psychometry**.At 8, **Healing Circle**.

Thursday, at 8, Miss Herbert.

Psychometry.

Sunday, February 3rd,

Mr. INGLEDEW.

President and Medium:

Mrs. DONALDSON.

Ealing Spiritualist Church,

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

Sunday, January 27th,

At 11-15, Mr. REDGRAVE.

At 6-30, Mrs. A. NUTLAND.

Wednesday, at 8, Mr. D. Bedbrook.

Saturday, at 8, **Whist Drive**.

Sunday, February 3rd,

Mrs. F. KINGSTONE.

Forest Gate Christian Spiritualist Church

(Earlham Hall, Earlham Grove,

Forest Gate, E. 7.

Sunday, January 27th, at 6-30,

Mr. A. E. NEWBY.

At 8, A **Public Circle**.

Sunday, February 3rd,

Mrs. EDITH E. BALMER.

Sunday, February 10th,

Mr. E. A. BLOYE.

Wednesday, at 3, **Ladies Meeting**.**Forest Hill Christian Spiritualist Church,**

Beadnell Road, off Stanstead Road.

Sunday, Jan. 27th, at 11-15, **Open Circle**.At 3, **Lyceum**.

At 7, Madame DE BEAUREPAIRE.

Monday, at 8, **Discussion Group**.

Tuesday, at 3, Mrs. Redfern.

At 7-30, **Healing Service**.Thursday, at 8, **Public Circle**.Friday, at 8, **Members' Developing****Circle**.

Sunday, February 3rd,

Mr. E. PEARSON.

Harrow Spiritualist Society,

Conservative Hall, Lowlands Road.

Leave Station by Platform No. 1, one

minute's walk.

Sunday, January 27th, at 6-30,

Mrs. KINGSTONE.

Address and Clairvoyance.

Wednesday, at 8, Mrs. Tina Tims,

Clairvoyance.

Hackney Progressive Lyceum Church.

4, Sanford Terrace, Brooke Road.

Stoke Newington, N. 16.

Buses—67, 69, 73, 76, 106, 149.

Trams—43, 47, 49, 75, 83.

Sunday, January 27th, at 3, **Lyceum**.

At 7, Mrs. METCALF.

Monday, at 3 and 7-45, **Clairvoyance**.Tuesday, at 7-45, **Open Circle**.

Sunday, February 3rd,

Miss LANGFORD.

Hackney Spiritualist Church,

2, Sutton Place, Urswick Rd., Hackney.

(Founded 1896.)

(Entrance Back of House.)

Sunday, January 27th, at 7,

Mr. and Mrs. BROWN.

Monday, at 8, **Psychometry**.Tuesday, at 8, **Healing**, Mr. Cumings.Thursday, at 8, **Annual General Meeting****and Election of Officers.**Friday, at 8, **Healing**, Mr. Rean.

Sunday, February 3rd,

Mrs. E. COOK.

Ilford Psychical Research Society,

Clements Road, Ilford.

Sunday, January 27th, at 7,

Mr. HORACE LEAF.

Address and Clairvoyance.

Wednesday, January 30th, at 8,

Mr. W. G. Osborne.

Address and Clairvoyance.

Thursday, Jan. 31st, at 3, **Ladies' Meeting**

Mrs. Kevan.

Address and Clairvoyance.

Sunday, February 3rd, at 7,

Mr. EDMUND SPENCER.

Address and Clairvoyance.

Hounslow Spiritualist Mission,

Corner of Douglas Road, Hanworth Rd.

(opp. Congregational Church).

Sunday, January 27th, at 6-45,

Mr. WHITE and Mrs. TREADGOLD.

Monday, at 7-30, Mrs. Randall.

Tuesday, at 8, **Healing Circle**.

Wednesday, at 3, Mrs. Kent.

At 8, Rev. H. THOMPSON.

Lyceum at 3 every Sunday.

Independent Spiritualist Church,
113, High Street, Clapham, S.W. 4.
(Corner Carpenter's Place.)
Sunday, January 27th, at 3, Lyceum.
At 8, Mrs. DOLORES SMITH.
Address and Clairvoyance.
Tuesday, at 3, Psychometry.
At 8, Healing Centre.
Wednesday, at 8,
Special Psychometry Meeting
(Silver Collection)
Thursday, at 8, Mrs. Beth Barnes.
Saturday, at 8, Mrs. Redfern.
Sunday, February 3rd,
Mr. ELMER and Mrs. BETH BARNES.
Wednesday, February 6th,
Lantern Lecture: "Spirit Picture Marvels," by H. J. Osborn.

Hendon Spiritualist Fellowship.
The Liberal Room, 65, Brent Street
(opposite "Bell" Bus Stop).
Sunday, January 27th, at 7,
Mr. H. J. STEABEN.
At 8-30, Spiritual Healing.
Sunday, February 3rd,
Mr. T. G. WYATT.

Kensington Spiritualist Church,
Lindsay Hall.
The Mall, Notting Hill Gate.
Sunday, January 27th, at 6-30,
Mrs. TUFFNELL.
Address and Clairvoyance.
Monday, at 7-45, in Small Hall
(entrance West Mall),
Miss Lily Thomas.
Thursday, at 3,
Mrs. Eva Donaldson.
Tuesday, at 7-45,
Healing in Small Hall.

Kenton Spiritualist Church,
Northwick Park Hall.
Stations: Northwick Park (Met.), and
Kenton (Bakerloo).
Sunday, January 27th, at 6-30,
Mrs. D. C. WILLIAMS.
Trance Address.
Tuesday, at 3, Women's Meeting.
At 7-45, Healing Circle.
Thursday, at 8,
Mrs. E. Balmer, Clairvoyance.
Sunday, February 3rd,
Dr. VANSTONE, Address.
Mrs. Cooke, Clairvoyance.

London District Council—S.N.U.
Discussion Group.
The Food Reform Restaurant, 1-2,
Furnival Street, Holborn, E.C. 4 (near
Chancery Lane Tube Station).
Monday, January 28th, at 7-45,
Mr. Horace Hambling
(Trance Orator, "Moontrail")
"How to Develop Trance Mediumship."

Kingston Spiritualist Church,
Villiers Road.
At 11, Mr. BURTENSHAW.
At 3, Lyceum.
At 6-30, Mr. GLOVER BOTHAM.
Tuesday, at 7-45, Spiritual Healing
Centre.
Wednesday, at 7-30, Discussion on "After
Death States."
Sunday, February 3rd,
Mr. ELLA.

Manor Park Spiritualist Church,
Strone Road, Shrewsbury Road,
Forest Gate, E. 12.
Sunday, January 27th,
At 11, Healing Service.
At 3, Progressive Lyceum.
At 6-30, Miss DORIS MOORE.
Address and Clairvoyance.
Thursday, January 31st, at 3,
Ladies' Meeting, Miss V. Thorndick.
At 8, Mrs. Hearn.
Address and Clairvoyance.
Sunday, February 3rd,
Mr. MURRAY NASH.

Little Ilford Christian Spiritualists' Church,
Third Avenue, Manor Park, E. 12.
Sunday, January 27th, at 7,
Mrs. SOONES.
Monday, at 3, Mrs. Tuffnell.
Wednesday, at 8, No Service.
Annual General Meeting.
Sunday, February 3rd,
Mr. B. CAMPER.

Palmerston Christian Spiritualist Temple.
Maryland Road, Stratford, E. 15.
Sunday, January 27th, at 11,
Forward Movement.
At 6-30, Mr. G. MASON.
Wednesday, January 30th, at 2-45,
Mrs. Woodgate.
Thursday, January 31st, at 8,
Mrs. Prince.
Sunday, February 3rd, at 6-30,
Mr. and Mrs. BILLETTE.

Southall Spiritualist Church,
Hortus Road, Southall.
Sunday, January 27th, at 7,
Mrs. REDFERN.
Tuesday, at 2-30, Ladies' Guild.
Wednesday, 7-30 to 9, Healing Circle.
Thursday, January 31st, at 8,
Mr. George Daisley.
Sunday, February 3rd,
Mr. SIDNEY BARKER.
Occult Research Society.
Stembridge Road Halls, Anerley.
Sunday, January 27th, at 11,
Sunday School.
At 3-30 and 6-30,
Mr. VYVYAN DEACON.
Sunday, February 3rd, at 3-30,
Mr. COCKERSELL.
At 6-30, Mr. E. KEITH.

South-West London Psychic Centre,
5, Spencer Park, Wandsworth
Common, S.W. 18.
Tel.: Victoria 9113.
Sittings for Psychic Photography
with Mr. John Myers
by appointment.
Tuesday, January 29th, at 8,
Mr. Bernard Rodin.

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

Streatham Christian Spiritualist Church,
285, High Road, Streatham, S.W. 16.
Sunday, January 27th, at 6-30,
Mr. WALTER NUNN.
Address and Clairvoyance.
Wednesday, at 3, Mrs. Redfern.
At 8, No Service.
Sunday, February 3rd, Mrs. PIKE.

Streatham Spiritualist Church,
Tudor Hall, Pinfold Road
(Back of Public Library)
Sunday, January 27th, at 11, Circle.
At 6-30, Mr. FERGUSON.
Wednesday, January 30th, at 3,
Psychometry, Mrs. Goldsworthy.
At 8, Miss Hughes, Address.
Mrs. Goldsworthy, Clairvoyance.

South London Spiritualist Mission,
Lausanne Hall, Lausanne Road,
Peckham, S.E. 15.
Saturday, January 26th, at 7-30,
Social Evening.
Sunday, Jan. 27th, at 11-30, Open Circle.
At 3, Lyceum Session.
At 7, Miss LILY THOMAS.
Address and Clairvoyance.
Monday, January 28th, at 8,
Annual General Meeting.
Tuesday, at 7-30, Healing Circle.
Thursday, at 8-15, Mrs. Rayfield.
Address and Clairvoyance.
Sunday, February 3rd, at 7,
Mrs. J. LANE.

Surbiton Christian Spiritualist Church,
Maple Road, Surbiton.
Sunday, January 27th, at 3,
Mr. NORMAN FERGUSON.
Address and Psychometry.
At 6-30, Miss LILY FORD, Address.
Wednesday, at 3, Mrs. Hines, Psychometry
At 7-30, Address and Clairvoyance.

Shepherd's Bush Spiritualist Society,
73, Becklow Road, Askew Road, W.
Sunday, January 27th, at 11-15,
Open Circle.
At 6-30, Mrs. BETTS.
Address and Clairvoyance.
Thursday, at 8, Open Circle.
Every Wednesday, at 7-30, Free Healing.

The Path-Finders' Spiritualist Society.
44, Baker Street, London, W. 1.
Sunday, January 27th, at 6-45,
Address and Clairvoyance,
Mr. H. J. KING.
Thursday, January 31st, at 8,
An Evening of Clairvoyance,
Miss Frances Daunt.
Saturday, February 2nd, at 8,
An Evening of Psychometry.
Mr. Graham.

▽ The Fellowship of the Golden Triangle. ▽
21, Sinclair Gardens, West Kensington,
W. 14.
President: Mrs. SHEDDEN.
Hon. Sec. Mrs. R. FORTT.
Friday, January 25th, at 8, Psychometry
and Clairvoyance. Mrs. Orme
and Mr. Wasley.
Sunday, January 27th, at 6-30, Service.
Address, DIANA. Clairvoyance,
Mrs. Gunter.
Tuesday, January 29th, at 3, Life Science
Lecture. Diana.
At 8, Lecture: "Reincarnation." Mr.
Swami Raj.
Wednesday, January 30th, at 3, Paper Psy-
chometry. Diana.
Friday, February 1st, at 8, Open Circle.
HEALING CIRCLE.

On February 7th, at 7-30, and *Each*
Thursday there will be a **Healing Circle.**
Diagnosis and treatment by Healers in
attendance. Mr. Swami Raj.
Resident Healer and Medium—Diana.
Full details of meetings, also appoint-
ments with Mediums attached to the
Centre can be had from the Secretary.
Bus 49, 26, Holland Road to Addison
Gardens. Turn right across the Bridge.
From Shepherd's Bush, Richmond Road,
and 1st turn left. Phone: Shepherd's
Bush 5310.

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

The Golden Cross Christian Spiritualist Mission.
3474, Edgeware Road, London, W. 2.
Saturday, January 26th, at 8,
Miss Claudia Guillot.
Sunday, January 27th, at 7,
Mrs. WINIFRED RICHARDS.
Address and Clairvoyance. After Circle.
Tuesday, at 8,
Public Developing Circle.
Wednesday, at 3, Miss L. Corri.
Thursday, at 8, Mr. Pat. Annan.
Friday, 7-9, Healing and Diagnosis.
Saturday, at 8, Mrs. F. Lane.

Wembley Spiritualist Society,
Union Hall, Ealing Road, Wembley.
Sunday, January 27th, at 11-15,
Service.
At 6-30, Miss L. GEORGE.
Address and Clairvoyance.
At 3, Lyceum.
Sunday, February 3rd,
Mrs. CALWAY.

Worthing Spiritualist Church,
Grafton Road.
Sunday, January 27th, at 11 and 6-30,
Miss NORAH WOODLOW.
Thursday, at 6-30,
Mrs. H. Henderson.
Sunday, February 3rd,
Mrs. WILLIAMS.

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

SOUTHERN

Eastbourne National Spiritualist Society.
Dickens Fellowship Hall.
Sunday, January 27th, at 3-30 and 6-30,
Mr. B. PITCHER.
Sunday, February 3rd,
Mr. TYLER.

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

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

Richmond Psychic Centre,
163, Kew Road, Richmond, Surrey.
Phone: Richmond 0212.
Monday, January 28th, at 3,
Mrs. Hillier Smith.
Clairvoyance and Messages.
Tuesday, at 8, Mrs. Hayward Henderson.
Psychometry.
Admission Free. Silver Collection.
Wednesday, at 3, Mrs. Dolores Smith.
Psychometry and Messages.
Thursday, at 3, Developing Class,
Mrs. Ada F. Atkinson.
Friday, at 8, Mrs. Beth Barnes.
Psychometry.
Admission Free. Silver Collection.

Southend Spiritualist Church,
Hildaville Drive, Westcliff.
Sunday, January 27th, at 11 and 6-30,
Mr. COLLEN SMITH,
Thursday, at 8,
Mrs. Beatrice Wilson-Batham.
Sunday, February 3rd,
Mrs. RUTH DARBY.

Sutton Spiritualist Church,
St. Barnabas Road, Sutton.
Sunday, January 27th, at 6-30,
Mr. BEDBROOK.
Sunday, February 3rd,
Service.

Ramsgate National Spiritualist Church,
Chatham Street, Ramsgate.
Saturday, January 26th, at 7, and
Sunday, January 27th, at 3 and 6-30,
Mrs. SCOTT.
Address and Clairvoyance.
Sunday, February 3rd,
Mrs. F. FROM.

Richmond Spiritualist Church
(The Free Church),
Ormond Road, Richmond, Surrey.
Sunday, January 27th, at 11-15,
Mrs. STELLA HUGHES,
Address and Clairvoyance.
Wednesday, at 7-30,
Mrs. Kelland.
Healing Service every Wednesday.

Brighton National Spiritualist Church and Sussex Psychic Bureau,
Mighell (Mile) Street.
Sunday, January 27th, at 11-15,
Mr. EVERETT and Miss SCOGGINS.
At 7, Mrs. E. HOUGHTON.
Monday, at 7-30, Free Healing.
Wednesday, at 8, Public Meeting.
Sunday, February 3rd, at 11-15 and 7,
Mrs. WORSLEY.
Group Seances:
Tuesdays, at 3, and Saturdays, at 7-30,
Thursdays, at 3, Transfiguration.
Miss A. L. Scoggins.
Advice on Health and Healing
by Appointment.

S.N.U. New Church, Back Lane,
Heckmondwike.

GRAND BAZAAR will be held in the
above Church on February 6th and 9th.
Bazaar to be opened on Wednesday,
February 6th, by Mrs. N. Wilby, of
Manchester. Chair to be taken by the
President, Mrs. Hinchcliff, of Liver-
sedge. On Saturday, February 9th,
Bazaar to be opened by Lyceum
Children. Admission each day, 6d. each.
To commence at 3 p.m. All are welcome,
old friends and new.

Miscellaneous Advertisements.

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

Miss B. D. Mansfield, Trance
Medium, holds Public Seances on Wed-
nesday and Friday, at 8. Thursday at
3 and 8, Psychometry; at 8, Healing
Circle.—118, Belgrave Road, Victoria,
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