

The Two Worlds

Registered at the G.P.O.
as a Newspaper.

The Weekly Journal of **SPIRITUALISM**
RELIGION and REFORM

No. 2471—Vol. XLVIII.

FRIDAY, April 5, 1935

Price TWOPENCE.

Entered as Second Class Matter, March 15th, 1926, at the Post Office at Boston, Mass., U.S.A., under the Act of March 3rd, 1879 (Sec. 396, P.L. and R.).

PROOF BEYOND CAVIL

SCIENTISTS CONVINCED BY PSYCHIC PHENOMENA

On this page last week there appeared an article which expressed the view that official science would continue to ignore psychic phenomena until instrumental corroboration was forthcoming. This week we publish a striking example of the way in which certain scientific investigators are securing this proof.

AT the invitation of the Society for Psychical Investigation, Professor D. F. Fraser-Harris gave a lecture in the ball-room of the Central Cafe, Reading, on Sunday afternoon. An excellent report of the meeting appeared in the *Reading Standard*.

Mr. T. Dudley Parsons, barrister-at-law, the chairman of the Society, who presided, said that those who were in search of truth must be, as that Society was, allied with science.

Professor D. F. Fraser-Harris explained that he was not a Spiritualist, but he had made a personal investigation of psychic phenomena. When a medium was to his certain knowledge properly controlled by hands and feet either by himself or by some person or persons he could see, and when telekinetic phenomena were simultaneously observed occurring at some distance from the medium, then he called that medium genuine. Telekinesis implied the super-normal movement of objects at a distance.

In 1932 the well-known Austrian medium, Rudi Schneider, gave fifty-four seances in this country, and he (the lecturer) was present at thirty-seven of them. Describing the manner in which a medium was placed under observation for experimental purposes, the lecturer said the person controlling the medium sat immediately in front of and facing him and held the medium's wrist, at the same time controlling the medium's feet with his own. At no time was the grasp on the wrists nor the control of the feet relaxed. The controller of the medium was assisted by another observer, known as the sub-controller. He had, he said, personally controlled the medium

in this manner on twenty-nine of the occasions mentioned.

Professor Fraser-Harris went on to illustrate on a blackboard the procedure adopted in the seance room. There was a red light, and they



Professor D. F. FRASER-HARRIS, B.Sc. (Lond.),
M.D., D.Sc., F.R.S.E.

could always see what the medium and the persons controlling him were doing. The only exception to this was when photographs were to be taken. As many as three cameras sometimes were in use, as well as an additional one on the ceiling. There was a recess in the wall in front of which two very heavy curtains were hung. There was no communication except at the front—i.e., through the curtains.

The medium sat outside this cabinet, about four feet away from it. He appeared to go into a trance, which, although it differed slightly from an hypnotic trance, had points of resemblance. While in this trance the medium's rate of breathing became excessively rapid, increasing from 60 to 240 per minute. The ordinary rate of breathing was 18 to 20 per minute. A gramophone record of this was made by Lord Charles Hope, who was one of the researchers.

Ordinary people, the lecturer added, could only have kept that up for four or five minutes, but it was still in the region of discussion as to how normal it was.

In the experiments in Paris there was always a muslin screen so arranged as to entirely separate the medium from the objects which were to be actuated by para-normal means, and this was sometimes done in the London experiments also. This was important, although mention of it had been omitted in the accounts certain journals had given of the Schneider experiments. The phenomena observed consisted of the movement of objects at a distance, the heaviest being an eight-pound table; local and general cold; light and luminosities; phantoms; writing of mysterious origin; and interference with infra-red rays.

For the experiment in Mr. Price's laboratory a sort of table was constructed with a top which rotated about an axis. The top was so delicately poised that a handkerchief placed upon it was sufficient to affect it, thus setting

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RUDI SCHNEIDER SURPRISES THE SCIENTISTS

(Continued from front page).

in motion an electrical apparatus controlling a camera which immediately photographed the phenomena. The observers could sometimes see the table being dragged about, all the time the medium being held by two people. There was no apparatus in the room which could explain it, and there were no accomplices. The hands and feet of the medium were never free.

A Levitation Experience

On one occasion the Professor said he was asked by "Olga" (the trance personality) to lean forward. He did so, and a waste-paper basket, which was on the floor in front of him, was raised and placed upon his head, then removed and replaced on the same spot from which it had been taken. Some people, the lecturer said, had told him he had been hypnotised, but that, in the circumstances, would not do as an explanation. He had never been hypnotised in his life, and no one else in the room was hypnotised.

They were sometimes told to hold the waste-paper basket in front of them. They would then feel tugs as though they had got a good large trout, and then the basket was tugged away. It was important to note that 90 per cent. of the movements of articles were away from the medium and not towards him.

Intelligence Displayed

At another seance, Professor Fraser-Harris went on, he was told to pick up a handkerchief from off the table. He stretched out his hand and was just going to take hold of it when it was flicked away. It was subsequently thrown back, knotted, flat, on to his (the lecturer's) head. It seemed as though by some sort of intelligence playing a practical joke. Objects had also been observed in levitation and falling in the direction of gravity, but not falling free under gravity.

One observer, a trained psychicist, had seen the leg of the table fall and rise in response to the researcher's request for taps to be given to order.

—And Materialisation

The lecturer continued, that he had seen on one occasion a phantom which was in the form of a rod. He was instructed to hold out his hand under the light and there appeared from the direction of the medium (who was still controlled by two observers) a rod-like, diaphanous, pearly-grey affair looking like condensed smoke. It formed slowly and pressed firmly against his thumb, feeling as though full of substance, cool, moist, and elastic. The experience was shared by three or four other people.

The same evening other observers said they had seen a small hand appear, but he had missed it because he had been looking in another direction. When he was not present, but with the same and thoroughly competent observers, hands, they said, had given them flowers.

Localised cold was sometimes experienced, as though a lump of ice had been placed in the palm of the hand and from thence to the elbow. It was not hallucination, and no one had ever

suggested to the lecturer how, in the circumstances, local cold could have been fraudulently introduced. It was produced somehow from an external source. The cold was sometimes general.

Lord Hope's Adventure

The lecturer then described an incident in connection with a cigarette case belonging to Lord Charles Hope, who was sitting on his (the lecturer's) left. A message was given that he must be ready to give up his cigarette case for the experiment. Five cigarettes were placed in it. The case was then snatched away and disappeared into the cabinet. There was a very good light on that occasion. The lecturer was then told to extend his hand and he observed a cigarette travelling vertically towards him, and it came into his hand between his outstretched fingers.

Lord Charles Hope was then told to extend his hand and another cigarette came rolling horizontally into his hand. Two others were discovered later on, one in front and one behind a sofa. In the room there was an apparatus to do with infra-red rays consisting of a large chest with muslin sides and roof so that they could see into it. The remaining cigarette was found inside the cigarette case inside the chest. Intelligence unquestionably must have guided this movement. Another time a safety pin eight feet above the floor was unfastened.

"This Unknown Force"

Experiments by Dr. Osty, of Paris, showed, added Dr. Fraser-Harris, that this unknown force could be made to interfere with infra-red rays. He found that when Schneider said: "The force is in the rays," a galvanometer, used for the purpose of recording any interference with the infra-red rays began to move, and that the interferences were exactly twice as fast as the rate of the medium's breathing, which latter was also measured by an apparatus used for the purpose. In their experiments with Lord Charles Hope they obtained records verifying this.

DONCASTER'S LOSS

The interment of Mr. Jabez Baxter, of Doncaster, was conducted by Mr. Levi Crowcroft on Monday, March 18th.

For many years Mr. Baxter had been a member of the Doncaster Spiritualist Church, and was one of its trustees. He also acted for a few years as its delegate for the Sheffield District Council, and for fifty years he was a member of the Good Templars.

Mr. Baxter was seventy-two years of age, and his wife pre-deceased him by only a few months.

A memorial service was conducted on March 24th, at the Baker Street Spiritualist Church, by Mr. and Mrs. Crowcroft, and the President of the Sheffield District Council (Mr. Stanley Webb), all of whom spoke in appreciative terms of the splendid work of Mr. Baxter.

This transition removes, inside twelve months, three of the old members of the Church—Mr. Baxter (trustee), Mr. E. H. Booth (president), and Mrs. Baxter (treasurer).

MR. ERNEST OATEN IN LONDON

Quest Club's Successful Meeting

THE members of the Quest Club thoroughly enjoyed themselves at the Friends' Meeting House on Thursday, March 28th, when an audience of about a thousand people listened to a striking and well argued address by Mr. Ernest W. Oaten.

Mr. Oaten was dealing with the nature of the etheric body, and showed how foolish it was to indulge in false thoughts and loose living if happiness and a worthy position are to be obtained in the after-death stages.

Miss Lind-af-Hageby occupied the chair. She insisted that this study of psychical phenomena and Spiritualism was by far the most important in the world.

"It enlarges our understanding of human nature, gives us a true perspective of earthly life, and enables us to determine our future by obedience to the laws of our being," she said.

Mrs. Helen Hughes, of Dawden, gave a striking display of clairaudience. In the course of forty-five minutes, descriptions were given to some sixteen or seventeen people.

Full names were given in most of the cases, and a number of incidents of evidential value were outlined in detail.

There were quite a number of strangers amongst the audience, amongst whom we were pleased to see the Duchess of Hamilton, who has made a complete recovery from her recent illness.

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BY A SPIRIT CONTROL

THE NEW MEDIUMSHIP

An Illuminating Message from "The Lady Nona"

TRANSCRIBED BY DR. F. H. WOOD

MEDIUMSHIP is of two kinds: First, where the medium is purely an instrument, unconnected with anything that comes through—just as the ink flows through your fountain-pen, Doctor. The second, to which Rosemary belongs, is almost a new order; not entirely so, for the ancient Greeks developed this mediumship with love and care. Then the art was lost. The desire was lost, killed by the Churches and their fantastic religions.

Now, as to the first type, what we are looking for on your side at present are as many promising instruments as possible. You have many brave leaders who have done great work for the world, in opening the minds of the people to receive a yet wider knowledge of truth. We now need, desperately, souls on your side who are willing to open themselves as channels. We need them in numbers. But we have no use for poor instruments. The day of the medium who will not train either his body or his mind to this greatest of all services, is over. We find that the Cause has been impeded, not helped, by these.

Our Mission

We desire to preach the continuity of life; the duties and privileges of earth-training; and the glorious opportunities of the spiritual life hereafter. We ask to open the eyes of the blind; to help those who desire to know the true meaning of life. How can we do this without mediums, highly trained, spiritually-minded, pure and good souls who fulfil lives of high spiritual and unselfish purpose?

You must lift this subject above scientific laboratories, and build on the truths we have helped to reveal. You must start from the scientific, and progress to the spiritual. We want it to be recognised that mediumship is not a strange phenomenon, but a natural means of communicating with our side. If it could be regarded as a sacred trust, and mediums themselves as precious instruments, the barriers between the two spheres would soon break down.

Self-Sacrifice

It must be a life of self-sacrifice. It means an added sensitiveness which increases tenfold the difficulties of living.

But we have no use for the medium who is merely a channel and remains a channel. We want a fully developed spirit, and the higher one can develop, the easier it is for us to get our work through.

Rosemary has this double gift. She is a channel, but she is also a guide herself. She has the power of giving out spiritual messages, and exerting an influence in a dual capacity, from both sides at once. Her spiritual senses can give out the messages required, when her ordinary faculties are working consciously. She is my other self. I live again on earth through her. I suffer with her, feel her griefs, her shrinkings, her troubles, but in spite of all I urge her to bear it gladly, for humanity's sake. Before such a medium begins to be

active, her guides must have been with her for some considerable time, which varies in duration and degree. Years ago, when we first found this medium, we felt she would enable us to develop a new form of mediumship.

You see, Doctor, every form of psychic truth in mediumship has now been proved. All forms of physical power have been demonstrated. One cannot improve on the best cases of materialisation, already given, and well-attested; or the "lights" seen, or the "voices" heard. Our purpose is to make an advance in the quality of mediumship.

Mental Passivity

It has been said that mediums should be channels only, and entirely passive to spirit influence. But that applies solely to physical mediumship. It is a mistake to assume that all mediumship should follow that line. Stress has been laid on passivity and tranquility. That is the starting-point, but we wish to develop the freeing of a larger consciousness and personality in the medium, to such an extent that what you commonly know as the sub-conscious mind becomes active; linking up with our side through the quickening of the vibrations, the widening of spiritual recognition, and the deepening of the spiritual consciousness. In this way the bridge will become perfect, for the two minds—the medium's and the guide's—will be entirely in tune. Let me illustrate:

When two friends on your side are in sympathy, they find themselves reaching out into each other's unspoken thought. Now a guide wishes to do that by mind-contact with the medium—not brain-contact, nor even thought-contact,—but by a tuning-in of the *processes* of thought, *through* the mind.

There are forces constantly coming from you to us, somewhat like the rays of the sun. Along these forces we connect back to you. The forces radiating from Rosemary are of such clarity and power that we can respond to them easily; and along that line of forces I work with her.

Points to Ponder

To be in full service, a medium must therefore be an active worker. Far from being a passive, lethargic channel, the medium and the whole of her faculties must be at our disposal, responsive and willing. For our purpose, therefore, all mediums should possess these qualities:

1. Good health: a sound constitution, which also implies sane, regular, and decent habits so as to ensure a perfect body.
2. A sanely-balanced mind, which, strange to say, is *not* antagonistic to—
3. A very highly-sensitised and vibrant nervous condition.
4. An alert mental outlook: a quick mind which has the power to receive and transmit impressions swiftly and easily.
5. A deeply spiritual nature: a widening of the mind's receptivity to spiritual truths, and a constant striving towards spiritual beauty and understanding.

LADY TANKERVILLE'S EXPERIENCES

Vivid Clairvoyance Described

THE DOWAGER COUNTESS OF TANKERVILLE spoke at the Edinburgh Psychic College, on Friday week, on her personal psychic experiences. She did not claim to be a Spiritualist, but she had been interested in psychic matters from her early years.

One of her first experiences was when she saw a woman die and watched the spirit leave the body. She had seen many spirits at her home at Chillingham Castle. The Castle had been inhabited for eight hundred years, and harboured many ghosts. When she slept on the east side of the Castle, in what was called the audit-room, an old woman with a lamp used to come to the bedside, peering at her.

Lady Tankerville went on to speak of different classifications of abnormal appearances, and gave an instance of a vision which she once had in London, which was found to be explained by the death of the person in question, the Duke of Cambridge. There was also the type of apparition associated with a return owing to an unfulfilled desire.

That the larger world existed she knew. She had been made to learn that man was a three-fold being—physical, psychical, and spiritual—and that only in the spiritual were life and happiness to be found. The Communion of Saints was indeed a glorious reality.

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FIRST THINGS FIRST

The Larger Mission of Spiritualism

By E. TARRANT SMITH.

"Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you."

WHEN the S.N.U. drew up their Seven Principles of Spiritualism, they were evidently not dominated by the popular notion that still holds tremendous sway over the main body of professing Spiritualists—namely, that the most important principle of Spiritualism is survival of bodily death. This principle, in fact, actually takes fourth place—the first three being (1) The Fatherhood of God; (2) The Brotherhood of Man; and (3) The Communion of Saints and Ministry of Angels.

While I should be the last to belittle the importance of a knowledge of survival, yet I feel strongly that its importance is being overstressed in our Movement, and that the phenomena connected with its demonstration are absorbing an overwhelming attention at the expense of more important activities. After all, our main business here is to live this present life, and to live it to the full capacity of usefulness to our fellows. This, indeed, we are told to do, in nearly every communication from the other side, and we are told repeatedly that our fate on the other side will depend on how we live our lives here. In short, it is continually being impressed upon us from the other side that Spiritualism has an ethical basis.

Fundamental Things

Perceiving this, the S.N.U. rightly placed the "Fatherhood of God" first among their Principles, for from this first principle alone all ethical considerations arise. In the first place, the "Brotherhood of Man" follows from it as a logical necessity, and all ethical questions then follow from the assumption of the "Brotherhood of Man." Everything that denies the spirit of Brotherhood denies the first and fundamental principle of Spiritualism.

Chief among the things that deny the Brotherhood of Man are: War, capital punishment, imprisonment, violence of all kinds, cruelty to children, cruelty to animals (including blood sports and vivisection), race hatred and oppression, economic unrighteousness, resulting in extremes of poverty and wealth, traffic in drugs, traffic in women, etc., etc. To judge from the scant references to such vital matters in our Spiritualistic journals, official Spiritualism would appear to be as indifferent to them as official Christianity.

Practical Implications

In a recent correspondence in the Spiritualist Press, some remarkable things were said or implied by professing Spiritualists, some of them very prominent persons in the Movement. Namely, that it is not a clergyman's business to work for peace! That the furtherance of peace is not a spiritual activity; that liberty can be defended by violence! That a Spiritualist's job was limited to demonstrating survival and communication, and that the furtherance of peace is a politician's job. If this last correspondent is right, what are

the implications of survival as regards war and capital punishment, to consider only two of the ethical questions I have mentioned?

Overcoming Evil

If survival be a fact, then it follows logically that one cannot destroy evil by destroying its vehicles of manifestation. Thus, Spiritualism demonstrates the utter futility of trying to destroy evil by means of war, capital punishment, or any other forms of violence. From the nature of things, all we do by such agencies is to change the form of the evil, leaving it free to manifest itself in other forms.

If we have proved survival, we have proved that soldiers like other men do not die; that criminals do not die either, however conveniently we may have disposed of them on the material plane. In accordance with Spiritualistic principles, we should remember that when we use or condone violence against our fellow-men, our belief in the efficacy of violence puts us on the same plane or rate of vibration with those who use violence against us. Thus, by the law that like attracts like, we shall ultimately find ourselves on the other side in the company of the men whose bodies we have destroyed.

So that the evil we met with evil on this plane we shall meet again on the other side, until we learn what our Spiritualism should have taught us here: that to meet evil with evil is to perpetuate evil, and that the only way to destroy evil is to meet it with good.

To propagate this truth throughout the world should surely be the main purpose of Spiritualism, even as it was the main purpose of Christianity.

JUBILEE AT HUDDERSFIELD

Church Premises Improved

IN celebration of 50 years' work, a Jubilee reunion tea and meeting was held on Saturday, March 23rd. The whole of the premises have been redecorated and interior alterations completed, making for the convenience of the members and a complete ventilation system has been installed, at a cost of about £300.

About 130 people sat down to tea, the arrangements being admirably carried out by the Ladies' Social Committee. A crowded meeting followed, the guests of honour being Mr. E. W. Oaten and Mrs. Oaten.

Mr. Frank Hepworth (Bury) was the first speaker, and recalled that he was the speaker for the Church just 50 years ago, that he was still hale and hearty, being 76 years young.

Memorials Unveiled

The portrait of an arisen member, Mrs. Liley, was unveiled by Miss Stair (S.N.U. Council), who paid a tribute to the work and worth of Mrs. Liley, and recalled her forthright methods.

Mr. Oaten unveiled a memorial tablet and ever-burning torch to the arisen members of the Church, concluding his oration by saying, "Comrades, we thank you for the work you have done for us; we know you still continue your membership and interest in the Church; we know you still inspire and help us; brethren, we salute you." The inscription is on polished dark oak in gold Roman lettering, and reads, "In perpetual remembrance of the founders and members of this Church, who have passed to the higher life, and who now inspire and sustain us to continue their work."

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THE HOUSE OF RIDER, 34, Paternoster Row, LONDON, E.C.4.

READ THIS REMARKABLE STORY OF A MAN WHO KNEW THE SPIRIT WORLD

By CLIFFORD W. POTTER

William Blake's Visions

As poet, painter, engraver and litterateur, William Blake's name is assured of immortality. He was born in London, but from boyhood was influenced and inspired by psychic powers. He was an intensely religious man of deep spiritual insight, and of stainless character. Although there was no Spiritualist Move-

ment in his time, he was as familiar with our experiences and teachings as any present-day student.

A Nocturnal Seance

One is highly entertained by the account of his biographer, Gilchrist, of a nocturnal seance at Blake's house at Felpham. Blake usually sat with Varley, a painter friend :

Varley it was who encouraged Blake to take authentic sketches of certain among his most frequent spiritual visitants. The visionary faculty was so much under control that at the wish of a friend he could summon before his abstracted gaze any of the familiar forms and faces he was asked for.

This was during the favourable and befitting hours of the night, from nine or ten in the evening until one or two, or perhaps three or four, o'clock in the morning, Varley sitting by, sometimes slumbering and sometimes waking. Varley would say : "Draw me Moses," or David, or would call for a likeness of Julius Cæsar, or Cassibelanus, or Edward the Third, or some other great personage. Blake would answer, "There he is !" And paper and pencil being at hand, he would begin drawing with the utmost alacrity and composure, looking up from time to time as though he had a real sitter before him, ingenuous Varley meanwhile straining wistful eyes into vacancy and seeing nothing, though he tried hard, and at first expected his faith and patience to be rewarded by a genuine apparition.

A "vision" had a different signification with Blake to that it had in Varley's mind. Sometimes Blake had to wait for the vision's appearance; sometimes it would come at call. At others, in the midst of the portrait, he would suddenly leave off, and in his ordinary quiet tones, and with the same matter-of-fact air, another might say, "It is raining," would remark, "I can't go on; it is gone; I must wait till it returns"; or, "He frowns. He is displeased with my portrait of him."

In sober daylight, criticisms were hazarded by the profane on the character or drawing of these or any of his visions. "Oh, it is all right," Blake would calmly reply. "It must be right; I saw it so." It did not signify what you said, nothing could put him out, so assured was he that he (or rather his imagination, was right, and that what the latter revealed was implicitly to be relied on—and this without any appearance of conceit or intrusiveness on his part.

At these nocturnal seances Blake is said to have drawn portraits of Cheops (the builder of the Pyramids), Edward the Third, as he appears in the spiritual world, a spirit who instructed Blake in painting during his dreams—David, Uriah, Bathsheba, Solomon, Mahomet, "Joseph and Mary, and the room they were seen in," and others.

Blake's wife possessed to a certain degree the clairvoyant faculty, and she sometimes shared his visions, as she did his labour, for she helped him with the manual work connected with printing his engravings. After her husband's death she often saw him, during the four years by which she survived him. Blake passed away in August, 1827. His death was

peaceful and ideal, if a trifle unusual—in fact, almost unique. He sang songs while dying, making up the verse as he proceeded, and inventing the melody, describing the sights he was seeing with his clairvoyant vision. He declared he was going to that beautiful country which he had always wished to see more closely. Suddenly his breath failed him, and he passed away so calmly that the exact moment could not be fixed.

His Great Work

The life of Blake, although somewhat stormy, was always buoyed up by firm faith in the Eternal. His writings, mystic though couched in a marvellous tongue, are no longer the sealed book they have been for a century. Blake's symbolism has now been unlocked, since it has been recognised to be nothing more concrete than symbolism. People who do not understand Blake still think him mad; but it may be that he was merely too intensely sane. The work that he accomplished—such as remains to us after the prejudiced vandals who were unfortunately also his relatives, had destroyed everything they could lay hands on after his death (and he declared that he had unpublished works "more numerous than Shakespeare and Milton combined"; though whether this was a joke, a mystery, or a parable is not likely ever to be known)—is glorious. He was a master of writing, miraculous in condensation of thought :

To see a world in a grain of sand
And a heaven in a wild flower;
Hold infinity in the palm of your hand,
And eternity in an hour.

There is a greatness about his work, a breadth of vision which accords with what we know of the man, who did not fear to make his beliefs known to the world, in spite of the contempt with which they were greeted, who faced adversity with a smile, and with quiet courage performed his allotted task and went to his death with the knowledge that another generation would value him as his own had failed to do.

To-day, his pictures hang in a place of honour in our galleries (they have a room to themselves in the British Museum), and when they are sold, fetch fabulous prices. Artists come from the corners of the earth to study and admire his handiwork. For long he has been known as our greatest engraver; for long he has been known as one of our greatest painters; and now he is accepted and recognised as one of our greatest poets; surely to earn such distinction in three arts is unique, and an astonishing vindication of the greatness of William Blake.

It is an amazing fact that Blake did not appear to be distressed by poverty. He could work just as well when starving as when full, and although living in abject poverty most of his life, remained entirely satisfied and happy. This was because he made spiritual matters appear of greater importance in his life than physical. With his gifts, he might have earned more money than he needed, but he scorned money for money's sake, and worked at engraving only when in urgent need of daily bread. At other times, he painted, and wrote poetry, not as a pastime, but merely because he could not do otherwise. It is strange to discover his dependance on the world of the unseen. For instance, he writes :

The visions were angry with me at Felpham;
while, at an earlier date :

Felpham is a sweet place for study, because it is more spiritual than London. Heaven opens here on all sides her golden gates; her windows are not obstructed by vapours; voices of celestial inhabitants are distinctly heard, and their forms more distinctly seen; and my cottage is also a shadow of their houses.

A Strange Vision

When his brother Robert died, Blake saw his soul ascend through the ceiling, "clapping his hands for joy." Later this brother assisted him in his work, giving him advice in designing, and also inventing for him an entirely new process of engraving, the details of which passed out of knowledge when Mrs. Blake died, and are not certainly known to this day. This process Blake used very successfully in most of his work.

In his house at Felpham, Blake claimed to have held converse with Moses and the prophets; also with Homer, Dante, and Milton. He described them as "all majestic shadows, grey but luminous, and superior to the common height of men." Milton seems to have been a frequent visitant in the later years, when Blake lived in London. Blake naively describes how on one occasion when conversing with Milton he "tried to convince him that he was wrong, but could not succeed. His tastes are pagan; his house is Palladin, not Gothic."

As to appearance, he says: "I have seen him as a youth, and as an old man with long, flowing beard. He came lately as an old man. He came to ask a favour of me; said he had committed an error in *Paradise Lost* which he wanted me to correct in a poem or picture. But I declined; I had my own duties to perform." Another famous personage with whom Blake claimed contact was Voltaire, of whom we remember his bitter line, "Mock on, mock on, Voltaire, Rousseau!"

S.N.U. NEWS.

Edited By FRANK HARRIS

How Our Churches Began

THIS week we publish a new feature in the "Bulletin," which we hope to repeat at brief intervals. Similar contributions from other Churches will be welcome. Here, then, is the story of Manor Park (St. Andrew's) Spiritualist Church.

How It Began

Mr. A. H. Sarfas, the president, writes:—We were born in June, 1905—I say "born." Actually, the old Society had crashed, and a handful of us, new to the Movement, were reckless enough to attempt reconstruction from a small nucleus. After an eventful twelve-month, on the eve of our Anniversary, fire ejected us. The old Church, commodious, built for congregational worship, and hired by us for Sunday and Friday services, ignited after a dance, and we stood homeless, our effects uninsured, bereft of all that we had possessed. Then followed three years of strenuous work, during which time we were housed in temporary accommodation, until a small Church, tenanted by the Salvation Army, came into the market, and we secured the freehold, and, after extensive renovation, took possession in 1909.

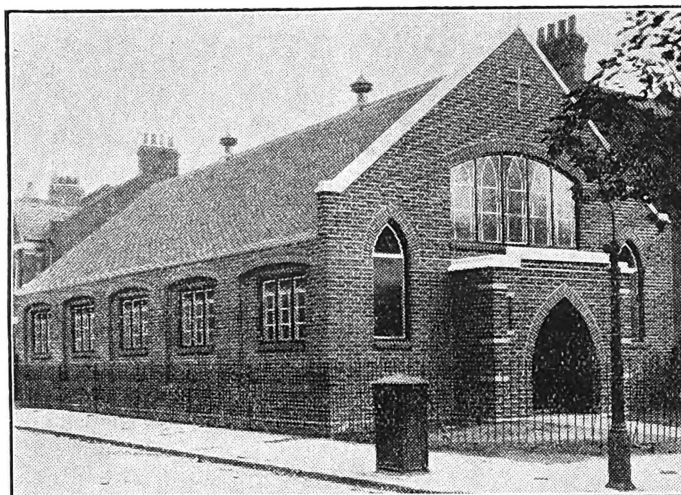
This little Church, built by a clergyman of the Reformed Church of England, was under the patronage of St. Andrew. The clergyman lived only a short while in his ministry, was called to higher service, and has not yet ceased his ministry, as has been well demonstrated at intervals during our tenure.

After finally paying off our debt, the next step was to accumulate funds to erect a permanent building worthy of the Cause for which we stand. The careful husbandry of surplus resources, an incredible number of bazaars, American teas, social functions, and at last a Building Committee evolved; building schemes were discussed, and on Saturday, November 7th, 1931, Miss Estelle Stead formally opened and dedicated our new Church for the use of Spiritualists and the worship of God and service to humanity.

After Thirty Years

And now we are almost on the eve of celebrating our thirtieth anniversary—with never a Sunday service omitted, except during those Sundays upon which the "Union of London Spiritualists" met annually in Epping Forest—when, for that day, we transferred ourselves, and held service in those woodland glades.

There are many who can still remember the old Manor Park and East Ham Spiritualist Society that eventually merged into our present title. Many will remember our veteran president, Mr. Thomas Brooks, who,



THE MANOR PARK CHURCH

with other fine characters, still meets with us although a fine curtain forms the mist between the two worlds.

Countless numbers have received their baptism of knowledge within our borders; many other meeting-places and centres have sprung up in the neighbourhood, formed by members from this, the Mother Church. Officers and members have come and gone, and, as founder, I sometimes wonder how far our tentacles reach. Our Healing Services are responsible for distant treatment in Ireland, Scotland, Iceland, Canada, U.S.A., Australia, New Zealand, etc.; cases of dire illness are followed by reports of cure.

All this: how has it been achieved? Primarily by incentive from friends across the border, with many willing hands this side—the finance provided by the many mites of hard-working men and women of limited means,—and the hearty goodwill of all and sundry.

Scottish District Council

The fifteenth annual general meeting of the Scottish District Council was held at Airdrie on the 23rd instant, at the invitation of the Airdrie Spiritualist Church.

Twenty-nine delegates, representing twenty Churches, were in attendance; two Churches entitled to send delegates failed to do so, and six Churches lacked the necessary qualification. There are twenty-eight affiliated Churches in the area, and 1,186 members had been paid for to the Union at the date of meeting.

A resolution by the Rutherglen Church, for the splitting up of the Council into three area groups was defeated by a large majority.

During the Conference Mr. J. J. Darby, the former secretary of the District Council, was presented with a treasury note case containing £25. Mr. J. B. McIndoe, the President of the Union, made the presentation on behalf of the Council, and Mr. Darby responded, expressing regret at the forced termination of his connection with the Council owing to his removal to London. The 1936 Conference was fixed for Belfast.

The retiring officers were re-elected, with Mr. James Alexander, of Glasgow, as Secretary, and Mr. John G. Findlay, as Area Representative in place of Mr. Darby, who had previously held both offices.

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FRIDAY, April 12th,

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Subject: "Spirit versus Matter."

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

Wednesday, 3 to 6 p.m.

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Sunday, 8 to 9 p.m.

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Special Attractions.

IN THE WEST COUNTRY

A Medium's Experiences Among the Churches

By ARTHUR CLAYTON

The Blind Seer

HAVING related in two earlier issues my impressions of the Movement as I found it during my journeys in the North, and in North Wales and Cheshire, I give here an account of a ten-days tour in the West of England.

I began with a two-days mission at the West Hoe Christian Spiritualist Temple, Leigham Hall, Plymouth, on February 17th, and my services were held in a beautiful Church with seating accommodation for over 200. Though there are about twelve meeting-rooms in the town, this Church regularly attracts large congregations. Everything has been done to make the place comfortable, and special care is taken to ensure the best possible conditions. There is a well-constructed rostrum and a fine lectern, a special feature of the rostrum being a background of the seven colours of the spectrum formed by long silk curtains which cover the whole of the wall space from top to bottom.

Spiritualist Hymn Surprise

The blending of these colours is not only pleasing to the eye, but is most effective from a psychic aspect. There is a fine pipe organ and a choir of six boys and violin accompaniment. Mr. A. E. Evans, brother of the well-known Spiritualist author, Mr. W. H. Evans, late of Merthyr Tydfil, now associated with the London Spiritualist Alliance, is the organist. Here I heard for the first time "The world hath felt a quickening breath," sung to the tune of "Drink to me only with thine eyes." It went rather well, and was quite a change from the old familiar tune.

Tea is provided every Sunday after the afternoon service, and many visitors from the outlying districts greatly appreciate this arrangement. The hall is quite close to the sea, and near the spot where Sir Francis Drake was supposed to be playing bowls when he received news of the approach of the Armada. The old Eddystone lighthouse is also close by. The Church has a fine library and is keenly interested in various local social services. The whole of the collection on Armistice Day was devoted to the fund of the local branch of the League of Nations Union. Mr. H. Granger, of Exeter, whose mother founded the Church some eight years ago, has done much in obtaining the services of many well-known speakers and demonstrators for the Church in conjunction with the tours he frequently arranges for mediums in the West.

Visit to Authoress

I was especially interested to meet here Miss D. Bowhay, the invalid sister of the secretary, who for the past five years has been practically bed-ridden. In spite of her long illness, she has written several novels and poems of a deeply mystical nature. She is a keen student of the higher aspects of Spiritualism, and an eager reader of this journal. One gains much inspiration and help from such brave souls, who, in spite of adversity, "live for something noble."

Press Interest

Though unable to go into Cornwall during this tour, I am told that while there is as yet no organised Church, Spiritualist services are regularly being held in Saltash, Redruth, Cambourne, and Penzance.

On February 19th, I took a service at the newly formed Christian Spiritualist Church, Dawlish. This Church was founded two years ago by Mr. and Mrs. Morey, who had their initiation into the subject at West Bromwich. The meetings are held in a public hall, known locally as the Hut. The hall was packed, and the Editor of the local paper took a report of the lecture. The Dawlish people certainly know how to advertise. Leaflets announcing my last visit were enclosed in the local paper, and on this occasion the services of the Town Crier were made use of.

I again visited Torquay on the 20th, and in spite of the rather stormy weather, had a very enthusiastic meeting in a hall which is situated in one of the main streets. Here I met many old friends, some of whom I had met years ago far north. There are two Churches in Torquay, and a well-established Church at Paignton, a couple of miles away. The Vice-President of the Paignton Church, who was present, told me that his Church had recently installed a fine electrically driven pipe organ. I am sorry to say that the Church at Brixham, which I visited three years ago, has closed, after a great struggle to carry on.

Co-operation in Devon

The various Churches in Devon, whether National or Christian, work very well together, and visit each other frequently, and announce each other's meetings in their Churches. The little meeting-rooms at Kingskerswell and Ashburton continue to attract good audiences.

The National Church, East Street, Newton Abbot, has now eighty members, and has substantially reduced the debt on the building. It has its weekly ladies' meeting, healing circle, and study class. The secretary, Mr. R. Finner, informed me that they are studying the works of R. J. Lees.

I left Devon on the 21st, and again addressed a meeting in the National Spiritualist Church, Taunton, which now holds its meetings at "The Mount," a very large hall, which could easily accommodate 500 people. However, only a portion of the hall is needed at present, though there is every hope of increased membership. Meetings were started in Taunton by Mr. and Mrs. Culverhouse, about five years ago, in a small cafe; since that time services have been held in various halls, and the Movement has undergone many changes, but I feel sure that the present Society will continue to grow in strength and stability.

Another New Church

It is rather a pity it has no Lyceum, as the hall is suitable for a large Lyceum, and has so much available space for marching. I understand there is a membership of about 60, and the average attendance for Sunday evening is

100. It was here that I learned that a new Church has been opened at Bridgwater, ten miles away, and has meetings every Sunday and Thursday in a hall originally used by the Girl Guides.

The Taunton friends are co-operating with this new venture, and I am told that the average attendance is over 70. Recently Miss Rose Ward, of London, addressed an audience of over 120 there. There is every reason to hope that a fine Church will soon be established in this busy Somerset town of Bridgwater.

I travelled on the 22nd to Weston-super-Mare, and had a fine service in the National Church in West Street. The Society has to meet heavy expenses for rental, etc., but in spite of this great responsibility, everything is done to maintain a high standard. The secretary, Mr. Clifford Hill, is very young and is most energetic, and not only performs his secretarial duties most efficiently, but often officiates as organist, and sometimes gives an address. He is much respected and encouraged by his elder colleagues. A new organ has been acquired, and a handsome new rostrum has recently been erected. The first bazaar is to be held in the spring, and the members hope to raise fifty pounds. I hope their efforts will prove an overwhelming success.

The Cause in Bristol

I concluded my tour by a week-end mission at the well-established 1st National Church, Surrey House, Bristol. Here there is no lack of enthusiasm on the part of the officials, many of whom have been in office continually ever since I first visited the Church thirteen years ago. The services are well conducted, and a highly spiritual tone prevails throughout.

The musical arrangements of the services are in the capable hands of Mr. J. Merchant, who spares no pains in brightening the services with suitable musical items. The Sunday afternoon service is particularly bright. Indeed, I have never been anywhere where I have so enjoyed an afternoon service. The evening service is divided into two parts, the first part devoted to the philosophy, and the second part to clairvoyance. There is a brief interval for those who wish to leave, but there is no admittance of visitors to the second service who were not present at the first. The services close at 8-30 p.m. This arrangement is very satisfactory, there is no disturbance between the meetings, and it gives the medium an opportunity for a rest between the philosophy and clairvoyance.

Mr. Hitchin, who has faithfully performed the duties of secretary for the past 14 years, is the leader of the study class, and Mrs. Brake still conducts her weekly open circle, which has proved so helpful to many inquirers. There is a membership of 80, 29 of whom guarantee a weekly subscription from 3d. to 1s., and it is very satisfactory to record that a further sum of £50 is to be paid off the debt of the building, which contains a hall seating 160 people, in addition to one or two smaller halls and ante-rooms.

There are three National Churches in Bristol, each of which co-operates in arranging occasional large propaganda meetings in the city. The Movement in the West Country is certainly going ahead, and playing an important part in the social and religious life of the community.

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FRIDAY - - April 5, 1935

DREAMS AND PREMONITIONS

A CORRESPONDENT writes concerning premonitory dreams. He quotes several cases of accidents which have occurred following dreams, and wants to know the explanation of such warnings. The question gives rise to a good deal of speculation. In our opinion there is no explanation which covers all the ground.

Let us quite definitely state, at the outset, that 90 per cent. of the dreams of people mean nothing except an agitated mind or a disorganised stomach. In the same strain we hear a lot of statements by people who claim that during sleep the consciousness is functioning in a spiritual world, and who talk glibly about the spirit "leaving the body" during sleep. Apart from a very occasional incident, there appears to be absolutely no ground for such a statement. It may occasionally happen, but such incidents appear to be merely the exceptions which prove the general rule.

Having said this much, we have none the less certain facts to face. There are some psychically endowed persons who actually experience premonitory dreams which are capable of being brought back into their waking consciousness. The writer had a mother who was such a dreamer. Not more than once in six months would she have a premonitory dream, but when she did that dream was recurrent—that is, it repeated itself,—and always turned out exactly as dreamed.

She came to breakfast one morning, and by her anxious look it was clear that she had dreamt. Asked what was the matter, she said she had been with her mother (long since deceased), and another of her mother's old friends would be "crossing the border." We laughed and assured her that Mrs. P. was eighty years old, and was growing feeble. It was not difficult to forecast such an event. "Oh, no!" she said, "Not Mrs. P., but Mrs. B. It will occur within ten days." Now Mrs. B. was a strong, healthy woman of middle life, whom we had seen marketing two days before. But here was a prediction that she would not only pass away but that she would be buried within ten days, and the minister would not be her own. Further, the dreamer indicated the number of people who would attend the funeral, and gave their

names. Eight days later Mrs. B. was buried, as stated. Her own minister was on holiday, and the individual nominated conducted the interment. There were twelve people present, and they stood round the grave in the order of their names as they had been called out by the dreamer. We could relate many more such instances with the same sensitive, who was not a medium; that is, she had never attempted to unfold her psychic gifts. What is the explanation?

Mr. J. W. Dunne's book, *An Experiment With Time*, offers a very reasonable thesis. Premonition is merely an alternation in the sequence of time. Time is probably no more than a limitation placed upon our consciousness. If a man travels from London to Carlisle by train, he will pass through Rugby, Crewe, and Lancaster at certain times. The man who knows the line can predict, with fair accuracy, that the traveller will be at a certain place at a certain time. But it has to be remembered that Rugby, Crewe, and Lancaster existed, in their respective places, even before he started the journey. All that happens is that he comes up with them.

In the same way memory is merely that which enables you to bring the past into the present; to visualise certain events in your past experience and reconstruct them as a mental picture at the present moment. The question submitted by our correspondent prompts one to ask, "Can memory act forward as well as backward?" In other words, "Has the future happened?" It appears to us that in the case of premonitory dreams we have merely a remembrance of the future instead of the past.

In Spiritualistic investigation one often comes upon prognostications, though we still believe that 90 per cent. of the predictions given never come off. The probability is that many mediums run to prophecy because somebody else does it and they are expected to do it. Premonitory mediums, however, are few. In a test some years ago one medium gave twenty-nine prophecies, of which twenty-seven were realised within a fortnight. Several of them were quite exceptional, as, for instance, the handling of a cheque for £1,000, a thing which has only occurred to us twice, and of which we had not the remotest idea at the time.

When dealing with mediums, however, we are dealing with the spirit world, and it may be that the denizens of that world have a larger range of vision than we, since they are to some extent outside the limitations of time as we know it. Just as a man standing on a mountain top has a view of a larger range of country than one standing at the foot, so it may be that spirits of clear vision see a larger range of life, and are able, with some accuracy, to predict the future.

An interesting question is, "Can such warnings enable us to avoid dangers?" We remember a clairvoyant at a public meeting telling a total stranger that he worked at a great height, and that unless he was careful on the following Thursday he would meet with an accident involving his death. On the day in question he did not go to work, but the man who was acting in his place was killed. Why should one man escape and another be killed? The answer is: We do not know! We merely deal with facts.

In the days of long ago men regarded hurricanes, thunder, and lightning as evil

powers, but when they began to investigate they found that they were natural phenomena. We are now partly able to avoid their consequences. Nothing is gained by standing in awe and wonder. The only knowledge which can come to us is through inquiry. The investigation of premonitions is the work of Psychic Research far more than of Spiritualism, and we do wish that some of the psychical societies would do the work which their name implies, and help us to discover laws that are still hidden. The premonitory dream has attracted attention throughout history. We need a careful and complete tabulation of the facts, and we cannot get these by the inactive process of declaring: "Behold the dreamer cometh!"

CAPITAL PUNISHMENT DISCUSSED

A lively debate took place at the Henry Jermyn Club on March 28th on "Should capital punishment be abolished?"

Mr. Colling, opening the discussion on behalf of Mrs. Van der Elst, said that, in his opinion, the taking of the life of a murderer had not proved a deterrent to crime.

Mrs. Van der Elst, speaking with great feeling, said that she was convinced that capital punishment was wrong; she would have murderers put away in a colony. It was un-Christian to demand an eye for an eye. She felt that all murderers were insane, and that, therefore, they should not be hanged in a Christian country.

Mr. C. S. Collen-Smith, in supporting Mrs. Van der Elst, said that, in his opinion, the only human thing to do in this so-called civilised world is to abolish capital punishment. He would have proper psychological treatment given to these people. He pointed out the danger of sending these murderers into the next world unprepared. Mr. Collen-Smith said that as a Spiritualist he could under no circumstances agree to murdering a man because he, in his low state of mental development, had committed a crime. He wished Mrs. Van der Elst all success in her work to abolish capital punishment, and he felt that Spiritualists, as a whole, would give her every support in her endeavours.

Several barristers and doctors took part in the debate.

When put to the vote, the majority were in favour of the abolition.

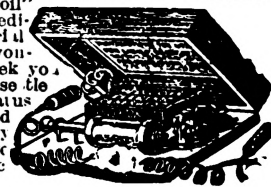
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TOPICS OF THE WEEK

Clergymen to Investigate The formation of "The Order of the Preparation for the Communion of Souls" was an event which has long been anticipated by Spiritualists. It has only been a matter of time before the progressive wing of the orthodox Churches founded a society which would enable them to study Spiritualism seriously and sympathetically. Nor is the Spiritualist crusade moved by any instinct of self-preservation. We have long pleaded for Church inquiry. We would be only too glad if the Churches preached our own message. And judging from the statements of the Rev. G. E. Maurice Elliott (Vicar of St. Peter's, Cricklewood), there is ground for optimism in this respect.

Secretary's Statement Speaking to an *Evening Standard* reporter, Mr. Maurice Elliott said:—

We are out to Christianise Spiritualism and to spiritualise Christianity. We accept the facts of Psychic Science. We know that psychic phenomena do exist. We regard much of these phenomena as an actual demonstration of the gift of the Holy Spirit.

We are not opposed to anybody; but we do want to bring back into the Church the gifts of the spirit.

A Christianity without signs and wonders is only known outside the New Testament and outside the early Church.

Our first steps as an Order will be to have meetings, which shall be addressed by authorities on the subject.

For example, there are a number of texts in the Old and New Testaments which we now know have been wrongly rendered. The reason is that the translator did not know the terms which we have to-day.

It has been left to the twentieth century, therefore, to discover the psychic element in the Bible. We congratulate Mr. Elliott on his courage; but surely the bishops should have led this movement?

"Power" Resumes His Work May 4th is the date fixed for the opening of the "School of Mezzantni," which is the name given to the group who have

formed themselves together to promote the teachings of "Power." Mrs. Mcurig Morris, who has been resting for several months, will there resume her work under "Power's" guidance, and the Sunday services, which were a popular feature at the Fortune Theatre and the Aeolian Hall, will be revived at the new headquarters. The building, situated at Ellerdale Road, Hampstead, will be a fitting home for the increased activities.

Is it Wise? The recent announcement of Germany's dictator has caused a great deal of alarm amongst peace lovers. It coincides with the efforts of various countries to increase their armaments, and many devout lovers of peace are seriously perturbed by the situation. Since all Spiritualists are striving in some measure to attain the ideal of peace on earth, it is quite natural that the Editor's post-bag has been increased. At least four letters have outlined a scheme for the formation of a new peace society. Now it appears to us that that is the one way in which to defeat the object we all have in view. It has always been a part of military tactics for the individual who is aiming at victory to split up his opponents into sections. They can easily be defeated in small sections, where they could not be

defeated as a united army. The worst service that friends can render to the ideal of peace is to multiply peace societies. What is wanted, in our opinion, is an effort to strengthen those societies which already exist, and to increase their weight and influence until they become large enough and important enough to influence public thought.

Squandering our Resources We have exactly the same thing happening in our Spiritualistic ranks. Looking through the columns of a Saturday evening journal recently, we found thirty-two advertisements of Spiritualistic Churches in one town. Now, quite apart from the fact that the majority of them are *not* Churches at all, but are merely proprietary rooms conducted by individuals, does it not seem folly to be paying thirty-two lots of rent in one city? Supposing each Church is paying one pound a week rent (and that is a small rent for an important city), this means that over one thousand six hundred pounds per year is being paid in rent alone, and yet we are always talking about being poor.

What Could Be Done In another town of less than one hundred and fifty thousand inhabitants there are twenty-three advertisements in the local paper of Spiritualist Churches and rooms. Here is another thousand pounds per year being frittered away on rent. Many of them employ speakers and clairvoyants from adjacent towns, or even from a distance; there is at least another pound per week for each Society being paid away for speakers' fees and railway expenses, of which railway expenses are the larger share. Another thousand a year. For a thousand pounds per year two good Churches could be conducted in that township, with a prominent position and with capable speakers. We are continually hearing complaints about the low quality of the addresses and the unevidential phenomena given from the platform in such towns. But the fact is, the Movement has not sufficient qualified workers to enable it to spare twenty-three speakers and clairvoyants for one small town.

Are We Spirit Guided? The claim is sometimes made that Spiritualists are guided by the wise advice of the spirit world; but if these activities are being guided by the spirit world, one can only question the wisdom of the spirits. One of the results of this overlapping is very often a spirit of envy, jealousy, and competition, which effectually prevents Spiritualists from bringing to bear upon the authorities the pressure they ought to, to enable Spiritualists to establish their position. We have mentioned the matter, not for the purpose of mere criticism, but in the hope that Spiritualists will take council one with another as to how they can strengthen the Movement rather than split it up into tiny fragments and petty sections, which have little power to influence the public and even less power to represent the spirit world. It may be true that we do not count the strength of the Movement by mere numbers, but it is also true that there is a contradiction in preaching brotherhood and unity, when we practice the opposite.

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MEETINGS FOR CLAIRVOYANCE AND PSYCHOMETRY.

Monday, April 7th,

At 3-0, Psychometry, Mr. Edmund Spencer.
At 7-30, Clairvoyance, Mrs. Stella Hughes.

Wednesday, April 10th,

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

Thursday, April 11th,

At 3-30, Clairvoyance, Mrs. Livingstone.
At 7-30, Psychometry, Mrs. Helen Spiers.

Friday, April 12th,

At 7-30, Clairvoyance, Mr. R. Cockersell.

TRANCE LECTURES.

Tuesday, April 9th, at 8, Mrs. Barkel.

Address by "White Hawk," followed by questions.
Subject: "Pre-existence and Reincarnation."

GROUP SEANCES.

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Monday, April 8th, at 7-45 Mr. Edmund Spencer
Tuesday, April 9th, at 3 Mrs. Helen Spiers
Tuesday, April 9th, at 7-45 Mrs. F. Livingstone
Thursday, April 11th, at 7-45 Miss Lily Thomas
Friday, April 12th, at 3 Mrs. Graddon Thomas
Friday, April 12th, at 7-45 Mrs. Helen Spiers

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

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Sunday, April 7th,

At 11, Dr. W. J. VANSTONE.

At 6-30, Mr. VYVYAN DEACON.

Address and Clairvoyance.

Wednesday, April 10th, at 7-30,

Mr. Horace Leaf, Clairvoyance.
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Clairvoyance by Mr. Horace Leaf.

At 6-30, Mr. G. H. LETHAM.

Clairvoyance by Mrs. Helen Spiers.

Sunday, April 14th, at 11,

Mrs. ST. CLAIR STOBART.

Clairvoyance by Mr. George Daisley.

At 6-30, Mr. HANNEN SWAFFER.

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FREETHINKERS DEBATE SPIRITUALISM

Spiritualist in the "Lion's Den"

AN event of unusual interest occurred at Bradford on March 24th, when Mr. James Yates, after only a few days' notice, gave an address to the National Secular Society on the subject, "From Secularism to Spiritualism."

Only five days before the meeting Mr. Yates received a letter from the local organisation asking him to give the address, another speaker having disappointed them. Mr. Yates promptly acceded, and the result was an evening of strenuous debate and discussion which may have far-reaching consequences.

Renewing Revelation

Spiritualism, said Mr. Yates, had always been a philosophy of free thought. It was neither bound nor limited by creed, dogma, or so-called sacred records, but was continually finding its witness in present-day revelations.

Mr. Yates described how he became interested in Spiritualism. He said he owed his introduction not to the Spiritualists but to their opponents. The Rev. J. Ashcroft had addressed a meeting called to "crush" the Bradford Spiritualist community, and this was followed up by a spirited and telling reply in the same hall by one of Spiritualism's ablest speakers—Mr. Walter Howell. His curiosity aroused, it was only a question of time before Mr. Yates secured conviction.

The speaker recalled open-air Spiritualist meetings where mud and stones were thrown; but they were the wrong weapons with which to countermand truth.

A "Broad" Platform

As an illustration of the universalist nature of Spiritualism, the speaker described a meeting held some time ago by the West Riding Psychic Society, when the platform party included Capt. Crauford (Navy), Mr. Hannen Swaffer (journalist), Mr. M. Barbanell (Jew), the Rev. R. L. Tweedale (Church of England), and Rev. F. Shaw (Moravian Church).

Bradford possesses no fewer than thirty-six "Spiritualist Churches," of which only three are properly constituted, the others conducting fortune-telling under this disguise. That reflects all the more credit on Mr. Yates' presentation of the case for true Spiritualism.

(Continued from next column.)

extension of consciousness and capacity in the individual—by training in the art of living to secure his wellbeing effectively for the service in every realm of nature to which we have access,—to make him a good citizen of the Greater Universe, and always a faithful servant to the source of his being.

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"POWER" TO RESUME HIS CAMPAIGN

Details of the New Departure

By LAURENCE COWEN

MUCH and expectant interest will be aroused by the announcement elsewhere that Mrs. Meurig Morris is soon taking up the interrupted course of her work for the "Power" Group after a period of retirement for rest and development. There is also the intriguing factor that the usual Sunday services will, in future, form only a part of that work.

Spacious and outstandingly equipped headquarters in Hampstead have been, after a long and elaborate process of transformation, brought to the opening stage, and from there the message of "Power" and other teachers of his school will go forth.

Wide Influence

The propaganda carried out by Mrs. Meurig Morris in recent years in London, and in a lesser degree in the provinces, is, it is no exaggeration to say, universally known. As the instrument of "Power," she had been heard by hundreds of thousands of people.

Those who are familiar with the rapidly increasing knowledge of the super-physical worlds and their human inhabitants are aware of the educational methods in use there, also of the great need for such methods. They are familiar, too, with the idea of there being organised schools in which the wisdom of the ages is preserved, studied, and codified, and the height of religious aspiration is possibly attained.

One such is the "School of Mezzantni," and this centre, at Hampstead, has been founded as its outpost in the physical world on the instructions given by "Power" and his associates.

Here, using Mrs. Meurig Morris as their instrument, they propose to convey some of their teaching to those who are ready and are willing to be instructed.

Our Present State

These teachers survey our human host or community as a unit, but as subdivided into three main types—namely, the physical, astral, and manasic peoples. Their view and knowledge of our humanity in this wider, greater way is utterly revolutionary; for we of the physical branch are trained to regard ourselves as the whole of our race. The penetration of even the astral world, and the discoveries in it now being made by many, are gradually demolishing this conception, and are clearing the way for a renaissance of spiritual sciences and a change in the whole system of religious, political, and economic education.

This wider view of our humanity seems to be one of the bases of their teaching, and is preliminary to the cosmic and microcosmic studies they will put before their students. The course of study is designed to bring about

(Continued in previous column.)



Mrs. Meurig Morris

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TRANSFIGURATIONS DISCUSSED

A SENSATION was caused at the Friday night meeting of the International Institute for Psychical Research, held at the Institute's Rooms, on Friday night the 22nd inst.

Lantern slides of the Bullock transfiguration seances were being shown, when towards the close of the meeting Mr. Jackson Holroyd arrived, having made the journey from Birmingham to exhibit lantern slides of an extra he had found on one of the Bullock photographs.

It appeared that the officials of the Institute were not aware that the extra existed and Mr. Holroyd jokingly accused the officials of the Institute of having photographed an extra and concealing the fact from its members. The meeting was unanimous in declaring the face shown as a perfectly clear face, especially considering the fact that the original photo was slightly out of focus.

On one slide shown several of the members declared they could see as many as ten faces. The extras have been found as a result of intensive photographic exploration of the copy negative.

Mr. Holroyd made the astounding statement that in his opinion it is possible that any one of the 5,000 exposures on the infra-red film may contain an extra, but if these were explored by similar methods to his own, and the work paid for at professional rates, the cost of the work would be in the region of £25,000.

SPIRITUALIST'S SOCIAL WORK

"YOU will be surprised to know that I am a Spiritualist, and I raise funds for this work through seances." So observed Mrs. Flora Appelby, a social worker, to the *Daily Express* reporter who interviewed her last week on her work for the down-and-out. Mrs. Appelby is known to hundreds of unemployed and homeless men and women as a friend who has provided them with food and warmth when everything seemed dead against them.

SPIRITUALISM IN THE CHURCH

THE Rev. Charles L. Tweedale writes as follows:—"In the first week in March there appeared in the *Church Times* an advertisement for a clergyman holding definitely Spiritualistic views to fill a vacant benefice in Devonshire.

I have the letter of the patron of the benefice in question before me as I write. He has several benefices in his gift, and hopes to fill all of them with incumbents "openly convinced of the truths of Spiritualism," who know the Spiritualistic facts which are fundamental to Christianity, and are not afraid to proclaim them.

A truly notable advertisement and a notable event. "Magna est veritas et prevalebit."

SHEFFIELD SERVICES

MR. A. BERTRAM SCARFF, of Wallasey, paid a welcome return visit to the Sheffield Centre S.N.U. Church last week-end.

The Church was full for each service, and in fact some people could not gain admission. The clairvoyance was excellent, and left no doubt as to the desire of the spirit friends to assist those still left in this life. Mr. Scarff gave a masterly lecture on "Material and Spirit Doctors."

LUMINOUS FORMS

Vivid Experiences of S.N.U. President

LECTURING at the Edinburgh Psychic College last Friday, Mr. J. B. M'Indoe described some interesting psychic experiences. "Mediumistic phenomena," he said, "bring us in contact with a realm of experience in which the laws of our normal everyday life seem frequently to be contradicted, the apparently impossible happens, space seems to be transcended, events so far as time is concerned seem to be occasionally almost as accessible in the future as in the past, strange modes of matter present themselves, and energy operates in forms as yet unknown to physics."



J. B. M'Indoe

"I have personally witnessed most phases of psychic phenomena under conditions which, in my opinion, ruled out the possibility of trickery. A Luminous Form

"I have seen a luminous human form, apparently life size, floating upright in the air, when there was absolutely nothing to give material support of any kind to it. And with the same medium a few minutes earlier I saw a graceful miniature female form dancing on the table, around which a dozen of us sat.

"I have seen more definitely material forms, whose hand you could take, whose lips could kiss you, who could apparently eat and drink. I have had a warm hand and an icy-cold one in mine at the same time, different in size, neither of them the hands of the medium or of any of the other spectators.

"I have held a tambourine and a gramophone record in one hand, while I passed my other hand round the edge of it till it came in contact with the materialised hand which was also holding it, and I have passed my hand along that hand and wrist and come to nothing—nothing physical, that is; yet that hand could do things.

"It could manipulate the tambourine, it could remove gramophone records from the instrument, and put others on it,

MATERIALISATION EVIDENCE

AT the Devonport National Union Church, Ferry Hall, two materialising seances were held on March 13th and 15th, the medium being Mrs. H. V. Duncan. The special feature at the first seance was the return of the father of one of the sitters. His body had been laid to Mother Earth only that afternoon, and the spirit manifested at the seance the same evening.

"Albert," the control, remarked that the spirit held "a single flower in his hand that seemed to hold earth's conditions." The sitter said she did not know anything about it, but the next morning a son in law called to tell me that the sitter had made inquiries about the flower. The mother had placed a single flower in the father's hand just before burial—this unknown to any other member of the family. F. P.

it could even insert gramophone needles and put down the arm of the gramophone with the needle on the record in an astonishingly accurate way.

Forms from Vapour

"I have seen similar forms gradually forming from a mass of vaporous substance near the medium, and at other times they have emerged from the cabinet already built up. I have seen them return slowly to the cabinet. I have seen them vanish instantly, and I have seen them apparently slowly collapse and disappear.

"I have seen forms with voluminous white gauzy draperies, and also the presumably raw material of these in sheets and strips in astonishing quantities, and that material has vanished instantly. But I have touched it, and though it is apparently self-luminous at times, it looks so like cheese-cloth or muslin that I cannot feel harshly despised to those who have only seen small quantities of it and say it is cheese-cloth surreptitiously introduced.

"I have heard the supernormal voices in darkness and in bright light. It is only a question of arranging suitable protection for the supernormal structure from which they issue. I have heard these voices clear and distinct, with the medium's mouth tightly bandaged up.

"I have seen a table levitated in good light, and found it impossible to push it down, or move it against the force manipulating, though, physically, I was much stronger than the medium—a young girl.

"I have seen apports come: I have felt them warm, suggesting that some molecular strain had been recently undergone, and I have been present when the room was literally deluged with flowers—and no one paid that medium anything. She was a Yorkshire factory worker, and would have felt insulted had anyone offered to pay her.

"Some of the phenomena are often used to give evidence of survival. Opportunities for seeing them are comparatively rare, and therefore the amount of available evidence through them is limited compared with that which comes through trance or normal mental mediumship.

"But the kind and the quality of the evidence are alike, indicating the survival of human personality after death. In bright light I have seen a pencil write, as if impelled by an invisible hand."

RADCLIFFE ANNIVERSARY

GREAT success attended the 17th Anniversary of the Radcliffe (Railway Street) National Spiritualist Church, which was celebrated recently. Mr. J. B. Dorea was the speaker and demonstrator. Despite the mushroom growth of proprietary rooms, the Church is doing splendid work and finding its efforts well supported.

MR. FRANK BESSANT

HIS many friends will be grieved to hear that Mr. Frank Bessant, the President of the Bournemouth National Spiritualist Church, is seriously ill.

Mr. Bessant was formerly connected with the National Spiritualist Church at Leicester, and has done excellent work for the Movement for a long period of years.

STARTLING CLAIRVOYANCE

"THERE is with you Mrs. Armitage, who passed out of the physical body on April 17th, 1916. Her daughter followed three months afterwards."

"Did you know Mrs. Hibberd? She says, 'We've spent many happy hours together.'"

"Mrs. Brownshaw is near you. She lived at 12, King Alfred Street. Also, there is Mrs. Gregory, of 25, King Alfred Street and Hannah Chambers, of Shaw Road."

The above were given, with many other evidences of survival, by the well-known medium, Mrs. A. Lomas, during the last week-end services at Meersbrook Spiritualist Church, West Street, Sheffield.

This Church has been conducting a Press campaign recently, and the many strangers must have been given much food for thought by the splendid trance addresses and clear clairvoyance and clairaudience of Mrs. Lomas.

In one instance a member of the audience was asked, "Who was the old man who had one shoulder higher than the other, and towards the end of life had difficulty in getting about? Why, it was old Mr. Hughes, and there is the cat with him—it was called 'Nigger.'"

DEATH OF GOSFORTH SPIRITUALIST

CRADLED in the Movement, trained in the Lyceum, and always an ardent Spiritualist, Mrs. Coulthard, of Gosforth, has entered into the Higher Life at 66 years of age.

Passing along High Street on the morning of the recent snowstorm, I saw her being picked up from where she had fallen, and, as it transpired, had sustained a compound fracture (writes Mr. A. Reynolds).

Although warnings had been given by friends on the other side through clairvoyants, and precautions taken, the thing had happened. But even then I little thought I had seen her in the body for the last time. She passed on a few weeks afterwards.

Mrs. Coulthard was well beloved and greatly respected in the district, and the funeral was well attended by numerous friends representing the British Legion, the Woman's Co-operative Guild, and the Gosforth National Spiritualist Church. She was a respected member of each body.

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OURSELVES & THE NEW WORLD OUTLOOK

Spiritualism in Line with Science

ON Wednesday last the British College of Psychic Science most happily welcomed on its platform someone fresh to those surroundings, yet well known to all Spiritualists by means of his work for this journal.

I speak of Mr. James Leigh; and though I write of him in the columns he himself guards so forcibly, I speak without embarrassment. For we who are responsible for the management of the College cannot but give praise to our visiting lecturer of that evening.

We found ourselves faced by a man much younger than is usual in a lecturer, but yet a man whom we soon knew was deep in the study of Spiritualism, and, more than that, deep in the study of all philosophy. There is a special delight for us, who have been working quite a while in this subject that we believe is the key to Life itself, when we find such a vigorous new force as that of Mr. James Leigh ploughing steadily a new furrow beside us.

The Boundary

The lecturer had taken as his title, "The Enchanted Boundary," which was the line between this world and the next, between the material and the spiritual. In a vivid fashion he pictured the enormous change-over that has come in science since the end of the nineteenth century.

The lecturer quoted Jeans' pregnant declaration, "Our whole knowledge of the really fundamental physical condition of the Universe is a growth of the last quarter of a century"—and drove home the absolute truth of that declaration in clear, modern phraseology.

He quoted as one proof of the absolute change in the scientific outlook of to-day the complete reversal of view as to the actual substance of matter itself. The nineteenth century accepted the dictum that matter was solid, composed of impenetrable, indivisible particles. All that has been put aside as a mistake, not because early scientific research was wrong, but simply because it did not go far enough.

Substance an Illusion

Scientists had found, in investigating the atom, that the basis of the universe is immaterial, and that the whole former idea of substance was "a great illusion."

The nineteenth century tried to explain life in the terms of matter, and came down badly over it. Now science has readjusted itself, wisely and inevitably, to the fact that matter is nothing more nor less than a manifestation of waves of electrical energy.

From this clearly reasoned basis Mr. James Leigh went on to recall some of the marvels of astronomy, yet never admitted that the facts he quoted were arid, but found in them satisfying lining-up with the visions, once thought to be imaginary, but really prophetic, of the great poets and philosophers of old times.

The lecturer finished on a question that is strong in our minds to-day. Scientific materialism, he said, was dead. But the poverty and distress of the world was due to social materialism. Will it be mended with the

(Continued at foot of next col.)

OUR READERS' VIEWS

THE S.N.U. PRESIDENCY

In your last week's issue, under the heading of "Voice of Lancashire," to my surprise I notice that that District Council have nominated me for the office of President of the Spiritualists' National Union.

As I have never desired office for the sake of holding an office, and in view of the result of the poll on the question of Christian Spiritualism, I do not, under these circumstances, feel either a call nor think I can be of service in office.

I am, therefore, bound to decline the honour of that, or any, nomination for office, while fully appreciating the confidence expressed in me.

I would be grateful if you would publish this.

A. G. NEWTON.

Southampton.

PRESENTATION OF CLAIRVOYANCE.

I most sincerely hope that your correspondent, John H. Krammond, will not think me discourteous because I have not replied to his most interesting letter in the issue of the 22nd before this. Great pressure of work must be my excuse.

I queried the action of that remarkable medium, Mrs. Estelle Roberts, in spending a very considerable part of her time at a public meeting on one member of the audience, in my article headed, "How Far Should a Medium Go?"

I wish with all my heart that Mr. Krammond had been present at the meeting in question, because I want him to visualise and admit, in justice to me, that no one came to that meeting to be convinced of Mrs. Estelle Roberts' powers of clairvoyance. That is absolutely unnecessary in these days.

Everyone came with the hope of getting some communication from the other side of the veil for themselves.

It was not an occasion of an academical testing of the medium, but all the crowd that gathered took a sporting chance with the rest of the gathering on getting some small message for themselves.

Is it good that the peculiar mentality of one member of the gathering held Mrs. Roberts from passing on to other patient people waiting hopefully?

I cannot see eye with Mr. Krammond that the rest of the audience "rather than be resentful should have been delighted both at hearing an especially valuable display of clairvoyance, and at learning what can be done when the spirit people consider it necessary."

My sympathy, after resting with Mrs. Roberts for the exhausting episode, lies entirely with the disappointment of the rest of the members of the meeting.

I repeat: public clairvoyance, especially in the case of such as Mrs. Estelle Roberts, is not meant for academic testing and proving of mediumship. We carry that out under very different circumstances.

A public meeting is a form of ballot where everybody takes a chance of delight in a message; and for a medium to have her time forced to be spent on one person is unfair to the medium and regrettable for the listeners.

NELLIE TOM-GALLON.

London, N.W. 3.

SECURING RECOGNITION.

The article by James Leigh in the issue of March 29th on "The New Trend in Psychic Research" is one which I heartily endorse. I have often come out on the same lines; it is *scientific demonstration* that will tell on the world at large, and no sceptic can ignore facts.

I was glad to see in the same issue the views of those who differ. No truth can suffer by examination from all sides. This world is a very undesirable one, without a happy compensating after-life for all who suffer here.

W. J. FARMER.

Cheltenham.

(Continued from previous col.)

gradual death of that form of materialism and the steady growth of true Spiritualism?

At the end the lecturer had the compliment of a most appreciative commentary from the well-known scientist, Professor Fraser-Harris, who had listened with keen interest and voiced his appreciation of all he had heard.

N. T-G.

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THURSDAY, April 11th, at 7-30, Miss Peterson.

FRIDAY, April 12th, at 3, Mr. F. B. Ritchie.

TUESDAY, April 16th, at 3 and 7-30, Mr. A. Whyman (Hanley).

TRANSFIGURATION SEANCE (Limited to 24 Sitters).
WEDNESDAY, April 10th, at 7-30, Mrs. E. F. Bullock.

LECTURES.

FRIDAY, April 5th, at 7-45, Members' Discussion.

FRIDAY, April 12th, at 7-45, Mr. F. B. Ritchie (late of Edinburgh).
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(After Circle).

TUESDAY, at 8, Public Circle.
THURSDAY, at 8, Clairvoyance.
SATURDAY, at 8, Psychometry.

Headquarters:—CAVENDISH CHAMBERS, 239, HIGH HOLBORN,
LONDON, W. 'Phone: Holborn 1661. Hours, 11 to 5 daily.

MONDAY, at 3, Miss Butcher.
TUESDAY, at 3, Mr. R. R. Thornton.
WEDNESDAY, at 3, Mrs. M. Thornton.
THURSDAY, at 3, Miss G. Butcher.
FRIDAY, at 3, Mr. R. R. Thornton.
TRANSFIGURATION SEANCE, April 5th, at 7 p.m.

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

SATURDAY, April 6th, at 8, Open Circle.

SUNDAY, April 7th, at 11 and 3, Open Circles. At 6-30, Rev. GEO. COLE. "The Place of Phenomena in Spiritualism."

MONDAY, April 8th, at 8, Rev. Geo. Cole. "The Power that Heals."

TUESDAY, April 9th, at 8, Members' Circle. Leader: Mrs. Hulton.

THURSDAY, April 11th, at 8, Members' Developing Class. Leader: Mrs. Dumville.

SATURDAY, April 12th, at 8, Open Circle.

Sunday, April 14th, at the Deansgate Picture Theatre, Miss Geraldine Cummins.

THE JEWISH SOCIETY FOR PSYCHICAL RESEARCH

(Founded to Spread the Truth of Survival)

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

SUNDAY, April 7th, at 7-30, Members' Evening. You are invited to participate. During the proceedings Miss Ann Geddes will give a demonstration of Clairvoyance.

WEDNESDAY, April 10th, at 8, the Rev. C. Drayton Thomas will address the Society on "Some Recent Experiences with Trance Mediumship." Followed by a demonstration of Psychic Faculty by Mr. Dearnley Serjeant.

GOLDERS GREEN SPIRITUALIST SOCIETY

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

SUNDAY, April 7th, at 6-30, Dr. H. P. SHASTI, Address.

TUESDAY, April 9th, at 3-15, Mr. Edmund Spencer, Psychometry.

THURSDAY, April 11th, at 8, Mr. George Daisley, Clairvoyance.

FRIDAY, April 12th, Healing Free. Apply Church Officers.

SUNDAY, April 14th, at 6-30, Dr. NANDOR FODOR, Address.

Mrs. McConnell, Clairvoyance.

At 8, Mrs. Stella Hughes, Psychometry.

Miss Lily Thomas, Clairvoyance.

LONDON SPIRITUALIST BROTHERHOOD

69, HIGH HOLBORN, W.C. 1. (Over Noons' Restaurant.) Chancery 7678.

SUNDAY, April 7th, at 7, Address and Clairvoyance, Mr. EDWARD KEITH.

MONDAY, at 7-30, Group Sitting (Non-members, 1s. 6d.), Mrs. Edey.

WEDNESDAY, at 8, Public Lecture by Mr. Ernest Hunt. Subject: "How the Mind Controls the body."

THURSDAY, from 3 till 6-30, Free Healing.

Mr. Keith interviews daily from 2 till 6.

SUNDAY, April 14th, P. ANNA, Esq., B.Sc.

Circles, TUESDAY, at 7, FRIDAY at 3.

Mrs. Francis Wright, Clairvoyant.

NORTHERN

Salford Central Spiritualist Church

St. Philip's Place, Chapel Street.

Sunday, April 7th, at 2, Lyceum.

At 3-15, Open Circle.

At 6-30 and 8, Mr. BRADY.

Monday, at 8, Miss Richardson.

Tuesday, at 8, Circle.

Wednesday, at 8, Mr. W. James.

Thursday, at 8, Members.

Saturday, at 7-30, Social. 1s.

Sunday, April 14th,

Mrs. BOWKER.

Manchester Society of Spiritualists,
38, Maskell Street.

Saturday, April 6th, at 3,

Sale of Work.

Sunday, April 7th, at 10-30, Lyceum.

At 3 and 6-30,

Mr. and Mrs. HARRIS (Chester).

At 8, Open Circle.

Monday, at 8, Service.

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

Wednesday, at 8, Service.

Thursday, at 8, Members' Class.

Friday, at 8, Healing Service.

Stockport Progressive National
Spiritualist Church,

Over 37, Mottram Street.

Saturday, April 6th, at 8, Mr. Tonge.

Sunday, April 7th, at 3, 6-30, and 8,

Mrs. ENTWISTLE.

Monday, April 8th, at 3 and 8,

Mrs. Spencer, Dipl.S.A.

Tuesday, April 9th, at 8,

Open Healing and Developing Circle.

Wednesday, April 10th, at 8,

Mrs. Shelmerdine.

Longsight National Spiritualist
Society,

Shepley Street, Longsight.

Sunday, April 7th, at 2-30, Lyceum.

At 6-30 and 8, Mr. A. WAINWRIGHT.

Monday, at 8, Open Circle and Healing.

Mrs. Whalley.

Tuesday, at 8, Mrs. Purvis.

Thursday, at 8, Mrs. Holt.

Saturday, at 8, Open Circle.

Sunday, April 14th,

Mrs. JACKSON.

Collyhurst National Spiritualist
Church,

Collyhurst Street, Manchester.

Sunday, April 7th, at 1-45, Lyceum.

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

Service.

Monday, at 3 and 8, Service.

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

Wednesday, at 8, Service.

Thursday, at 8, Private Circle.

Friday, at 8, Healing Circle.

CLAPHAM SPIRITUALIST CHURCH.

(Affiliated to the Spiritualists' National Union, Ltd.)
BEDFORD ROAD, CLAPHAM (op. Clapham North Underground Station).

SUNDAY, April 7th, at 11, Open Circle. At 7, Mrs. CAULFIELD, Address.

MONDAY, at 3, Psychometry. At 8, Healing Instructions. At 8-30, Healing Treatment Free.

WEDNESDAY, at 8, Members' Developing Class.

FRIDAY, at 8, Usual Weekday Service, Mrs. Clements, Address and Clairvoyance.

SATURDAY, at 7-30, Whist Drive. Tickets, 6d.

SUNDAY, at 7, Mrs. F. KINGSTON, Address and Clairvoyance.

TUESDAY, at 8, Mrs. G. Elliott, Phenomena.

FULHAM NATIONAL SPIRITUALIST CHURCH.

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

SUNDAY, April 7th, at 11-30, Open Circle. At 3, Lyceum Session. At 7, Service. Address and Clairvoyance by Mr. EDMUND SPENCER.

TUESDAY, at 8, Open Circle.

WEDNESDAY, at 8, Healing Circle.

THURSDAY, at 8, Service. Address and Clairvoyance by Mrs. F. Tyler.

SUNDAY, April 14th, at 11-30, Open Circle. At 3, Lyceum Session. At 7, Service. Address and Clairvoyance by Mr. F. WADE.

GOOD FRIDAY, a Rally on Wimbledon Common, followed by a Social and Dance from 8 to 11.

Moss Side National Spiritualist Church and Lyceum.

Above 64a, Gt. Western Street.

Sunday, April 7th, at 2-45, Lyceum.

At 6-30, Lyceum Open Sessions.

At 8-15, Mr. BLAYDON.

Tuesday, at 8-15, Open Circle, Mr. J. Hall.

Thursday, at 8-15, Mrs. Worthington.

Saturday, at 8-15, Open Circle, Mrs. Spencer.

Sunday, April 14th, Mrs. FELLOWS.

Liverpool Spiritualists' National Church,

14, Daulby Street.

Sunday, April 7th, at 3, Open Circle.

At 6-30, Mrs. L. GEORGE, A.N.S.C.

Monday, at 8, Study Group.

Tuesday, at 7-30, Healing Brotherhood.

Wednesday, at 3 and 8, Clairvoyance.

Every Sunday, at 8-15, Clairvoyance.

Sunday, April 14th, at 3 and 6-30, MADAME TICKELL.

Group and Private Seances arranged on application.

Chiswick Christian Spiritualist Church

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

Sunday, April 7th, at 11, Lyceum.

At 7, Service.

Monday, at 2-30, Mrs. Hammerton.

Thursday, at 7-45, Service.

Brixton Spiritual Brotherhood Church,

Stockwell Park Road, Brixton.

Sunday, April 7th, at 11-15, Service.

At 3, Lyceum.

At 7, Mr. F. NUTHALL.

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

Tuesday, at 8, Members' Circle.

Wednesday, 7 to 9, Public Healing.

Thursday, at 8-15, Open Circle.

Sunday, April 14th, Mrs. EDEY.

Croydon National Spiritualist Church,

Bedford Park, near West Croydon Railway Station.

Sunday, April 7th, at 6-30, Service.

Wednesday, at 7-45, Service.

Thursday, at 3, Ladies' Meeting.

Lyceum every Sunday at 3.

Battersea and Wandsworth Christian Spiritualist Church.

111, The Grove, Wandsworth, S.W.18.

Sunday, April 7th,

At 11, Service and Circle.

At 6-30, Address and Clairvoyance.

Mrs. ALTHEA MANSELL.

Monday, at 2-30, Mr. Stanley Forbes.

At 8, Healing.

Wednesday, at 8, Mrs. Tina Timms.

Friday, at 8, Rev. George Nash.

Saturday, at 7-30, Mrs. Florence Lane.

Croydon Spiritualist Church

(Accepting the Leadership of Jesus Christ.)

The Blind Institute, Bedford Hall, Bedford Park.

Sunday, April 7th, at 6-30,

Mrs. H. V. PRIOR.

Address and Clairvoyance.

Every Wednesday, at 7-45,

Spiritual Healing Service.

Cricklewood Christian Spiritualist Society,

Ashford Hall, 41, Ashford Road,

Cricklewood, N.W. 2.

Sunday, April 7th, at 6-30,

Mrs. BAXTER.

Address and Clairvoyance.

Wednesday, at 3, Circle.

At 8, Miss Joan Proud.

Central London Spiritualist Church

33, Hatton Garden, E.C. 1.

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

Friday, April 5th, Service.

Sunday, April 7th, Service.

Friday, April 12th, Service.

Sunday, April 14th, Service.

Christ's Church of the Spirit,

309, Upper Richmond Road, Putney. S.W. 15. Putney 3129.

(Buses 30 and 37 pass door).

Sunday, April 7th, at 7,

Miss WITHALL, Address.

Miss Russell, Clairvoyance.

Thursday, at 3, Psychometry, and at 8,

Address and Clairvoyance,

Mr. F. W. Nuthall.

Friday, at 7-30, Spiritual Healing.

Sunday, April 14th,

Mrs. WM. EDWARDS.

For Seats, Developing Circles, apply

Hon. Secretary. Monday, at 7-30,

Healers (re-opening April 15th). Tuesday

at 3, Ladies' only. At 7-30, General.

Wednesdays, at 7-30, Direct Voice.

Ealing Spiritualist Church,

8, Baker's Lane, Broadway, W.

Sunday, April 7th,

At 11-15, Mr. BURWELL.

At 6-30, Mr. W. E. HUNT.

Wednesday, at 8,

Mrs. B. Stock.

Saturday, at 8, Whist Drive.

Sunday, April 14th,

Mrs. S. PODMORE.

NOTICE TO ADVERTISERS.

Owing to Easter Holidays, will advertisers please send in copy for issue of April 26th not later than first post on Tuesday, April 16th.

Clapham Christian Spiritualist Centre.

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

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

Sunday, April 7th, at 7,

Mrs. GOLDSWORTHY.

Address and Clairvoyance.

Tuesday, at 3, Psychometry.

At 8, Healing Circle.

Thursday, at 8, Mr. Chas. Burtenshaw.

Psychometry.

Sunday, April 14th,

Mrs. EVA DONALDSON.

President and Medium:

Mrs. DONALDSON.

Forest Hill Christian Spiritualist Church,

Beadnell Road, Off Stanstead Road.

Sunday, April 7th,

At 11-15, Public Circle.

At 3, Lyceum.

At 7, Mr. HIGGS and Mrs. WIRDNAM.

Monday, at 8, Study Group.

Tuesday, at 3, Mrs. Tina Timms.

At 7-30, Healing Service.

Thursday, at 8, Public Circle.

Friday, at 8,

Members' Developing Circle.

Sunday, April 14th,

Miss N. OWEN.

Harrow Spiritualist Society,

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

Sunday, April 7th, at 6-30,

Address and Clairvoyance.

Wednesday, at 8, Clairvoyance.

Sunday, April 14th,

Service.

Hounslow Spiritualist Mission,

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

Sunday, April 7th, at 6-45,

Service.

Monday, at 7-30, Service.

Tuesday, at 8, Healing Circle.

Wednesday, at 3, Service.

At 8, Service.

Lyceum at 3 every Sunday.

Independent Spiritualist Church,

113, Clapham High Street, S.W. 4.

(Corner Carpenter's Place.)

Sunday, April 7th, at 3, Lyceum.

At 8, Mrs. KING.

Address and Clairvoyance.

Tuesday, at 3, Psychometry.

At 8, Healing Centre.

Thursday, at 8

Mrs. Calway.

Saturday, at 8,

Mr. Bernard Rodin.

Sunday, April 14th,

J. BUCHAN-FORD, Esq.

Hackney Progressive Lyceum Church

4, Sanford Terrace, Brooke Road,

Stoke Newington, N. 16.

Buses—67, 69, 73, 76, 106, 549.

Trams—43, 47, 49, 75, 83.

Sunday, April 7th, at 3, Lyceum.

At 7, Mrs. METCALF.

Monday, at 3 and 8, Clairvoyance.

Tuesday, at 8, Open Circle.

Sunday, April 14th,

Mrs. WINEFRED GREEN.

Hackney Spiritualist Church,

2, Sutton Place, Urswick Rd., Hackney.

(Founded 1896.)

(Entrance Back of House.)

Sunday, April 7th, at 7,

Mrs. F. KINGSTONE.

Monday, at 8, Open Service.

Tuesday, at 8, Healing, Mr. Cumings.

Thursday, at 8, Miss J. Proud.

Friday, at 8, Healing, Mr. Rean.

Sunday, April 14th,

Mrs. K. JARMAN.

Hendon Spiritualist Fellowship.

The Liberal Room, 65, Brent Street

(opposite "Bell" Bus Stop).

Sunday, April 7th, at 7,

Mrs. NAN MacKENZIE.

At 8-30, Spiritual Healing.

Sunday, April 14th,

Mr. C. GLOVER BATHAM.

LONDON**Bounds Green Christian Spiritualist Church,**

Canning Hall, Canning Crescent,

High Road, Wood Green.

Sunday, April 7th, at 7,

Mrs. CARRIE YOUNG.

Sunday, April 14th,

Mr. NORMAN FERGUSON.

Bowes Park and Palmer's Green Spiritualist Church.

Shaftesbury Hall, Bowes Park.

Sunday, April 7th,

At 11, Mr. E. MEADS.

At 7, Mrs. WILLIAM EDWARDS.

Wednesday, at 8,

Miss Rose Ward.

Sunday, April 14th,

At 11, Study Group.

At 7, Mrs. FLORENCE LANE.

Battersea Spiritualist Church

(Affiliated Spiritualist National Union),

Bennerley Hall, Bennerley Road,

Northcote Road, Battersea, S.W. 11.

Sunday, April 7th, at 11 and 6-30,

Mrs. PODMORE.

Address and Clairvoyance.

Lyceum, at 3-15.

Every Monday, at 2-30, Medicine Man's

Healing Band attends to give treat-

ment and advice.

At 8, Church Healing and Diagnosis

by "Wing Group."

Wednesday, at 3, Psychometry Meeting,

Mrs. K. Fillmore.

Thursday, at 8, Clairvoyance Meeting,

Miss E. Canon.

Sunday, April 14th, at 11 and 6-30,

Mr. H. BODDINGTON.

Ilford Psychical Research Society,
Clements Road, Ilford.
Sunday, April 7th, at 7,
Dr. VANSTONE,
Address and Questions.
Wednesday, April 10th, at 8,
Mrs. B. Barnes,
Address and Clairvoyance.
Thursday, April 11th, at 3,
Ladies' Meeting. Mrs. Tuffnell,
Address and Clairvoyance.
Sunday, April 14th, at 7,
Mr. L. PHILLIPS.
Mr. G. Daisley, Clairvoyance.

Kensington Spiritualist Church,
Lindsay Hall.
The Mall, Notting Hill Gate.
Sunday, April 7th, at 6-30,
Miss LILY THOMAS.
Address and Clairvoyance.
Monday, at 7-45, in Small Hall
(entrance West Mall),
Miss Edwards.
Thursday, at 3, Miss Frances Dauntton
Tuesday, at 7-45,
Healing in Small Hall.

South London Spiritualist Mission,
Lausanne Hall, Lausanne Road,
Peckham, S.E. 15.
Sunday, April 7th, at 11-30, Open Circle.
At 3, Lyceum Session.
At 7, Mrs. B. PETY,
Address and Clairvoyance.
Tuesday, at 7-30, Healing Circle.
Thursday, at 8-15,
Mrs. Crowder.
Address and Clairvoyance.
Sunday, April 14th, at 7,
Mrs. CANNOCK.

Kenton Spiritualist Church,
Northwick Park Hall.
Stations: Northwick Park (Met.), and
Kenton (Bakerloo).
Sunday, April 7th, at 6-30,
Mrs. V. CROXFORD.
Address and Clairvoyance.
Tuesday, at 3, Women's Meeting.
At 7-45, Healing Circle.
Thursday, at 8,
Mr. H. Leaf, Clairvoyance.
Sunday, April 14th,
Mrs. G. COOKE.

Kingston Spiritualist Church,
Villiers Road.
Sunday, April 7th, at 11 and 6-30,
Mrs. L. KING.
Address and Clairvoyance.
At 3, Lyceum.
Tuesday, at 7-45,
Spiritual Healing Centre.
Wednesday, at 7-30,
Address and Clairvoyance.
Sunday, April 14th,
Mrs. E. THOMPSON (of Worthing).

Little Ilford Christian Spiritualists' Church,
Third Avenue, Manor Park, E. 12.
Sunday, April 7th, at 7,
Mrs. M. CROWDER, A.C.
Monday, April 8th, at 3,
Mrs. Pearson, A.C.
Wednesday, April 10th, at 8,
Mr. Neal.
Sunday, April 14th, at 7,
Mrs. HINES, A.C.

Palmerston Christian Spiritualist Temple,
Maryland Road, Stratford, E. 15.
Sunday, April 7th, at 11,
Forward Movement.
At 6-30, **Mr. G. DE BEAUREPAIRE.**
Wednesday, April 10th, at 2-45,
Miss Ward.
Thursday, April 11th, at 8,
Mrs. Prince.
Sunday, April 14th, at 6-30,
MADAME E. PUSTERLA.

Occult Research Society.
Stembridge Road Halls, Anerley.
Sunday, April 7th, at 11,
Sunday School.
At 3-30, Service.
At 6-30, Service.

South-West London Psychic Centre
5, Spencer Park, Wandsworth
Common, S.W. 18.
Tel.: Victoria 9113.
Sittings for Psychic Photography
with John Myers,
by appointment.
Tuesday, April 9th, at 8,
Mr. Bernard Rodin.
Mr. John Myers is open to take
Propaganda Meetings, giving his
service FREE.

Manor Park Spiritualist Church,
Strone Road, Shrewsbury Road,
Forest Gate, E. 12.
Sunday, April 7th,
At 11, Healing Service.
At 3, Progressive Lyceum.
At 6-30, **Mr. H. JUSTICE,** Address.
Mr. Geo. Daisley, Clairvoyance.
Thursday, April 11th,
At 3, Ladies' Meeting, **Mrs. Hearn.**
At 8, **Mr. D. Bedbrook,** Address.
Sunday, April 14th,
VICE-AD. ARMSTRONG, Address.
Mrs. Black Hill, Clairvoyance.

Streatham Christian Spiritualist Church,
285, High Road, Streatham, S.W. 16.
Sunday, April 7th, at 6-30,
Service.
Address and Clairvoyance.
Wednesday, at 3, Service.
At 8, Service.

Wembley Spiritualist Society,
Union Hall, Ealing Road, Wembley.
Sunday, April 7th, at 11-15,
Service.
At 6-30, **Mrs. GRACE COOKE.**
Address and Clairvoyance.
At 3, Lyceum.
Sunday, April 14th,
Mrs. BRUCE.

Streatham Spiritualist Church,
Tudor Hall, Pinfold Road
(Back of Public Library)
Sunday, April 7th,
At 11, Circle.
At 6-30, **Mrs. EDWARDS,** Address.
Mr. Edwards, Clairvoyance.
Wednesday, April 10th, at 3,
Psychometry.
At 8, Address and Clairvoyance,
Mrs. Potter.
Sunday, April 14th,
Mrs. MORRIS.

Southall Spiritualist Church,
Hortus Road, Southall.
Sunday, April 7th, at 7,
Service.
Tuesday, at 2-30, Ladies' Guild.
Wednesday, 7-30 to 9, Healing Circle.
Thursday, at 8,
Short Service and Clairvoyance.
Sunday, April 14th, Service.
Good Friday, April 19th, at 7,
Miss L. CORRI.

Shepherd's Bush Spiritualist Society,
73, Becklow Road, Askew Road, W.
Sunday, April 7th, at 11-15,
Open Circle.
At 6-30, **Mr. KNIGHT.**
Address.
Thursday, at 8,
Mrs. Hearn, Psychometry.
Every Wednesday, at 7-30, Free Healing.
Sunday, April 14th, Mrs. BETTS.

▽ **The Fellowship of the** ▽
Golden Triangle.
Spiritual Healing Centre.
21, Sinclair Gardens, West Kensington,
W. 14.
Resident Healer, Diana.
'Phone: Shepherd's Bush 5310.
President: **Mrs. SHEDDEN.**
Hon. Sec. **Mrs. R. FORTT.**
Sunday Service every week, 6-30,
Address and Clairvoyance.
Tuesday Afternoons, at 3,
Lectures on various subjects of interest.
At 5, Intercession for the Sick.
Names be sent to the Secretary.
Wednesday Afternoon, at 3,
Paper Psychometry.
Thursdays, at 8, Healing Circle.
Fridays, at 8,
Psychometry, Clairvoyance, Messages.
Classes for the practical development of
Healers are being held, full particulars
from the Hon. Secretary.
Daily Thoughts. Delightful book of
Automatic Writings, 1s. 6d. *Science*
Papers, 1s. Discount to Societies.
(Buses to Shepherd's Bush Green.
Down Richmond Road, turn left.)

The Path-Finders Spiritualist Society
44, Baker Street, London, W. 1.
Sunday, April 7th, at 6-45,
Address and Clairvoyance.
Mr. H. J. STEABEN.
Thursday, April 11th, at 8,
An Evening of Clairvoyance,
Mrs. Dolores Smith.
Saturday, April 13th, at 8,
An Evening of Psychometry.
Miss C. Wilson.

NOTICE TO ADVERTISERS.

Owing to Easter Holidays,
will advertisers please send in
copy for issue of April 26th
not later than first post on
Tuesday, April 16th.

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

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

SOUTHERN

Eastbourne National Spiritualist Society.
Dickens Fellowship Hall.
Sunday, April 7th, at 3-30 and 6-30,
Miss VERA POTTER.
Sunday, April 14th,
Mrs. WORSLEY (Worthing).

Sutton Spiritualist Church,
St. Barnabas Road, Sutton.
Sunday, April 7th, at 6-30,
Service.
Sunday, April 14th, Service.

Brighton National Spiritualist Church and Sussex Psychic Bureau,
Mighell (Mile) Street.
Sunday, April 7th, at 11-15 and 7,
Service.
Monday, at 7-30, Free Healing.
Wednesday, at 8, Public Meeting.
Sunday, April 14th, at 11-15 and 7,
Service.
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.

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

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

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

Ramsgate National Spiritualist Church,
Chatham Street, Ramsgate.
Saturday, April 6th, at 7,
Mrs. A. Gregg.
Sunday, April 7th, at 3 and 6-30,
Mrs. A. GREGG.
Address and Clairvoyance.
Sunday, April 14th,
Mrs. G. NEWTON.

Richmond Psychic Centre,
163, Kew Road, Richmond, Surrey.
'Phone: Richmond 0212.
Monday, April 8th,
Mrs. Hayward Henderson.
Psychometry.
Tuesday, at 8,
Mrs. Donaldson.
Control Psychometry.
Admission Free. Silver Collection.
Wednesday, at 3,
Mrs. H. V. Prior.
Descriptions and Messages.
Thursday, at 3, Mrs. Ada F. Atkinson,
Developing Class.
Friday, at 8, Mrs. Beth Barnes.
Descriptions and Messages.
Admission Free. Silver Collection.

MANCHESTER GOOD FRIDAY MEETINGS

Speaker:
Mr. Councillor MARKLEW
GET YOUR TICKET NOW
(From Churches or T.W. Office.)

Southend Spiritualist Church,
Hildaville Drive, Westcliff.

Sunday, April 7th, at 11 and 6-30,
Mr. H. BODDINGTON.
Thursday, at 8,
Mrs. Hayward Henderson.
Sunday, April 14th,
Lyceum.

Richmond Spiritualist Church
(The Free Church),
Ormond Road, Richmond, Surrey,

Sunday, April 7th, at 7,
Mrs. EDEY.
Address and Clairvoyance.
Wednesday, at 7-30, Mr. Harold Sharp.
Address and Clairvoyance.
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