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SPIRIT LIFE FACTS

(See page 239)

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FRIDAY, April 12, 1935

FAMOUS WRITER'S PROOF

*What Henry Ford and Dr. Whymant
said about Spiritualism*

By F. BLIGH BOND

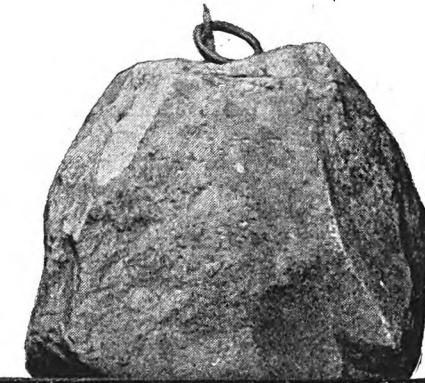
Following is a review by the Editor of the "Journal" of the American Society for Psychic Research of Mr. Hamlin Garland's new volume of Memoirs ("Afternoon Neighbours.") Mac-Millans. 1934.)

M R. GARLAND'S name as an author and an acute observer of men and things is a household word among all Americans with a taste for good literature. In *Afternoon Neighbours* we have a further collection of notes from his diaries—a literary log-book which is the fourth of the series, and covers a period of some eight years from 1922 to 1930—years which he regards as being the afternoon of his career.

It is not our intention to review this work exhaustively here. We shall be content to touch upon the several occasions on which our twentieth-century Pepys has sought personal contact with figures of outstanding interest in the world of Psychical Research.

Mr. Garland has all through his life been interested in psychical questions, and has perhaps enjoyed as large an experience as any of mediums and mediumistic phenomena. Although this experience has not, in his case, led him to a definite conviction of the survival of the human personality, or indeed to an acceptance of the spirit hypothesis as accounting for the manifestations he has witnessed, nevertheless he is quite outspoken in his affirmation of the genuine nature of many of the phenomena he had the good fortune to observe.

He also records for us the views of many well-known people on the subject, and gives us an insight into their mind which is valuable. Thus we learn the real attitude of men like Stewart Edward White, Henry Ford, Edison, and others.



• THIS STONE, ORIGINALLY IN POSSESSION OF MR. W. T. STEAD WHEN RESIDENT AT GRAINEY HILL & TO WHICH HE TETHERED HIS DOGS & PONY, IS PROBABLY THE ONLY MONUMENT IN GRANITE TO HIS MEMORY IN DARLINGTON. THE BOULDER IS A FITTING SYMBOL OF HIS INDOMITABLE COURAGE & STRENGTH OF CHARACTER & MAY KEEP GREEN THE MEMORY OF ONE OF ENGLAND'S GREATEST MEN. HIS BODY PERISHED ON THE TITANIC, WHEN SHE SANK, APRIL 15TH 1912.
• HIS SPIRIT STILL LIVES.

Twenty-three years ago William T. Stead faced death courageously on the sinking "Titanic." Above is a memorial which Mr. W. G. Mitchell, a Darlington Spiritualist, has raised to his memory. Stead braved derision in his championship of Spiritualism, and because of his fine example other brilliant writers have found it easier to embrace our philosophy. One of the latest to do so is Mr. Hamlin Garland. (See article on this page.)

IN THIS ISSUE
THE NEWS AND
PHILOSOPHY OF
SPIRITUALISM

In December, 1925, Garland met Ticknor, the medium, at the house of Edwin Winter, and records the fact that this medium was able to give names and histories entirely outside his normal knowledge. Ticknor said: "I don't know how I do it. I am just a wireless receiving station. I don't know whether the messages are true or false." As to this, Garland says: "As I heard him deliver messages which were entirely out of his knowledge, I had no doubt he was speaking the truth."

In 1927 Hamlin Garland joined the Board of the American S.P.R., consenting to act as chairman of one of the committees. In his chapter, "Testing a Psychic," he speaks very kindly of the Glastonbury Abbey evidences, and he devotes some space to his interview with Dr. Whymant and his report of the seances with an American psychic, in which he had conversed with an invisible Chinese philosopher who, Dr. Whymant said, claimed to be Kung-fu-tse (Confucius):

With this personality I discussed a most puzzling classical problem—a problem which concerns the interpretation of certain lines in an obscure ancient poem, one of those collected and edited by Confucius. It was impossible for the psychic himself to have spoken these words . . . I quoted the beginning of a sixteen-line poem of which the middle lines are lost. I was astounded when the voice, feeble and hesitating, took up the poem at the beginning and repeated all the disputed lines.

It was an amazing performance, for all scholars are agreed that these lines are not in decipherable script; if they were, no one in that room could have known that. I was completely baffled. It cannot be said that these lines came from my subconscious mind, for they were as great a puzzle to me as they were to other scholars.

One singular fact, however, suggested that I had something to do with it. The voice experienced the same difficulty in pronouncing certain words which still troubled me.

(Continued on next page.)

DO GUIDES LEAVE MEDIUMS?

The Relationship Between Medium and Control

By W. H. EVANS

FROM time to time criticisms are made of mediums who, meeting with some measure of success, come to be looked upon with somewhat jealous eyes. After struggling for some years, and acting faithfully in response to the influence of their guides, they emerge, through the quality of their work, into the blaze of publicity. As soon as this happens the tongues of busy-bodies get active and comments, often tinged with malice, go the rounds, and it is said, "So-and-so is not what he used to be," or "So-and-so's guide has now left his sensitive."

Now, it is true that sometimes success does spoil people, and mediums are no exception. The manner in which anyone, medium or otherwise, acts under success is a test of real worth. If they remain humble, we know the real gold of the spirit is their's; if they become egotistical and conceited, we know the gold is mixed with dross, which must eventually be purged away.

Spirit Guides Are Faithful

But the real point is the manner in which people lightly declare that the guides of a medium, even when the sensitive does not come up to expectations, are said to leave them. Do they? I doubt it. My experience—and it is borne out by many others—is, that our spirit guides are the most patient and faithful of friends. Mediums may make it very difficult for their guides to co-operate with them, but guides do not readily desert sensitives. If a medium, acting under the influence of his guide, meets with success which brings him a little more of this world's goods, are we to suppose that because the sensitive accepts what the world gives, and even perhaps loses a little humility, his guides cast him aside? To suggest they do is to say they are capable

of acting in a manner which is very despicable.

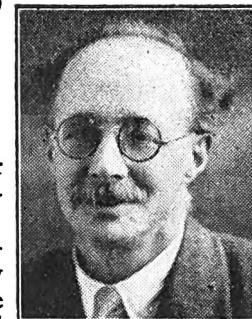
Why should mediums be grudged, as they often are, some little comfort, and looked upon as departing from the way of life because, through the exercise of their gifts, life has become a little easier for them?

Of course, it will be argued "their lack of humility keeps their guides from them." That lack of humility does make it difficult for their continuance and close contact is true, but we ought not to be so ready with such suggestions. In other walks of life if anyone succeeds we do not credit them with all kinds of undesirable qualities, though their very success may, in some measure, be due to such. In the case of mediumship it is the integrity and faithfulness of the sensitive which brings success; why then condemn them when it comes?

Sympathy Needed

What we need is a wise charity; and where mediums do deteriorate, instead of condemnation there should be sympathy to help them back to the path of rectitude. We can be sure that if any sensitive persists in going against the wishes of his guides and does not act uprightly the law of consequences will operate, and he will crash. It is inevitable.

But even so his guides will not desert him. They will stand by with patience, waiting the return of their sensitive to a better frame of mind, ever ready to help him up the hill. Spirit guides are more charitable than those people who so easily declare that they desert sensitives, and we may be thankful they are so.



W. H. EVANS

MATERIALISATIONS BEING MADE

Light on Spirit Chemistry

By ARTHUR J. WILLS

A report in the February 8th issue of *The Two Worlds* remarks on Mrs. Hewat McKenzie's address at Leicester, wherein she asks whether the curtains, carpets, etc., in the materialising medium's seance-room are drawn upon to supply the material for clothing the figures that appear. I would say "Yes," and cite the following experiences:

Sitting, some ten years ago, with Mrs. Middleton, of Iowa (a splendid materialising medium, who sits from four to six feet outside of the cabinet, in plain sight), I was permitted to handle the clothing of some figures at various times, and noting a great variation apparent, I asked the chemist in the cabinet (whose name is never given) why this was. The reply was, "We draw the material for the clothing from that worn by the sitters present so that in cold weather, when you wear warm, rough materials our clothing is similar, and in summer, when you wear silk and fine goods, our dress is fine and silky." This is very logical, since the particles of material are not changed, only re-assembled in accord with some natural law not yet known to us.

All Contribute

The chemist added, "We draw from the solar plexus of the medium the material (nerve aura?) to build up the figures themselves, though all the sitters contribute, more or less, principally those nearest the cabinet."

Materialising mediums frequently remark that their clothing, curtains, and fabrics in the seance-room soon deteriorate and, as it were, rot, and do not last as long as they normally would, showing that constant drawing from them wears them out rapidly.

On one occasion, I asked if it would help if I brought some chemical or biological products for them to use. The reply was, "No, we use finer and purer chemicals than you have, which we derive from the persons present under proper conditions, and your biological products have no 'livingness' in them." That is, they are inert and useless for this particular purpose. Flowers are valuable—a bouquet of fresh-cut flowers or, better still, a living plant being almost equal to another sitter in supplying certain essences necessary

HENRY FORD ON SPIRITUALISM

(Continued from previous page)

The writer's interviews with Henry Ford are detailed at some length. He discovered in the industrial magnate many fine human traits, and a spiritual outlook. Fred Black had asked Garland to give Henry Ford some account of his psychic experiments. This drew Ford's attention, "and as he eyed me speculatively I replied: I don't believe Mr. Ford would value such a recital. He is too much concerned with things material." To this Ford replied with a serious expression in his eyes: "On the contrary, I believe in the invisible. All forces are invisible." And a little later, in his reply, he said: "I make my decisions in accordance with what people call 'hunches'—that is to say, I follow suggestions from the inside—suggestions which come from meditation."

Garland then voiced his belief that all inventors, like Ford, were psychics, and that they drew at times upon a limitless common fund of inspiration. Ford's reaction to this was sympathetic. "His tone as well as his words was essentially mystical in quality, and

when I spoke of Edison as a psychic he did not dispute the term."

Garland remarks: "Ford himself is an inexplicable phenomenon. Those who know him best confess that they do not understand him. His genius is not only subconscious, but in a sense impersonal. He said to me: 'I don't know where I get the ideas I work out.' His subordinates tell me that he works alone in a large room in the Administration Building. He goes to this room alone to think out his directions—to feel his way towards his designs."

This, says Garland, "is analogous to the almost trance-like condition in which Edison is said to have dreamed on this inventions."

In June, 1927, Garland established his mountain home at Onteora, in the Catskills, and the writer, who was staying with a neighbour, had the privilege of meeting him once more. Hamlin Garland had promised to go over to Boston "to have a special sitting with a famous psychic, Margery Crandon." This sitting, he adds, was "highly evidential."

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IS IT A SIXTH SENSE?

Dr. Rhine's Experiment in "Extra-Sensory Perception"

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

FURTHER evidence of the validity of the claims of Spiritualists that there are more than five special senses has been forthcoming through a series of 100,000 experiments conducted by Duke University Psychological Department over a period of four years. These experiments were carried out under the sponsorship of Dr. J. B. Rhine.

They have established beyond doubt the reality of telepathy and clairvoyance, although not the phase of clairvoyance to which Spiritualists attach chief importance. No attempt was made in the experiments to communicate with the dead; they were confined to the use of Zener Cards which reduce the possibility of chance guessing to 5 in 25. Some of the percipients were right 16 times out of 25.

Seventy-seven persons were tested and 70 of these obtained results. It is thought that nervous disturbances, due to the test conditions, may have rendered abortive the faculty in the remaining 7. The most important original conclusion arrived at was the belief that everybody may have these supernormal faculties lying dormant, a fact which I long ago arrived at regarding other forms of supernormal power.

Mediumship Latent in All

Therefore my opinion that everybody may become mediumistic is based on many years' observation and experiments with hundreds of students who have attempted to cultivate mediumistic powers. Most of these dabbled with mediumship, but a few persevered, and they invariably became mediumistic to a useful, and sometimes to a high, degree.

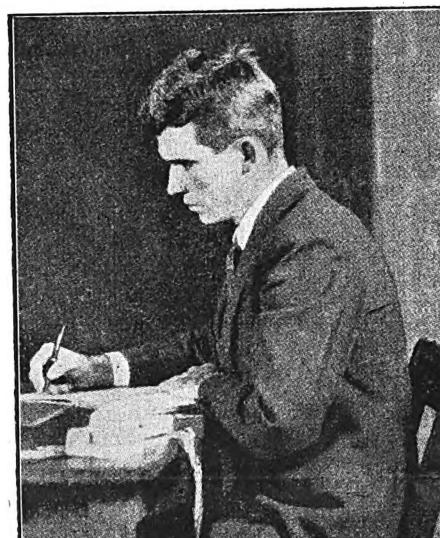
This is only to be expected if it is admitted that supernormal faculties of the mental order are senses which belong to the psychic body and destined to function normally when the individual passes to the Beyond. They are not essential to planetary life, and therefore seldom active unless a special effort is made to cultivate them. Occasionally they manifest spontaneously, but seldom do they do so with the same individual unless proper development is attempted.

I believe that one of the commonest and most easily cultivated of supernormal faculties is psychometry. It ought to be experimented

with more as it has a number of advantages over those faculties directly contacting the next world. Among these is that one can trace the accuracy or otherwise of the information obtained through psychometry, as it is usually related either to the article itself or the person who has worn or handled it.

Very Elastic

It is, however, not confined to the past, and frequently advances into "future memory." It also passes over to the Beyond, and enables the percipient to contact the next world.



Dr. J. B. RHINE,
Associate Professor of Psychology at Duke
University, who conducted these new
experiments.

At this stage psychometry is definitely related to clairvoyance, as is telepathy, a fact proven by the Duke University experiments. Spirits maintain that telepathy is the normal mode of communication in their world. It is likely that psychometry and clairvoyance are normal functions there—indeed, this spirits also claim to be the case. A study of the results of these faculties therefore enables us to form an idea of the kind of senses we shall use when we die, and of the kind of environment in which we shall then find ourselves.

Nature has apparently kept these faculties in a state of inactivity during life on earth, so as not to confuse us. If we registered too much here, we should be in danger of being confused

and less able to adapt ourselves to our material environment. This has been recognised by orthodox psychologists in connection with our normal functions, as they agree that we have as much to thank Nature for what she has hidden from us as for what she has revealed.

In other words, inattention is as important as attention. Our ability to concentrate on essentials to the exclusion of non-essentials enables us to register better and more definitely to acquire useful information.

Future Psychic Development

What the future holds in this respect is an interesting speculation. It may be that a super-race will gradually evolve, capable of cognising advantageously things that belong to the extramundane state. This stage must be a long way off, but the knowledge of the possibility of exercising super-normal faculties, such as telepathy, clairvoyance, and psychometry, may stimulate the development of these powers, and out of that new impressions may be sought. It appears that when we make up our minds to extend our activities reasonably we can achieve success.

It cannot be denied that Spiritualism will have been the forerunner of this, just as it has been the chief inspiration of such experiments as those conducted at Duke University. Spiritualism is in the main stream of evolution.

DERBY MEDIUM'S SUCCESS

The propaganda activities of Miss Taylor Wagstaffe, of Derby, are creating far-reaching impressions in many centres.

Leicester (Causeway Lane) National Spiritualist Church was the scene of much enthusiasm during her visit there, when not only fine addresses but vivid clairvoyance were given at crowded meetings. Transfigurations were also in evidence, and several photographs were taken.

Mr. Thomas Parker writes:

I should like to have the privilege of saying what a marvellous experience befell the audience which filled the Walsall Church to its fullest capacity on Sunday, March 25th, to hear once more the control of Miss Taylor Wagstaffe—"K.C." as he is known.

The medium was suffering from a touch of laryngitis, and it was only with the greatest difficulty she could speak to offer a very short invocation, yet the control took charge, and for forty-five minutes his unusually powerful voice maintained full strength and clarity, explaining his subject, as usual, with amazing logic, and enthalling his large audience.

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LONGMANS

THE DIRECT VOICE IN PUBLIC

Evidence at Wimbledon Seances

By ROY BRANDON

WHEN Mrs. Estelle Roberts extended the scope of her private direct voice circle to seances, which the outside public were invited to attend, even she could not have realised how completely successful this innovation would prove to be.

During the last few months, at the House of Red Cloud, Wimbledon, approximately one thousand people have experienced the phenomenon of the direct voice—many for the first time. At every sitting the applications for seats exceed the accommodation.

Evidential Communications

I have been present at most of these Wimbledon seances, and have been able to check up with some of the sitters for whom spirit voices have manifested. These sitters have assured me that the communications they have received have been evidential.

At the seance held on Monday of last week, a member of the audience received evidence which, she declared, could not possibly have been known to the medium. It was also disclosed that at least two of the other sitters who received communications were complete strangers to the House of Red Cloud.

Apart from Red Cloud, who always opens these sittings, the first voice to manifest was that of a man who stated that his name was Hodge, and that he wished to speak to his wife.

Family Reunions

"It's Fred speaking, dear," he said, when a woman in the audience answered. "I've got Father John with me. Is Arthur here?"

"Yes," the woman replied.

"Hallo, Arthur!" was the spirit's greeting. "I'm glad you're here; father wanted to know. Isn't this just fine!"

The spirit then volunteered some evidence.

"That stroke took me over pretty quick," he said.

"Yes, it did."

"How old was I when I died—fifty?"

"Yes, that's correct."

"A man never forgets his age, and a woman never remembers!" the spirit commented.

When this communicator had gone, "Red Cloud" spoke: "Here is one who is just a friend, and who needs a little help," he said. "Hold on!"

"Oh, dear!" came a small voice. "Am I allowed to talk? I want to thank somebody here who helped me." This spirit then gave her own name in full, together with the name of the sitter with whom she wished to communicate.

Other evidence followed, and the sitter seemed astounded.

Eleven Communicators

"This is remarkable!" she exclaimed. "I knew this girl, and the details connected with her 'death,' but some of the things she has mentioned I had forgotten."

In all, eleven spirit voices were heard at this seance.

And so, in a truly spiritual atmosphere, the good work of Red Cloud goes on.

MR. JAMES AGATE'S ATTACK

The Spiritualist Point of View

By DR. F. H. WOOD

MR. JAMES AGATE, described as an "author and critic of literature and drama," has delivered himself after the usual manner of the hard-boiled sceptic.

Asked by Mr. James Leigh to discuss psychic books, he named none, but disparaged their authors generally.

He began well. "Our knowledge of the material and finite world," he told us, "is too small to permit wise people to deny anything." Mr. Agate did not deny anything, therefore he probably accounts himself wise.

He followed this with his beliefs and views. We need not re-state them. They are his, and do not necessarily interest us. "Conscious humbug, or unconscious self-delusion" are hard words, but we must not forget that they come from a dramatic critic.

"Pickpocket" Evidence

Then we were told that authors of psychic books generally, and all the Spiritualists he has met, "are willing to accept evidence which would not convict a pickpocket."

I am not a lawyer, but I believe the testimony of two credible witnesses who saw Mr. Agate pick Mr. Bernard Shaw's pocket would suffice to place him in the dock. I am not suggesting he *would* do it. Authors never do with pockets what they sometimes do with brains, though here again I am sure Mr. Agate is blameless.

But suppose Mr. Shaw died, and then wished to help Mr. Agate. Such spirit guidance is not unknown to Psychic Research. All Shaw's ideas might be generously transferred to Mr. Agate's brain, but it would be merely "love's labour lost," for though Mr. Agate is clever, he cannot be inspired. On his own showing, all such "communications," or rather inspirations, must emanate from his own brain.



Dr. F. H. Wood

Sufficient Testimony

Seriously though, if two witnesses can convict a pickpocket, they can also establish a psychic fact. Many such have been so attested, and St. Paul records psychic phenomena being witnessed by "five hundred brethren at once" (I. Cor., xv., 6). To-day the evidential clairvoyance of Mrs. Estelle Roberts is often witnessed by twice that number, and many other psychics also give facts which cannot come from their own brains.

If English law required such multiple testimony, no pickpocket would ever be charged and every murderer would go un-hung.

Logic—Not Imagination

Finally, Mr. Agate told us that every case reported in book form, or in the press, "has been conducted with a lack of logic which would be lamentable in a seaside phrenologist."

Apart from the certainty that he cannot have seen every psychic book or newspaper, we may remind him that the seaside phrenologist does not need logic any more than does the dramatic critic. They both use imagination rather than logic, and if we cannot commend Mr. Agate's logic we can, and do, admire his imagination.

But he had better stick to fiction and dramatic criticism. Psychic research deals only with facts, and they do not appear to be much in his line.

JEWS DISCUSS VEGETARIANISM

Mr. Frank Wyatt, Secretary of the London Vegetarian Society, gave an interesting address last week on "Vegetarianism as a Spiritual Necessity," to the Jewish Society for Psychical Research. The speaker was very moderate in his statements, and the audience was obviously impressed. An attempt to draw him into a discussion on diet and psychic development was skilfully side-stepped, Mr. Wyatt pointing out that he did not claim to be an authority on psychic matters. By his very careful statement of the case for a non-flesh diet, Mr. Wyatt gained much sympathy and some converts to the cause which he serves so well.

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By Charlotte L. Moles

“THE LIFTING GAME”

Questions Raised by a Curious Phenomenon

By B. A. ADAMS

THE main object of this contribution is to bring forward a form of supernormal phenomena which is rarely referred to in the psychical literature but at the same time appears to be generally known.

This phenomenon is described by Dr. Nandor Fodor (*Armchair Science*, 696-701).

as the “lifting game,” and it consists of an acquired and temporary ability of four persons to lift a fifth person with one finger of each hand only. Since neither medium, seance-room, “harmonious” conditions, or surroundings, nor absence of light are necessary, it is curious that Spiritualists have not drawn more attention to this form of levitation. The effect is so startlingly obvious and free from the subtleties of most psychic phenomena, that suspicion of fraud cannot enter the minds of the participants.

This form of levitation seems to have been encountered by many of the writer's colleagues, and in one case it was described as being frequently performed in an army canteen as a means of obtaining free drinks from the uninitiated! Apparently, too, children have played this “game” at parties. It is surprising, therefore, that the subject has not been investigated or discussed by the scientific world. Possibly, the explanation of this lies in the fact that scientists generally refrain from recording their failures, and they do not like to publish bare facts when no apparent explanation is forthcoming; it is too much of an admission of ignorance.

Instructions for Lifting

As the writer has only recently become acquainted with this phenomenon, and as he may not have been alone in his ignorance, the details of two methods for its production may be of interest. The person to be lifted is seated in a chair. He may fold his arms or place his hands on his thighs. Four lifters take up positions at each shoulder and knees of the sitter respectively. The first finger only of each hand of the four persons is inserted under the armpit or knee of the sitter relevant to the position occupied, and an attempt is made to lift the person. As a rule, with a man of normal weight, the attempt will fail. If, however, all the hands of the four lifters be placed one on the other upon the head of the sitter, usually the right hands placed on each other in rotation, followed by the left hands in similar manner, and allowed to remain for a few seconds on the sitter's head, it will be found that on withdrawing the hands and rapidly inserting the fingers under the arms and legs of the seated person as before, the sitter can be lifted with ease!

The second method is very similar, the actual lifting being carried out in the same way, but



Nandor Fodor

instead of placing the hands on the head prior to levitation, the four persons bend forward, exhaling deeply at the same time, and, on straightening, inhale deeply. This is carried out in unison, the sitter breathing in and out at the same time. The bending and accompanying breathing is performed five times, after which all five persons hold their breath, the fingers of the lifters are rapidly inserted in their respective positions, and the lift is made. Apparently there are other procedures by which the levitation can be produced, but the two methods given above have been tried, and never seen to fail.

Weight Alterations

Mr. Hereward Carrington has made some measurements in connection with this phenomenon, and he found that the “combined weight of the lifting party was 712 lb. On the first trial this had fallen to 660 lb. A loss of 52 lb. On the second lift the result was the same. On the third, fourth, and fifth 60 lb. were found missing.”

This form of phenomenon, by its comparative simplicity and freedom from those irksome complications which are associated with most psychic phenomena, can be utilised to extend our limited knowledge of these matters. An examination of the few available facts relating to this type of levitation yields the following conclusions. Four persons are able to lift a fifth person which normally they could not do, by (1) placing their hands on the person's head, or (2) bending and breathing a number of times.

At first sight, it would appear as if this result was brought about by (a) loss of weight by the lifted person, or (b) increased strength of lifting party. The evidence of Carrington indicates that there is a loss of weight, and although his experiments did not go far enough to show that such a loss is confined to the levitated man, it seems fairly safe to assume that the decrease in weight is to be associated with that person. To decrease the actual weight of a man abstraction of matter is necessary, but no such abstraction takes place, neither is it possible to remove an amount equivalent to the loss of weight recorded in Carrington's experiments even if the loss is applicable to the whole lifting party. Exactly the same may be said of the apparent weight, as by no known means, either mechanically, chemically, or physiologically, can the specific gravity of a human being be so changed in the limited period and conditions of the experiment or to the extent demonstrated. The possibility of the intervention of any of the recognised forms of energy, electricity, magnetism, etc., can be similarly dismissed.

Increased Strength

Regarding the possibility of increased strength being acquired by the lifting party, there are two ways in which this might be brought about—i.e., (1) purely physiological: deep breathing might induce stimulation of muscular action; and (2) psycho-physiological; the production of “superhuman” effort, as is

displayed in a “psychological” crisis, resulting from the stimulation of certain secretory glands. Deep breathing may induce added muscular effort in weight-lifting, but the phenomenon occurs in the absence of deep breathing, or at least systematised respiration. Similarly, there is no apparent crisis nor situation to face which would induce glandular stimulation.

The question of added strength, however, seems to be nullified by the fact that it does not explain the loss of weight in Carrington's experiments.

Possible Explanation

These observations, incomplete as they are, show that there is no “normal” explanation as to how or why the phenomenon takes place. However, if we consider (a) the inability of the lifters to raise the sitter in the preliminary lift, and (b) the action performed prior to the successful levitation, a point arises which might show why the phenomenon occurs. The levitation does not take place unless some form of preliminary action is carried out. As previously mentioned, neither the placing of hands on the sitter's head, nor bending and breathing can in themselves produce the effect, but, nevertheless, it is the result of these actions which brings about the levitation. If we consider these preliminary actions to be rituals, then it may be said that a ritual causes the levitation.

The love of ritual is very inherent in us, and it is safe to suggest that the performance of a ritual arouses within us some instinct, which may be primitive, latent, or natural, and which is directly or indirectly associated with rituals, rites, or ceremonies, all of which are religious in their origin, and the putting into action of an instinct must effect a psychological activity. Such activity might produce stimulation, directly or indirectly, which may be analogous to that produced by the fear instinct, and it might be directed in one or more of three directions: (1) Physiologically; (2) psychologically; or (3) psychically.

It is highly improbable, however, that any physiological effect would be produced by this instinct, and even if it were, it would not account for the loss of weight encountered in this phenomenon. There is no known example of external physical phenomena produced directly by psychological processes. It would seem, therefore, that it is the psychical stimulation, which results from the instinct aroused by a ritual, that causes the lifting phenomenon.

The Implications

The phenomenon at first sight seems trivial, and to serve no useful purpose, but if we seriously consider the matter, we realise that it is of considerable significance and importance. The experiment is rarely carried out in a serious manner; it is, in fact, referred to as a game. Yet, in spite of this attitude, the phenomenon is produced. Knowing of our inherent love of ritual and considering the psychological effect of a ceremony, however insignificant or grand, on a gathering, it is not difficult to realise the momentary sobering effect, consciously or unconsciously, caused by the ritual in this lifting “game.” In all probability, it is during this momentary period in which solemnity reigns, or, in other words, harmonious conditions prevail, that the

(Continued on page 236, col. 3)

S.N.U. NEWS.

Edited By FRANK HARRIS

New Officers Elected

Northern District Council

The annual general meeting of the Northern District Council was held on March 9th, and the following were elected to hold office for 1935:

President: Mr. J. Slimin. Vice-President: Mr. J. Blackey. Treasurer: Mr. G. P. Robson. Minute Secretary: Mrs. J. Slimin. Executive Committee: Mr. J. Stafford, Mr. G. Neale, Mr. J. Langston, Mr. Wm. Stewart, Mrs. Macdonald, Mr. J. T. Robertson, Mrs. E. M. Ainsworth.

Southern District Council

The Southern District Council held its annual meeting at Portsmouth on the 27th instant at the Portsmouth Temple, where Mr. Frank T. Blake presided over a good attendance. The elections resulted in Mr. Blake being re-elected to the Presidency, Mr. H. A. Grainger, of Exeter, Vice-President, and Mr. J. G. McFarlane, Secretary.

It is a matter of great interest that Mr. McFarlane has thus been the holder of the office for twenty-five years, the whole period in which the Council has been in existence. I am sure that all Spiritualists will join with me in congratulating both the District Council and Mr. McFarlane on this fine record. Mr. H. Stuart-Berry was re-elected to the Treasurership, and the following were elected as members of the Executive for the year 1935: Mr. Carwithen (Southampton), Mr. Everett (Brighton), Mrs. Farley (Plymouth), and Mr. Hitchen (Bristol). Captain Lawrence was appointed as the Associates' Representative. The balance-sheet disclosed a surplus on the year's work of over £53.

South Wales District Council

The South Wales District Council annual general meeting resulted in the following being elected for 1935: President, Mr. A. H. Jones (Merthyr), Vice-President, Mr. J. Woodland (Cardiff), Treasurer, Mrs. E. Jewell (Ferndale), Financial Secretary, Mr. G. Ricketts (Caerau), Minute Secretary, Mr. J. Richards (Cardiff), Secretary, Mr. C. N. Foreman (Ystrad).

London District Rally

Another meeting of Church Presidents, Secretaries, and other workers in the Area is being held on Saturday, April 13th, under the auspices of the London District Council. By the kindness of the Marylebone Spiritualist Association, it is again being held at Marylebone House, 42, Russell Square. The proceedings commence at 3.30 p.m. with a paper on "How a Healing Service Should be Conducted," by Mr. W. S. Hendry. This is to be followed by a discussion, and in the evening the Rev. C. Drayton Thomas will speak on "Our Policy—to Include or Exclude." Mr. Frank Whitmarsh will also speak on "A Unified Teaching—Desirable or Possible." Altogether, London should have a profitable and pleasant day, and those who are intending to be present should notify Mrs. Edith Clements, hon. secretary of the Discussion Group, 36, Park Avenue, Mitcham, Surrey, of their intention to be present, so that adequate arrangements for catering may be made.

Education Committee

The Entrance Examination, under the Joint Education Scheme (S.N.U. Section), will be held during the weekend, May 11th. This examination is open to all Church and subscribing members, and the entrance fee is 2s. The last date for entry is Monday, April 15th, and entry forms and all particulars may be obtained from the Education Secretary, Mrs. E. Paling, "Lucknow," Muriel Road, Beeston, Notts.

Fund of Benevolence

The analysis of the figures given by Miss M. L. Stair, hon. secretary of the Fund of Benevolence, shows that expenditure exceeded income by over £293 during 1934. At the end of the year there were 67 pensioners on the books, an increase of two over the previous year. 797 grants were made during the year. 249 Churches subscribed, and 124 private donations were given. The receipts from collecting boxes realised £38 8s. 7½d.

During the last quarter a total of £95 1s. 6d. has been subscribed, made up as under:

	£ s. d.
Lancashire	2 6 0
London	5 12 0
Northern	4 13 6½
Southern	2 19 0
Scottish	0 6 0
South Wales	1 1 0
Yorkshire	2 0 0
Personal	76 4 0
	from 3 Churches.
	15 persons.

The secretary of the above fund, Miss Mary L. Stair, 4, Ravenstone Gardens, Sutton-in-Craven, Keighley, reports the following income for March:

	£ s. d.
Proceeds, Fortune Theatre Seance, per Mr. Wynerley	20 0 0
Mrs. Nesta Lewis, per E. W. Oaten	0 15 0
J. Buchan Ford	1 0 0
Meols	0 5 0
Hull Daisycotes	1 0 0
Hollinwood, Byrom Street	0 10 0
Barry	1 1 0
Thiburn Psychic Centre, Mr. Whitmarsh's Fee	0 10 6
London District Council Discussion Group, Collecting Box	1 10 0
Dawdon Church	0 8 8
S.D.C.A.G.M., Tea-table Collection	0 14 0
Collected by Mrs. Hall, Northern Area—	
North Shields, Rippon Hall, Private Members' Subs.	1 0 0
Crook C.	0 4 0
Esh Winning C.	0 2 6
N.D.C. Conference, Retiring Collection	0 12 4½
	2 0 10½
Mrs. Wood	0 1 0
Mrs. Swinburne	0 1 0
Total	29 15 0½

The Committee are grateful for this month's contributions, but are anxious to receive more contributions. The reserve cash in hand is barely sufficient to carry on the work for a further four months. Please do help us to continue; every case is so needy that to reduce the grants will be felt keenly by all. Grateful thanks for monies received. Awaiting a further response.

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Wednesday, 3 to 6 p.m.

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Good Friday.

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At 5, Reunion Tea, all welcome, 6d. each.

At 7-30, Mr. Stephen Foster.

Saturday.

At 7-30, Mr. Ben Carter (of Halifax).

Easter Sunday.

At 11, Mr. Ernest Meads.

At 45, Mrs. Tina Tims, D.N.U.

Easter Monday.

Special Engagement of Dr. Alexander J. McIvor-Tyndall, of New York. Lecture, 7-30, "Spiritualism: What it Means to the World To-day." Giving evidences of survival, and man's higher psychic and spiritual powers.

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REPLY TO THE CRITICS

Attitude of Rev. Norman Maclean and Rev. F. Spurr

By JAMES LEIGH

I agree with you that a great deal of misleading literature is being broadcast on Spiritualism, and I hope you will agree with me when I say that the fact of inter-communication is too narrow a foundation for a new sect in this sect-ridden world.

So wrote the Very Rev. Dr. Norman Maclean, Ex-Moderator of the General Assembly, in reply to my questionnaire on Spiritualism and its literature.

A somewhat similar point of view was expressed by the Rev. F. C. Spurr, the well-known Baptist leader. He declared :

I have always regarded the attempt to make this kind of thing (spirit communication) into a religion as rather foolish. It can never be a religion.

Facing the Challenge

Well, how do we Spiritualists face up to this challenge from the Churches ? Times have changed. The orthodox denominations used to dismiss Spiritualism "lock, stock, and barrel." One dare not guess how long this attitude would have prevailed had not the intelligent layman, no less than the intelligent minister, begun to appreciate the immense importance of Spiritualism. For here, it seemed to them, there might be a vindication of Scriptural records ! Here, it may be, there was an avenue which would unite again, just as firmly as in the days of the ancients, the world of matter and the world invisible. The recent formation within the orbit of orthodoxy, of a society which aims at spreading Spiritualistic ideas among the clergy is an indication of this striking change in the clerical attitude.

But although the Churches no longer indulge in wholesale condemnation of Spiritualism, they still offer criticism. "This is not a religion," they say of our Movement. "It is primarily a scientific investigation which may, perhaps, have religious implications, but it does not in itself constitute religion."

Religious Revelation

Religion and revelation are so closely associated—there has never been any religion without revelation—that we would here do well to ask ourselves "What is religious revelation ?"

Above all other things, it means, I think, an outpouring from the spiritual world. Every great religion has, at least in its early days, experienced a close contact with the higher life.

True, the exact early history of these organisations has been in many cases lost in antiquity ; but it is a significant fact, calling for investigation, that there should generally have been associated with the original revelation just those psychical phenomena which we experience to-day.

Indeed, the idea of a spiritual world is, as F. W. H. Myers expressed it, the "preamble of all religions," and from that point of view it is no reflection on Spiritualism that it should find a basis so truly in common with the great religions of the past.

We must remember, however, that there are two types of contact with the spiritual world. Are Spiritualists fostering the right contact ? The answer to that question is not easily

determined, but it must influence our attitude to Dr. Maclean's statement. There may be more in his outlook than we think.

Of course there are folk who cannot visualise religion without the orthodox ritual. They are as mistaken in their view as are the Spiritualists who assume that the operation of spirit communication is necessarily religious. The outstanding fact about spirit communication is that the process is merely an extension of normal activities. It is not always "holy." Seances, where you talk with your departed relatives and friends, are not always sacred. They can be made sacred ; but in the vast majority of cases talking with the dead no more constitutes religion than conversation with the living.

Levels of Religious Experience

The fact is, there are many different levels of religious experience. Some of us would attribute mainly to emotion the religion of such communities as the Four Square Gospel. But there is no disputing the fact that, even in this lowly manifestation, we have the beginnings of religious appreciation.

Moreover, the followers of the various beliefs do not all subscribe to them in exactly the same sense. This reminds us that religion is inevitably a matter for the individual. Some Spiritualists, for example, do not hold their beliefs very deeply, or their lives would be more influenced in consequence of those convictions. There are others who hold their principles very dearly : it is no matter of mere psychism with them.

To sum up, it seems to me an eloquent fact that the religious revelations of all times have been linked up with the hypothesis of a spiritual world, where dwell loving and benevolent spirits who have our welfare at heart. The earliest records of the Hindus contain references to the spiritual world, even to the nature of the spiritual body. Egypt, Chaldea, Greece, Assyria, China—all these and other countries have had their religious leaders and saviours, who preached or practised Spiritualism in one form or another. Such men as Pythagoras, Mohammed, Zoroaster, Socrates, Confucius—and, in later days, Wesley, Swedenborg, George Fox, and others—have been familiar with psychic phenomena, and their revelations were given to them by psychical means.

Personal Messages Not Enough

However, if Swedenborg had confined his spiritual experiences to conversations with friends and relatives but lately passed beyond we should not have had the exalted revelation which he bequeathed to posterity. It was Swedenborg who first portrayed a spiritual world governed by law and order—a world of work no less than a world of rest, where merit and not creed opened the way to a new panorama of life and progress. If Mohammed had not widened the field of his spiritual experience, so that his clairaudient ear could receive spiritual guidance for daily life, 250 millions of people in the world to-day

would not reverence his name. Mohammed cared little for personal messages : he sought inspiration, knowledge, illumination.

In a word I agree with the Very Rev. Dr. Norman Maclean and the Rev. F. C. Spurr that spirit communication, in its most limited sense, can never become a basis for true religion. Those phases of communication which have to do with evidence for survival, reunion with loved ones gone before, and so on, have only an ephemeral value, judged from a religious standpoint. They are not necessarily religious experiences, though, as Mr. Spurr added, they are "remarkably strengthening" to religion in so far as they afford scientific proof that the spiritual aspect of things is both permanent and real.

On the other hand, I verily believe that it is possible for mankind to-day, just as in the time of Zoroaster and Jesus, to receive revelation of spiritual quality through the medium of our psychic senses. That revelation can be as enthralling and moving to us as was the outpouring which was felt by Christians in Apostolic times.

Our Task

Our responsibility is to keep the doors of revelation opened wide. We may have worked too much on the principle of interpreting the spirit world and its message in terms familiar to the crowd. But such work is doomed to failure if there is not proceeding, at the same time, a constructive campaign : an elevation of the masses, so that they are raised up to meet the prophets half way.

Our Movement would do well, therefore, to lend an ear to the viewpoint expressed by our two critics. It may not be justified now, but who will say that it may not one day be valid if the present materialistic and personal trend continues to operate unduly ? We may learn too late that we have been fostering personal spirit communications at the expense of spiritual communion. There lies the danger : not to forget the one in our anxiety about the other, but to maintain that intellectual conviction and spiritual poise which, for their attainment, involve the distribution of our energies equally between the two processes.

It would indeed be a tragedy if the Spiritualists forgot the communion of saints in their zeal to establish verbal contact with the departed. But, all this having been said, it seems to me that the Spiritualist Movement is in a vastly superior position to realise religion in its fullest sense because, alone in the religious world to-day, it is *already in touch* with the spiritual realm.

That is the important thing. A line of communication has been built up. My point is that we should show ourselves as freely disposed to use that line for spiritual illumination as for material messages. I would not have it preoccupied with the one or the other. There is need for an equilibrium, and to the degree that we attain it Spiritualism, as a vital religious force, will be successful.

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FRIDAY - - April 12, 1935

THE EVIDENCE FOR SPIRITUALISM

THE tremendous growth in the interest in Spiritualism is driving our opponents into the last ditch, and that is generally one of abuse.

One of the tests of the depth of a man's convictions is the extent to which he can stand criticism and sarcasm. A man who is satisfied of his grounds does not lose his temper when he is honestly criticised or made the point of a joke. He possesses within himself the conviction that truth can never be disestablished from her throne; that however severe may be her trials she is bound to triumph.

One of the sources of the strength of Spiritualism is that it does not ask a man to believe. It merely asks him to investigate and decide upon the facts. The usual attitude of orthodox religion is to lay down certain principles in which a man is asked to believe. The man who says he does not believe is generally looked upon as an enemy, seldom as an honest man. The treatment meted out to the iconoclast and materialist a few generations ago could be cited in evidence of this fact.

There is no need of such an attitude where one is dealing with basic facts and natural law. If you tell a man that a strong current of electricity will injure him, and he replies "I don't believe it," there is no need for you to get annoyed. You merely reply, "Well, come and test it." The fact becomes its own vindication.

We remember in our boyhood a certain frosty morning, when the frost was deposited in a white blanket upon some iron pipes. We were told that if we applied our tongue to the iron we should be scorched. At this we laughed our informant to scorn. He invited us to test it, and a tongue deprived of its skin gave us a great deal of pain for some days.

There are in Spiritualism a large number of phenomenal incidents which permit you to accept a Spiritualistic explanation if your mind inclines that way. But there are other classes of phenomena which do not depend upon any belief or desire. The facts in themselves are compelling, and an honest man must, as Huxley said, "follow the facts wherever they lead," and those facts lead to survival.

Let us take a case in point. We recently attended a dark seance in the North of England for voice phenomena. Now we are not

enamoured of dark circles, and we believe that Spiritualism would be stronger and cleaner without them. For purposes of experiment, however, we agreed to sit in total darkness. The result was that we had a few words with our old friend, Walter Howell. We asked him, "Where did we last meet?", thinking of our last interview when he was lying in a hospital. "At Handsworth Cemetery," came his reply. The last thing we were thinking of was his interment at Handsworth, where, sure enough, we had conducted the ceremony. There were many other indisputable evidences, including his musical voice and the jests and quips for which Mr. Howell was noted. Another old friend, when questioned, repeated some very pregnant words, which he uttered at the last meeting we attended in his company.

But there were other voices which did not emanate from the trumpet, and which we believe were produced by deliberate fraud on the part of the sitters, certainly not by the medium! What is one to say of such seances? Did these communicators speak direct through the trumpet, or did they control the medium and use his throat and voice and hand to give their messages through the trumpet? It is, of course, easy to say that this was a direct voice seance, but the evidence was not compelling. Evidential messages have come through trance mediums, and it is not difficult for a medium, whether in trance or otherwise, to apply a trumpet to the lips under cover of darkness. The evidence for spirit communication was strong, but the evidence as to the method of communication was very weak.

We mention the matter because it is becoming more and more necessary for Spiritualists, who pride themselves upon their scientific standards, to be sure of their facts. We shall be told that whether the messages came by direct voice or not is unimportant, so long as they gave evidence for survival, and we agree. But if a messenger knocks at the door with a message, what useful purpose is served by stating that you have received a "telegram," when it was a "letter." If assertions are made as to the method of reception, those assertions should be based upon evidence. If the above-mentioned seance had been held in the light, where every sitter could have been seen, there would have been no doubt as to the method of producing the phenomena, or detecting the foolish sitter who thought he was clever.

Do not let us imagine that loose methods are encouraging to spirit communicators. We have always found the spirit world ready to help investigators who have striven to ascertain facts, honestly and impartially. We believe that in the case of certain so-called psychic researchers the spirit people have deliberately baffled them, but they are always disposed to help the sincere inquirer. There is nonetheless a field for accurate and scientific research. That is why we welcome the efforts of the International Laboratory.

CARNFORTH CHURCH'S PROGRESS

Eight pounds were realised by a Jumble Sale promoted by Carnforth National Spiritualist Church, which is making efforts to augment the Building Fund. The Church is making good headway, and several developments are pending.

THE LIFTING GAME

(Continued from page 233.)

psychical stimulation occurs. This so-called harmonious condition is possibly a specific psychological state which must be attained before the psychical force can operate, and this fact seems to be of importance when we compare this "lifting game" with the physical phenomena produced in a seance-room.

Since five persons are able to effect a form of levitation without the apparent rituals—e.g., prayers, holding of hands, hymn-singing, etc., of a seance, and without giving rise to "religious ecstasy," which is stressed so much by the opponents of Spiritualism—it is surprising that failure to effect physical phenomena is so often encountered under seance conditions. This would imply that the specific conditions which are attained during a momentary period in the "lifting game," are not obtained in an unsuccessful seance. Is it that the consciousness of the participation in the seance tends to nullify the activities of the subconscious or unconscious processes, whereas in the "lifting game" the absence of conscious expectation allows sub-consciousness to operate?

New Methods Needed?

It is possible that our methods of carrying out a seance need modification to attain the best results, but it is more likely that the solution lies in the psychological preparation than otherwise.

If five persons can reduce considerably the weight of one of their number, what would be the result of the efforts of five hundred, five thousand, or even five million men, especially when we realise our ignorance as to how far this supernormal phenomena can proceed or in which direction it might be applied? The phenomenon displayed by the lifting game plainly shows us how ignorant and foolish we are not to realise what forces are at our disposal, and that such forces are obviously displayed for a definite purpose. Things do not just happen to amuse us. There is a real motive in everything.

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TOPICS OF THE WEEK

In Memory of W. T. Stead The illustration on our front page this week—a memorial erected by Mr. W. G. Mitchell to the memory of Mr. W. T. Stead—is of interest. Mr. Mitchell writes:

The boulder is of Shap granite, and is probably a relic of the great Ice Age, which geologists reliably estimate at 200,000 years since. Shap is in Westmorland, about fifty miles from Darlington, and to travel so far it had to cross the Eden Valley and the Pennine Chain, and to come down the eastern slope of those hills until it found a resting-place. It was ice, flowing eastward in glacier form, which carried with it hundreds of these boulders of varying sizes, shaped and partially polished them by continuous friction.

Strange that ice in its most militant form, even in the long-past ages, should in so humble a form have been a forecast of Stead's ultimate and tragic transit from the body.

Looking from the back windows of my cottage, at a distance of about two field lengths, I can see the spot where once stood Grainey Hill. The residence has long since been demolished. When first I located the spot parts of the foundations were still traceable, and the little area which marked the exact spot of Mr. Stead's study was one mass of fresh and fragrant forget-me-nots. I gathered a goodly bunch with roots attached and posted them to Miss Estelle Stead. Her own and mother's joy fully repaid me for my happy inspiration. Miss Stead wrote me that her father (in spirit) was present when they reached her, and also expressed his pleasure, giving instructions where the forget-me-nots were to be planted. The last time I saw Miss Stead she told me they were still flourishing.

Miss Stead, in *My Father*, writing of Grainey Hill, says: "What environment could be more idyllic? It was as the Garden of Eden, plus the children, of whom there were none in Paradise."

The Steads lived in Grainey Hill for eight years, and then moved to London. Mr. Stead came to Darlington in 1871, and remained until 1880.

Trouble in the B.B.C. We have frequently commented in *The Two Worlds* concerning the attitude of the B.B.C. upon religious broadcasts. Certain denominations seem to be recognised and are allowed to succeed each other with monotonous regularity, while others, of equal and even greater importance, get no chance whatever to express themselves. It would seem that these religious broadcasts do not promote the harmony and good feeling that they ought to do. The Rev. E. G. Southram, a member of the Religious Committee of the B.B.C., speaking at Manchester recently, revealed something of the inside discord which exists. He said, "The most obvious result of the religious broadcasts has been the increased intolerance between the Churches." That is, of course, what everyone would expect in a world where every religious denomination appears to be competing with the others, and even contradicting them. It is obvious that publicity given to one rather than another merely excites bad feeling and intolerance, but these seem to be characteristics of religion throughout history.

Still Working There are many Spiritualists in Glasgow who will remember Mr. J. C. Brown, formerly connected with that Association, and will be glad to know that he has been doing useful work in Toronto, and recently spoke at a study class which has been organised there for the study of psychic phenomena.

What is Superstition?

Writing in the *Sunday Express*, the Rev. Dick Sheppard protests against the superstition of the present age. Everyone, he says, seems to carry a mascot for luck, while many motorists carry a statue of Saint Christopher to ward off evils. Mr. Sheppard characterises this as sheer superstition, and we are inclined to agree with him. But those whom he criticises have exactly the same right to criticise the use of the cross. Thousands of devout Christians imagine that they can ward off all kinds of evil influences by making the sign of the cross. A case was recently brought to our notice of a very devout Christian who was satisfied that all seances were merely gatherings where the devil masqueraded as an angel of light, and was quite sure that if he waved the cross in the seance-room no phenomena would appear. Yes, there is a great deal of superstition about, but it is strange how we see the mote in the eyes of others and neglect to see the beam in our own.

"Psychic Science"

Psychic Science, which is the journal published by the British College of Psychic Science, has, with its April number, become a 1s. quarterly, instead of 2s. 6d. as heretofore. It continues to reveal a high editorial standard, and there are many interesting features incorporated, including one in which a number of well-known people tell how they became interested in Spiritualism. A fitting tribute is also paid to Mrs. de Crespigny, late Principal of the College. In its new and popular series we hope it will find a fuller field of service, as Spiritualism to-day stands much in need of such well-balanced advocacy.

Peace for Europe?

The recent happenings in Europe, which culminated in the tour of Sir John Simon and Mr. Anthony Eden, have been very distressing. Spiritualists, who are keenly desirous of seeing established some practical world-brotherhood, will therefore join in a fervent wish that the Stresa Conference may be blessed with harmony and success. The peace of Europe, if not of the world, has several times lately been seriously threatened. Nor do we blame exclusively the defaulting nations. While we may not approve of Germany's means of expressing herself, there are few who will dispute that she has a justifiable grievance. As one prominent Spiritualist said last week:

The repudiation of the Versailles Treaty must, sooner or later, raise the question of the retention of the African colonies. We have swallowed the booty and are now skirking "No more War!" I quite agree that war is irrational and pestiferous; but this cry is hypocritical so long as we retain the spoils of the last war.

These and other issues must sooner or later be faced, and we can only hope that the statesmen at these conferences will endeavour to sublimate their nationalist feelings in the larger and more important spirit which arises from responsibility not to a single country, but to a despairing world.

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

SUNDAY, April 14th, 1935.

Speaker: Dr. A. J. McIVOR-TYNDALL.
Subject: "Spiritualism—a World Message."
Clairvoyante: Mrs. HELEN SPIERS.

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WEEKDAY MEETINGS.

Monday, April 15th,
At 3, Psychometry, Mrs. Helen Spiers.
At 7.30, Clairvoyance, Mr. Thomas Wyatt.

Wednesday, April 17th,
At 7.30, Psychometry, Mrs. Stella Hughes.
Thursday, April 18th,
At 3.30, Clairvoyance, Mrs. Hirst.
At 7.30, Clairvoyance, Mrs. Cannock.

LECTURES.

Tuesday, April 16th,
At 8, Mr. H. Ernest Hunt.
Subject: "After Death States."

GROUP SEANCES.

(Limited to Eight Sitters.)

Monday, April 15th, at 7.45 Mrs. Stella Hughes
Tuesday, April 16th, at 3 Miss Lily Thomas
Tuesday, April 16th, at 7.45 Mrs. Kingstone
Thursday, April 18th, 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 14th,
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At 6.30, MOON TRAIL, Trance Address.

Wednesday, April 14th, at 7.30,
Mrs. Helen Spiers, Clairvoyance.
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Mrs. ST. CLAIR STOBART.
Clairvoyance by Mr. George Daisley.
At 6.30, Mr. HANNEN SWAFFER.
Clairvoyance by Mr. Thomas Wyatt.

Sunday, April 21st,
At 11, Rev. C. DRAYTON THOMAS.
Clairvoyance by Mrs. Helen Spiers.

At 6.30, Dr. H. P. SHASTRI.
Clairvoyance by Mrs. Grace Cooke.

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A "NEW DEAL" FOR MEDIUMS

New Investigations Suggested

THE British College had the last of its public meetings of the Spring Session last week, when the platform was held by Mrs. Helen Spiers, as unassailably successful with her work as at all former visits to the College.

During this session there have been three perfect clairvoyants demonstrating on this public platform, and it has been deeply interesting to compare their methods and personality, and their results side by side under given circumstances in this environment.

"Fair Deal" Wanted

One cannot help but feel, sometimes, that our mediums do not get a fair deal.

Not for a moment am I talking about cases of suspected fraud, where judgment comes down heavily on the side of the slightest doubt. None of the three mediums of whom I have spoken above have ever come within even bowing distance of any shadow of their work. To write the names of Mrs. Estelle Roberts, Mrs. Stella Hughes, and Mrs. Helen Spiers, is to record triumphant work.

What I mean by their not getting a fair deal, is that we still do not give consideration enough to the marvels of mediumship.

When all is said and done, Psychic Research and Spiritualism rest absolutely on the basis of the work of mediums. If all those possessing this gift were shut away from us, all our knowledge and comfort in communication with the next world would come to a stop.

The persecution of witches, from a sheer mistaken sense of fear, caused all psychic manifestation to be hidden, and all progress in psychic science ended for a matter of centuries.

Good—all of that; but do we think about the medium's side of the work enough?

New Line for Research

The scientists are better friends of the mediums than the people who go to them, uninquiringly, for sittings. The scientists do at least study and weigh and sift the facts of the phenomena as they see them. But I want to put up a plea for other and different treatment.

I feel that there should be deep study of mediumship from the other side.

Watching and studying the three mediums listed above, I have come to realise that there is a whole mass of knowledge behind the mediums waiting for us to acquire.

They one and all touch definitely very distinct forms of symbolism. Each one of them will seem to attract a different kind of phenomena; a different type of communicator. Different flowers are widely varied signs for them; one will have brought to her cats that were loved, another one dogs!

Now I protest that all these things mean a great deal, if we could only get at them. Mediums are patient and uncomplaining folk; they deserve an amount of study they have not yet been given. They have only been used.

If you don't study and understand the engine of your car you don't get the best work out of it. We ought to give more time to the study of our engine, without which we should be at a standstill.

N.T.-G.

HOW SPIRITUALISM BEGAN

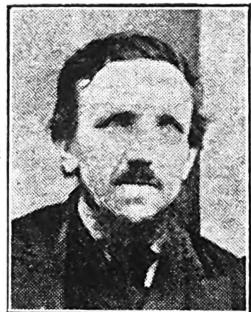
The Dawn in England

M. R. DAVID RICHMOND (of Darlington) was the man who first established Spiritualism in England over eighty years ago. He introduced the subject to Mr. David Weatherhead (of Keighley), who placed a warehouse at the disposal of a few inquirers, where several mediums were developed.

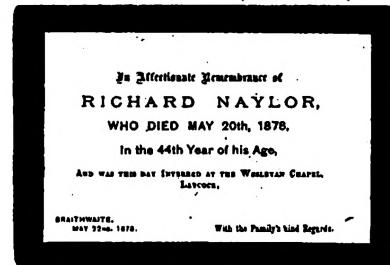
Mr. Richard Naylor was the first medium in this country, and was followed very closely by Mr. Abraham Shackleton and Mr. John Wright, both of whom developed trance mediumship. The Keighley Spiritualist Society was established as a result of these activities.

Start in Darlington

Meanwhile, Mr. David Richmond continued his work in Darlington, where, with the assistance of Mr. Joseph Dixon, a Society was also started. The first National Association of Spiritualism was also started in Darlington.



Richard Naylor



The Memorial Card for England's first medium.

Its headquarters were subsequently removed to London, and it soon became a purely local organisation.

Mr. David Richmond passed to the higher life at Darlington, and his remains were interred in the cemetery there. Mr. W. G. Mitchell recently wrote in *The Two Worlds* that his grave is in a very bad state. The stone is so corroded and dilapidated that the inscription has almost disappeared. The grave of Mr. Dixon also needs cleaning.

£12 10s. Wanted!

In view of the sacrifices entailed by these pioneers *The Two Worlds* suggested that some effort should be made to put the graves in decent order, out of respect to their memories. The sum of £25 will be quite sufficient to meet these needs, about half of which is already in hand. One shilling from every Church is not a lot to ask.

Will you send a donation either to the Editor or to Mr. W. G. Mitchell, 460, Coniscliffe Road, Darlington? All subscriptions will be acknowledged in *The Two Worlds*. A large photograph of Mr. David Richmond will be procured and hung in the Darlington Spiritualist Church. The sum asked will be sufficient to do this, and to pay the Corporation to look after the grave in perpetuity.

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FACTS OF SPIRIT WORLD

A COMMISSION' SUGGESTED

HAS the time come when Spiritualists should set up a Commission to ascertain the facts of spirit life? This question is provoked by the leading article in the April number of the *Lyceum Banner*. In this, Mr. E. A. Keeling remarks on the varying opinion amongst Spiritualists as to the nature of post-mortem existence.

He says: "We were recently asked to express an opinion as to the position in the after-death state of two people who in this earth life had been very affectionately attached to each other, but whose spiritual development was quite different. We were forced to admit that, in spite of a long association with the Spiritualist Movement, and many conversations with spirit friends, it was difficult to be quite sure what was the correct answer.

"It would be of great advantage to the Spiritualist Movement if a systematic investigation was made for the purpose of ascertaining and collating the views of reliable and experienced spirit people concerning the conditions, and, if possible, some of the laws which govern the after-life. Too long have we been content with generalisations. Lyceumists, who are also students, could render a great service by setting out to obtain more definite information.

"The first and most obvious difficulty is the translation into terms of this life facts of a non-spatial and timeless life.

"Let us face the position arising from our opening question. We are repeatedly told that our 'place' or 'state' in the next life will be determined by our conduct in earth life, and as we are more or less spiritual, so will we be more or less 'advanced.' We are also told that love or affection is the power or force which unites people together. Now if two people love each other, it would seem to follow that in the next life they would be united, but if the spiritual development is different in degree then they cannot be together if their 'place' is determined by their spirituality.

"A second problem arises that is equally interesting. Can the spirit of lesser spirituality increase its development so that it overtakes the loved one; or does the more advanced spirit, because of its development, find it easier to make further 'progress,' and thus make it impossible for the other one to 'catch' up?

"These questions are merely illustrations which are intended to show how unsafe it is to dogmatise. There are many others for which positive answers are equally difficult to discover, and we hope that students of the seance-room will consider it worth while to give the whole matter their earnest attention and report the result of their inquiry to us."

ROOTHERHAM SPIRITUALIST PASSES

THE death has occurred of Mrs. Biddleston, a well-known Rotherham Spiritualist and, for many years, an ardent worker and member of the Percy Street Spiritualist Church. The interment, on Thursday week, was conducted by Mrs. Roddis in the presence of a large number of members and friends of the Church. The memorial service on Sunday was conducted by Mr. Palmer, of Peterboro'.

Spiritualism's Great Message

A DEMONSTRATION of clairvoyance by Mrs. Helen Hughes, in which many striking evidences for survival were produced, concluded a meeting held in the Oak Hall, Edinburgh, last Friday, when a large audience heard presented the case for Spiritualism.

The meeting, convened by the Edinburgh Psychic College, was addressed by the Duchess of Hamilton Mrs. Helen Hughes and Miss Lind-af-Hageby.

The Duchess of Hamilton said Spiritualism was the oldest and most penetrating subject in the world. It was said to have been introduced in 1848; but the books of man's history, from the Bible onwards, were full of psychic manifestations. How could it be otherwise, when man was a spirit, and the things that pertained to the spirit must be interwoven with his history? There was one thing that was certain to happen to us, and that was death. Was it not rather foolish to regard that as if it was only to happen to someone else? It was much better to see things as they were, and to try to understand and meet realities in the best way possible. This



subject belonged to the deeper issues of consciousness and life.

Miss Lind-af-Hageby, who spoke on "Psychic Science and Modern Life," said Psychic Science, rightly pursued, eliminated barriers between religion so-called and science so-called, and exposed the essential unity between the physical and the spiritual. It offered a solution to problems which baffled humanity and obstructed progress.

Spiritualism might destroy some of the dogma, some of the sectarianism, some of the crust of Christianity, but it would give them a deeper meaning, a greater vision, and a greater tolerance.

She had visited many asylums in her day, and she could assure them there were many there who would not be there if they had had the comfort and truth which came from Spiritualism.

If the knowledge of Psychic Science were applied to our social and national and international life, how different the world would be! It was important they should interest themselves in this all-persuasive, all-embracing science of the soul, the science of the mystic way through the gates of the mortal and into the divine. (Applause.)

The Duchess of Hamilton said Miss Lind-af-Hageby had always carried her Spiritualism into the realms of the material world. During the war she had a hospital for men under her care, and three hospitals for horses, and for ten years after the war she carried on a sanatorium for children whose lives had been devastated by that war, and some thousand little children found help under her care.

METHODIST INTEREST

"IF communication with departed spirits is a fact, it is a spiritual fact, and the work of the Church being primarily with the spiritual side of man, it is its work," says a writer in the current issue of *The Methodist Times and Leader*.

"The Church of England has boldly ventured into the almost-forgotten realm of Faith Healing. With equal courage the Methodist Conference should face the whole subject of psychic phenomena, and if possible establish centres where those desiring news of deceased friends could be sure of its trustworthiness."

Worthing Spiritualist Church

SUNDAY, March 24th, was the Ninth Anniversary of the Opening Day of the above Church. It was a day of great thanksgiving, owing to the fact that the Church has just become completely free from its debt of £1,200, borrowed for its erection.

This must be considered a fine achievement in such a short period. The services, both morning and evening, were taken by Mrs. Fillmore, the well-known London medium, who was controlled by the late founder of the Church, Miss Mary Fearn, who expressed her joy and gratitude, and exhorted the members to hold together and keep on the good work and not slacken now that the debt was paid off.

We understand from the secretary that the present membership is treble that of nine years ago, and that all services are well attended.

Sheffield Stalwart's Transition

THE passing of Mr. J. H. Webster, of Sheffield, occurred on Thursday, April 4th, after a long and trying illness.

Mr. Webster was for over twenty-five years connected with the Attercliffe Church, at Sheffield, and occupied the presidential chair for a very long period. For several years he sat on the Council of the S.N.U. as the representative of Yorkshire.

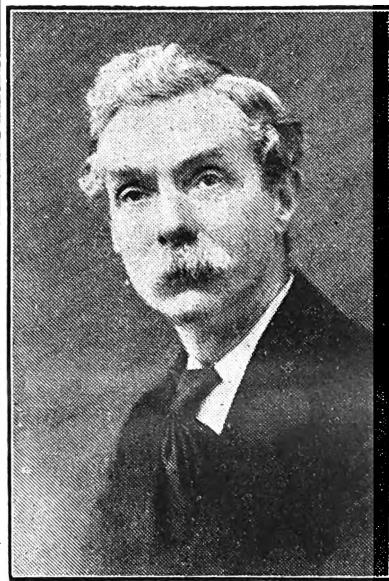
Handicapped by lack of education as a boy he bent his mind to the study of philosophy, of which subject he possessed a wide knowledge. With a well-balanced mind he was a most valuable man in the district, always capable of pouring oil on troubled waters and ensuring peace after a storm.

Some years ago his health failed him. He became nearly blind, and as he slowly wended his way towards his eightieth year his physical body became enfeebled. He has escaped from its thralldom into a larger life, and the thoughts of his many friends will go after him.

NEW SPIRITUALIST CENTRE

FOLLOWING previous propaganda undertakings, a local Christian Spiritualist organisation has been formed to meet the want of the Walton, Hersham, and Oatlands districts.

A meeting held recently in the Hersham Village Hall and addressed by Mrs. J. E. Scott received very favourable publicity in the local *Herald and News*.



TOM TYRRELL,
who was the greatest clairvoyant this country ever knew.

BOURNEMOUTH LEADER'S DEATH

THE transition has taken place at his home, at Fortescue Road, Bournemouth, of Mr. Frank Bessant, who was for thirteen years the president of the Bournemouth National Spiritualist Church, and who was loved, respected, and trusted by all.

His passing was the result of a severe attack of bronchial pneumonia, and as he had already passed the allotted span, his strength was unable to cope with the course of the disease.

Mr. Bessant and his wife had been looking forward to the celebration of their golden wedding in July next, and the sympathies of their many friends will go out to Mrs. Bessant and her son.

Mr. Bessant was a man of sterling character. He rendered yeoman service to the Bournemouth Spiritualist Church, and was previously associated with the National Spiritualist Church at Leicester, in which city he was in business for many years in Friar Lane. There he was associated with a very fine body of workers, which included the late Mr. Harry Clark, Alderman Chaplin, and Mr. Parsons.

He was a regular attendant at the National Conferences of the S.N.U., and was one of its Panel of National Trustees. Possessing a business mind, he had a sane and intelligent view of what Spiritualism stood for, and yet was broad enough in his sympathies to be tolerant to all creeds, while very firm in the affirmation of his own principles.

His quiet confidence, keen insight, and shrewd intellect will be much missed in the Bournemouth Church.

Look Out For
An Important
Announcement
NEXT WEEK

RE-DISCOVERING OUR CHRISTIANITY

Prophecies Which the Church has Forgotten

A PLEA for the restoration of Christianity" was made by Mr. Vyvyan Deacon, speaking at the Ryde Christian Spiritualist Mission on a recent Sunday.

The phrase, he said, was deliberately chosen, and implied a belief on his part in the reality of something called Christianity, a belief that that Christianity had been lost, and, further, a belief in at least the possibility of its restoration. He supposed that the idea that the essence of Christianity had been lost to a civilised world that claimed to be living by the Christian ethic seemed rather astounding, yet in the light of history he thought it was a claim that could be sustained.

The Inner Teaching

There were many things in common between all the great religions, but there was one thing in which Christianity was unique, and he did not think it was a thing of which Christianity should be proud.

Every other religion had been divided into two parts, the exoteric, or outer side, and esoteric, or inner side. The exoteric had to do with the ordinary populace, and enjoyed certain morals for ordinary life. But whenever a child had been born with a natural aptitude for the religious life that child had been dedicated to the service of the temple and instructed in the inner mysteries of the faith.

Spirit Communion

The initiates, of all religions, he claimed, had been able to make contact with the souls of the dead, and prior to Christianity in all religions the pathway was open to all to progress in the quickening of the spiritual faculties. The esoteric religion began where the exoteric left off.

Modern Christianity made it its boast that its teachings were so simple that the veriest child could understand them. He did not deny that if a person only had a thimble to receive the waters of life he had a perfect right to have it filled, but he did say that the man with a bucket should also have it filled. If their religion was only suited to the child-mind they would lose the support of those who should be its bulwarks. People who believed in that type of religion denied the possibility of making progress.

OUR READERS' VIEWS

Spring-Clean the Platform!

I have had the pleasure during the last few weeks of meeting and conversing with several of the older platform workers. By "older platform workers," I mean those who have not merely a year or two behind them but tens of years, and during the course of my talk to them I frankly asked them their opinion of the present-day public worker—both speaker and medium. Their answers were much the same: frankly, they did not favour the present standard as being in any way better than in the days gone by, but rather the reverse.

In regard to the public demonstrations of both clairaudience and clairvoyance, I can now more than appreciate my friends' remarks that demonstrations in the past were far and away more evidential than they are to-day. I have made a point of attending some meetings recently, both large and small, and tried to put myself in the place of one who comes for the first time into a hall or Church to glean something of the truth.

The first thing that struck me forcibly was that in a good 75 per cent. of the meetings I attended it appeared to me that the mediums for the greater part seemed to be pumping the individuals in the congregation, in a way that was very far from necessary, if they had the contact of the spirit world sufficiently enough to go out in public and give demonstrations. I give hereewith an example of that which is often heard from the platform: "Is your grandmother in spirit?" The answer, if "Yes," is followed by a "I thought so, because she is telling me so and so." There is far, far too much of the "Is there?" and "Have you?" And I cannot see for the life of me the necessity for such remarks at all.

Surely, if one has a good contact with one's guides, it should not be such a difficult matter to either make direct contact with any individual, or at least, after having located the individual, to tell them "You have" and "There is." Prefacing any sort of evidence with such queries destroys the value of such evidence in a goodly degree.

In conclusion, I would not care to let the presidents and chairmen of Church or Society committees go scot-free of some frank criticism. I do not think that half enough attention is given to the comfort of the one who is to demonstrate. It is not realised, or had I better say well understood, that a good contact with our unseen friends is not an easy matter, and that the vibration upon which this is conducted is an extremely fine and delicate one. The sensitive needs every care and attention, but all too rarely receives it.

FRANK TRUTH.

Holborn.

F. W. H. MYERS' BOOK

Congratulations to *The Two Worlds* on its splendid number containing contributions by so many eminent men.

Apropos to psychic literature—has any reader noted that nearly all the distinguished persons asked for their views on this subject recommended F. W. H. Myers' classical volume, *Human Personality*. The symposium was a great tribute to a truly great book.

ROBERT FLEMING.

Glasgow.

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GROUP SEANCES (Limited to 10 Sitters).

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

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

THURSDAY, April 25th, at 7-30, Mr. Roy Morgan.

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

JOHN JACKSON, Secretary.

CLOSED from Thursday Evening (April 18th) until Tuesday Morning (April 23rd).

LECTURES.

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

Church and Society Announcements

UNIVERSAL SPIRITUALIST CHURCH LONDON.

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SUNDAY, at 7, Address and Clairvoyance, Mr. REDMOND.
(After Circle).
TUESDAY, at 8, Public Circle.
THURSDAY, at 8, Clairvoyance.
SATURDAY, at 8, Psychometry.

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MONDAY, at 3, Miss G. 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.

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

SATURDAY, April 13th, at 8, Open Circle.
SUNDAY, April 14th, Service at the Deansgate Picture Theatre. Doors open at 6-30. Service at 7. Miss
GERALDINE CUMMINS.
MONDAY, April 15th, at 8, Clairvoyance.
TUESDAY, April 16th, at 8, Members' Circle. Leader: Mrs. Hulton.
THURSDAY, April 18th, at 8, Members' Developing Circle. Leader: Mrs. Dumville.
SUNDAY, April 21st, Mr. FRANK HEPWORTH.

NORTHERN

Salford Central Spiritualist Church
St. Philip's Place, Chapel Street.
Sunday, April 14th, at 2, Lyceum.
At 3-15, Open Circle.
At 6-30 and 8, Mrs. BOWKER.
Monday, at 8, Mrs. Grayson.
Tuesday, at 8, Circle.
Wednesday, at 8, Mrs. Wilmott.
Thursday, at 8, Members.
Saturday, at 7-30, Social. 1s.
Sunday, April 21st,
Mrs. FORRESTER.

Manchester Society of Spiritualists,
38, Maskell Street.
Sunday, April 14th, at 10-30, Lyceum.
At 3, Mrs. WILD.
At 6-30 and 8, Mrs. SPENCER.
Monday, at 8, Mr. R. Lane.
Tuesday, at 8, Whist Drive. 6d. each.
Wednesday, at 8, Speaker.
Thursday, at 8, Members' Class.
Friday, at 8, Healing Service.

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

Saturday, April 13th, at 8, Mrs. Halley.
Sunday, April 14th, at 3 and 6-30,
Mrs. OATEN.
At 8, Service.
Monday, April 15th, at 3 and 8,
Mrs. Lowther.
Tuesday, April 16th, at 8,
Open Healing and Developing Circle.
Wednesday, April 17th, at 8,
Mr. Smith.

Moston Spiritualist Church and
Lyceum,
Church Lane, Moston.

Sunday, April 14th, at 10-30, Lyceum.
At 3 and 6-30, Mr. L. GEE.
Monday, at 8, Open Circle.
Wednesday, at 2-45, Psychometry.
At 8, Mrs. Frost.
Sunday, April 21st,
Lyceum. Open Sessions.

Blackpool National Spiritualist
Church and Lyceum.
Albert Road.
Sunday Services—
Lyceum at 9-30. Public Circle, at 11.
Services at 3, 6-30, and 8.
Sunday, April 14th,
Mrs. R. ADCOCK.
Sunday, April 21st,
Mr. W. RIDGWAY.

Longsight National Spiritualist
Society,
Shepley Street, Longsight.
Sunday, April 14th, at 2-30, Lyceum.
At 6-30 and 8, Mrs. JACKSON.
Monday, at 8, Open Circle and Healing.
Tuesday, at 8, Mrs. Shaw.
Thursday, at 8, Closed.
Saturday, at 8, Open Circle.
Sunday, April 21st,
Lyceum Open Sessions.

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 14th, at 7-30, Professor H. P. SHASTRI, D.Litt., will speak on "The Hindu Conception of the Soul." Questions and discussion. Followed by a demonstration of Clairvoyance by Miss Rose Jackson.
WEDNESDAY, April 17th, Passover. No Meeting.

GOLDERS GREEN SPIRITUALIST SOCIETY

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

SUNDAY, April 14th, at 6-30, Dr. NANDOR FODOR, Address. Miss Lily Thomas, Clairvoyance.
TUESDAY, April 16th, at 3-15, Mr. R. E. Cockersell, Psychometry. At 8, Mrs. E. A. Cannock, Clairvoyance.
THURSDAY, April 18th, No Meeting.
FRIDAY, April 19th, No Healing Meeting.
SUNDAY, April 21st, at 6-30, Mr. A. NICKELS, Address. Mrs. Neville, Clairvoyance.

LONDON SPIRITUALIST BROTHERHOOD

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

SUNDAY, April 14th, at 7, Speaker, P. ANNAN, Esq., B.Sc. Clairvoyante, Mrs. Francis Wright.
MONDAY, at 7-30, Group Sitting (Non-members, 1s. 6d.), Mrs. Grace Newton.
WEDNESDAY, at 7-30, Service. Trance Address by "Sun God," with Clairvoyance by Mr. Bernard Rodin.
THURSDAY, 3 till 6-30, Free Healing. At 7-30, Developing Class.
Mr. Keith interviews daily, 2 till 6. Circle, TUESDAY, at 7; FRIDAY, at 3.
SUNDAY, April 21st, Miss CLAUDIA GUILLOT.

MANCHESTER DISTRICT GROUP OF THE L.D.C.—S.N.U. LTD.

MASS MEETINGS

to celebrate the

87th ANNIVERSARY

of the advent of MODERN

SPIRITUALISM

will be held in

THE CO-OPERATIVE HALL, Downing St., Ardwick, Manchester

on

GOOD FRIDAY April 19th

1935, at 2-15 and 6 p.m.

Chairman: Mr. Councillor Tom Connor (of Bolton).

Speaker: Mr. Councillor ERNEST MARKLEW (Grimsby).

Clairvoyance by Mr. W. W. Ely.

Soloists: Madame Lescure and Mr. Harry Gershon.

At the evening meeting a Special Appeal will be made by

Mr. W. Nelson Platt (Vice-President, M.D. Group) on behalf of S.N.U. Fund of Benevolence.

TICKETS—for the day, inclusive of Tea, 2s.; Afternoon or Evening only, 6d. On sale at all local Churches or at the door.
For any further information apply to the Hon. Secretary, Mr. R. W. Marks, G.N.S.C., 52, Amesbury Road, Manchester, 9.

CLAPHAM SPIRITUALIST CHURCH.

(Affiliated to the Spiritualists' National Union, Ltd.)
 BEDFORD ROAD, CLAPHAM (op. Clapham North Underground Station).
 Public Services and Meetings
 FRIDAY, April 12th, at 8, Usual Service, Mrs. E. Clements, Address and Clairvoyance.
 SATURDAY, April 13th, at 7.30, Whist Drive. Attractive Prizes. Tickets, 6d. each.
 SUNDAY, April 14th, at 11, Open Circle. At 3, Lyceum. At 7, Service, Mrs. FLORENCE KINGSTON, Address and Clairvoyance.
 MONDAY, April 15th, at 3, Psychometry. At 8, Healing Instructions. At 8.30, Healing Treatment Free.
 TUESDAY, at 8, Psychometry, Mrs. G. Elliott.
 WEDNESDAY, at 8, Developing Circle.
 FRIDAY, at 8, Usual Service, Ronnie Cotterell, Address and Clairvoyance.
 SATURDAY, at 7.30, Whist Drive.
 SUNDAY, April 21st, The Rev. WHITFIELD.
 TUESDAY, at 8, Miss Joy Colquhoun, Phenomena.

FULHAM NATIONAL SPIRITUALIST CHURCH.

KELVEDON ROAD, FULHAM (3 minutes from Parson's Green Station). Buses 96 and 14.
 SUNDAY, April 14th, at 11.30, Open Circle. At 3, Lyceum Session. At 7, Service. Address and Clairvoyance by Mr. F. WADE.
 TUESDAY, at 8, Open Circle.
 WEDNESDAY, at 8, Healing Circle.
 THURSDAY, at 8, Service. Address by Dr. W. J. Vanstone. Clairvoyance by Mrs. Atmore.
 GOOD FRIDAY, Social and Dance, 8 to 11.
 SUNDAY, April 21st, at 11.30, Service. At 3, Lyceum Session. At 7, Service. Address and Clairvoyance by Mrs. F. Kingstone.

Collyhurst National Spiritualist Church,

Collyhurst Street, Manchester.
 Sunday, April 14th, 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.

Moss Side National Spiritualist Church and Lyceum.

Above 64a, Gt. Western Street.
 Sunday, April 14th, at 2.45, Lyceum. At 6.30 and 8, Mrs. FELLOWS.
 Tuesday, at 8-15, Open Circle, Mrs. HENLEY.
 Thursday, at 8-15, Mr. Allen Dale.
 Saturday, at 8-15, Open Circle, Mrs. A. A. Ball.
 Sunday, April 21st, Mr. L. BANCROFT.

Liverpool Spiritualists' National Church,

14, Daulby Street.
 Sunday, April 14th, at 3 and 6.30, MADAME TICKELL.
 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 21st, at 3 and 6.30, Mrs. E. O'KEEFER.
 Group and Private Seances arranged on application.

LONDON

Bowes Park and Palmer's Green Spiritualist Church.
 Shaftesbury Hall, Bowes Park.
 Sunday, April 14th, At 11, Study Group.
 At 7, Mrs. FLORENCE LANE.
 Wednesday, at 8, Mr. Ernest Morris.
 Sunday, April 21st, At 11, Mr. S. ISTEAD.
 At 7, Mrs. G. ELLIOTT.

Chiswick Christian Spiritualist Church
 Harvard Towers, 56, Harvard Road (off Wellesley Road, in rear of Gunnersbury Station).
 Sunday, April 14th, at 11, Lyceum. At 7, Service.
 Monday, at 2.30, Mrs. Hammerton.
 Thursday, at 7.45, Service.

Croydon National Spiritualist Church, Bedford Park, near West Croydon Railway Station.
 Sunday, April 14th, at 6.30, Service.
 Wednesday, at 7.45, Service.
 Thursday, at 3, Ladies' Meeting. Lyceum every Sunday at 3.

Croydon Spiritualist Church (Accepting the Leadership of Jesus Christ.)

The Blind Institute, Bedford Hall, Bedford Park.
 Sunday, April 14th, at 6.30, Miss J. PROUD. Address and Clairvoyance.
 Sunday, April 21st, Mrs. EDWARDS, Address. Mr. Edwards, Clairvoyant. Miss R. King-Fisher, Soloist. Every Wednesday, at 7.45, Spiritual Healing Service.

Cricklewood Christian Spiritualist Society,

Ashford Hall, 41, Ashford Road, Cricklewood, N.W. 2.
 Sunday, April 14th, at 6.30, Miss JOAN FULLER. Address and Clairvoyance. Wednesday, at 3, Circle. At 8, Miss L. George.

Central London Spiritualist Church

33, Hatton Garden, E.C. 1.
 Fridays, at 7.30. Sundays, at 7, Friday, April 12th, Service.
 Sunday, April 14th, Service. Friday, April 19th, Service. Sunday, April 21st, Service.

Christ's Church of the Spirit, 309, Upper Richmond Road, Putney, S.W. 15. Putney 3129. (Buses 30 and 37.) Sunday, April 14th, at 7, Mrs. WM. EDWARDS. Address and Clairvoyance. Thursday, at 3, Psychometry, and at 8, Address and Clairvoyance, Mrs. F. Wright.

Friday, at 7.30, Spiritual Healing. Sunday, April 21st, Mrs. G. RAY RICHMOND.

For Seats, Developing Circles, apply Hon. Secretary. Monday, at 7.30, Healers. Tuesday, at 3, Ladies only. At 7.30, General. Wednesdays, at 7.30, Direct Voice.

Ealing Spiritualist Church, 8, Baker's Lane, Broadway, W.

Sunday, April 14th, At 11.15, Mr. A. PETHURST. At 6.30, Mrs. S. PODMORE. Wednesday, at 8, Miss Lily Thomas.

Saturday, at 8, Whist Drive.

Sunday, April 21st, Mrs. CLEMENTS.

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

Sunday, April 14th, at 7, Mrs. EVA DONALDSON.

Address and Clairvoyance.

Tuesday, at 3, Psychometry.

At 8, Healing Circle.

Thursday, at 8, Mrs. V. Redfern.

Psychometry.

Sunday, April 21st.

Mr. WHITE and Mrs. TREADGOLD. President and Medium: Mrs. DONALDSON.

Forest Hill Christian Spiritualist Church, Beadnell Road, Off Stansted Road. Sunday, April 14th, At 11.15, Public Circle. At 3, Lyceum.

At 7, Miss N. OWEN.

Monday, at 8, Study Group.

Tuesday, at 3, Mrs. A. Gregg.

At 7.30, Healing.

Thursday, at 8, Public Circle.

Friday, at 8, Members' Developing Circle.

Sunday, April 21st, Mr. G. J. SWIFT.

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

Sunday, April 14th, at 6.30, Address and Clairvoyance.

Wednesday, at 8, Clairvoyance.

Sunday, April 21st, Service.

Hounslow Spiritualist Mission, Corner of Douglas Road, Hanworth (opp. Congregational Church). Sunday, April 14th, at 6.45, Mrs. MAUNDER.

Monday, at 7.30, Mrs. Fillmore.

Tuesday, at 8, Healing Circle.

Wednesday, at 3 and 8, Mrs. F. Tyler.

Lyceum at 3 every Sunday.

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

Sunday, April 14th, at 3, Lyceum.

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

Tuesday, at 3, Psychometry.

At 8, Healing Centre.

Thursday, at 8, Service.

Saturday, at 8, Whist Drive.

Sunday, April 21st, Miss ROSE JACKSON.

GOOD FRIDAY, Special Psychometry Meeting, Capt. H. Bland (Silent Collection).

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 14th, at 3, Lyceum.

At 7, Mrs. WINEFRED GREEN.

Monday, at 3 and 8, Clairvoyance.

Tuesday, at 8, Open Circle.

Sunday, April 21st, Mrs. COOK.

Ilford Psychical Research Society, Clements Road, Ilford. Sunday, April 14th, at 7, Mr. LEWIS PHILLIPS and Mr. GEO. DAISLEY.

Wednesday, April 17th, at 8, Mrs. Mote.

Address and Clairvoyance.

Thursday, April 18th, at 3, Mrs. Mote.

Ladies' Meeting. Mr. Ernest B. Address and Clairvoyance.

Sunday, April 21st, at 7, Mr. PERCY SCHOLEY, Address and Clairvoyance.

Kensington Spiritualist Church, Lindsay Hall. The Mall, Notting Hill Gate. Sunday, April 14th, at 6.30, Mr. GERALD DE BEAUREPAIRE.

Address and Clairvoyance.

Monday, at 7.45, in Small Hall (entrance West Mall), Mrs. Eva Donaldson.

Thursday, at 3, Miss Freda Win.

Tuesday, at 7.45, Healing in Small Hall.

BRADFORD DISTRICT COMMITTEE OF Y.D.C.

3rd Annual Easter Demonstration

MONDAY, April 22nd, 1935

Will be held at Dewsbury N.S.C.

Afternoon, at 2, Massed Lyceum Session. Conductor: Miss A. Bentley.

Evening Meeting, at 6.30. Speaker: Mrs. Lomas (Southport). Chairman: Mr. H. Slater (President). Teas provided, 9d. each.

Will visiting parties requiring tea please write, stating how many, to Miss A. Bentley, 15, Battie Street, Dewsbury.

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MONDAY, April 15th, at 3 and 7, Mrs. Bowe.

MONDAY, April 22nd, Easter.

Every TUESDAY, at 7, Mrs. Woodgate.

THURSDAYS, at 3 and 7, Mrs. Mote.

SATURDAYS, at 7, Mrs. Woodgate.

TUESDAY, April 16th, at 3, Mrs. Kevan.

TUESDAY, April 23rd, at 3, Mrs. Atmore.

WEDNESDAYS, at 1, Healing. At 3 and 7, Mrs. Betts.

FRIDAYS, at 3 and 7, Miss B. Hearn.

Hours, 1 to 7. Closed Sundays. ETHEL A. KNOTT.

Hackney Spiritualist Church,
2, Sutton Place, Urswick Rd., Hackney.
(Founded 1896.)(Entrance Back of House.)
Sunday, April 14th, at 7,
Mrs. K. JARMAN.

Monday, at 8, Open Service.

Tuesday, at 8, Healing. Mr. Cumings.
Thursday, at 8, Mrs. Radley.

Friday, at 8, Healing, Mr. Rean.

Sunday, April 21st,
Mr. H. BOLTON.Hendon Spiritualist Fellowship.
The Liberal Room, 65, Brent Street
(opposite "Bell" Bus Stop).Sunday, April 14th, at 7,
Mr. C. GLOVER BOTHAM.

At 8.30, Spiritual Healing.

Sunday, April 24th,
Mrs. ALICE GREGG.South London Spiritualist Mission,
Lausanne Hall, Lausanne Road,
Peckham, S.E. 15.Sunday, April 14th, at 11.30, Open Circle.
At 3, Lyceum Session.

At 7, Mrs. CANNOCK.

Address and Clairvoyance.

Tuesday, at 7.30, Healing Circle.

Thursday, at 8.15,
Mrs. Blanche Pety,

Address and Clairvoyance.

Sunday, April 21st, at 7,
Mrs. PODMORE.Kenton Spiritualist Church,
Northwick Park Hall.Stations: Northwick Park (Met.), and
Kenton (Bakerloo).Sunday, April 14th, at 6.30,
Mrs. G. COOKE.

Address and Clairvoyance.

Tuesday, at 3, Women's Meeting.

At 7.45, Healing Circle.

Thursday, at 8,
Mr. David Bedbrook, Clairvoyance.Sunday, April 21st,
Mrs. CANNOCK.Kingston Spiritualist Church,
Villiers Road.Sunday, April 14th, at 11 and 6.30,
Mrs. E. THOMPSON (of Worthing).

Address and Clairvoyance.

At 3, Lyceum.

No Meeting on Wednesday.

Sunday, April 21st,
Mr. W. H. EVANS.

Little Ilford Christian Spiritualists' Church,

Third Avenue, Manor Park, E. 12.
Sunday, April 14th, at 7,
Mrs. HINES, A.C.Monday, April 15th, at 3,
Mrs. Metcalfe.Wednesday, April 17th, at 8,
Mrs. W. Green.Sunday, April 21st, at 7,
Miss ROSE WARD.Palmerston Christian Spiritualist Temple,
Maryland Road, Stratford, E. 15.
Sunday, April 14th, at 11,
Forward Movement.

At 6.30, MADAME E. PUSTERLA.

Wednesday, April 17th, at 2.45,
Mrs. Stokes.Thursday, April 18th, at 8,
Mr. F. W. Nuthall.Sunday, April 21st, at 6.30,
Mr. E. KEITH.Occult Research Society.
Stembridge Road Halls, Acerley.Sunday, April 14th, 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 16th, at 8,
Mr. Edmond Spencer.

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 14th,
At 11, Healing Service.

At 3, Progressive Lyceum.

At 6.30, Vice-Admiral ARMSTRONG,

Address.

Mrs. Black Hill, Clairvoyance.

Thursday, April 18th,

At 3, Ladies' Meeting, Mrs. H. V. Prior.

At 8, Mrs. H. V. Prior, Address.

Sunday, April 21st,

Mr. and Mrs. TAYLOR.

Streatham Christian Spiritualist Church,
285, High Road, Streatham, S.W. 16.Sunday, April 14th, at 6.30,
Service.

Address and Clairvoyance.

Wednesday, at 3, Service.

At 8, Service.

Southall Spiritualist Church,
Hortus Road, Southall.Sunday, April 14th, at 7,
Service.

Tuesday, at 2.30, Ladies' Guild.

Wednesday, 7.30 to 9, Healing Circle.

Thursday, at 8,
No Meeting.Good Friday, April 19th, at 7,
Miss L. CORRI.Sunday, April 21st,
Mr. LEONARD.Wembley Spiritualist Society,
Union Hall, Ealing Road, Wembley.Sunday, April 14th, at 11.15,
Service.

At 6.30, Mrs. BRUCE.

Address and Clairvoyance.

At 3, Lyceum.

Sunday, April 21st,

Service.

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

Sunday, April 14th,

At 11, Open Circle.

At 6.30, Mrs. MORRIS.

Wednesday, April 17th, at 3, Psychometry.

At 8, Mrs. Lane,

Flower Psychometry.

Sunday, April 21st,

Mr. and Mrs. WILLIAMS.

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

Sunday, April 14th, at 11.15,

Open Circle.

At 6.30, Mrs. BETTS.

Address.

Thursday, at 8,

Open Circle.

Every Wednesday, at 7.30, Free Healing.

Sunday, April 21st,

Mr. GIBBON.

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.

The Fellowship of the Golden Triangle.

Spiritual Healing Centre.

21, Sinclair Gardens, West Kensington, W. 14.

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Names be sent to the Secretary.

Wednesday Afternoon, at 3,

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Thursdays, at 8, Healing Circle.

Fridays, at 8,

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(Entrance through Cafe.)

Sunday, April 14th,

At 7, Speaker and Clairvoyante,

Mrs. G. SKINNER.

At 8.45, After Circle.

Tuesday, at 8, Group Seance for

Psychic Photography (1s.).

Wednesday, at 3, Mrs. J. Melchoir.

Thursday, at 8, Mrs. C. M. Dunn.

Friday, 7 to 9, Healing with Diagnosis.

Saturday, at 8, Miss R. Goldsmith.

The Path-Finders Spiritualist Society

44, Baker Street, London, W. 1.

Sunday, April 14th, at 6.45,

Address, Mrs. BLACKWELL.

Clairvoyance, Miss C. Wilson.

Thursday, April 18th, at 8,

An Evening of Psychometry.

Mr. H. J. Steabben.

Saturday, April 20th, at 8,

An Evening of Psychometry.

Mr. H. J. Steabben.

Watford Christian Spiritualist Mision.

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President and Medium, LESLIE FLINT.

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Every Wednesday, at 3, Psychometry.

Every Friday, at 3, Clairvoyance (Trance).

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Westbourne Park Psychic Centre,
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Buses to Cornwall Road, Nos. 46, 28,

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No. 7 bus to door.

(Met. Station—Ladbroke Grove).

SOUTHERN

Eastbourne National Spiritualist Society.

Dickens Fellowship Hall.

Sunday, April 14th, at 3.30 and 6.30,

Mrs. WORSLEY (Worthing).

Sunday, April 21st, Easter Sunday.

Rev. ETHEL HOUGHTON.

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.

Sutton Spiritualist Church,
St. Barnabas Road, Sutton.
Sunday, April 14th, at 6-30,
Mr. D. BEDBROOK.
Sunday, April 21st, Mrs. LEVITT.
Brighton National Spiritualist Church and Sussex Psychic Bureau,
Migell (Mile) Street.
Sunday, April 14th, at 11-15 and 7,
Mr. H. J. EVERETT and
Miss SCOGGINS.
Monday, at 7-30, Free Healing.
Wednesday, at 8, Public Meeting.
Sunday, April 21st, at 11-15,
Mr. R. KELLY.
At 7, Professor W. G. HIBBINS.
Group Seances:
Tuesday, 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.
Ramsgate National Spiritualist Church,
Chatham Street, Ramsgate.
Saturday, April 13th, at 7, Mrs. Terry.
Sunday, April 14th, at 3 and 6-30,
Mrs. TERRY.
Address and Clairvoyance.
Sunday, April 21st, Mr. E. SPENCER.
Richmond Psychic Centre,
163, Kew Road, Richmond, Surrey.
Phone: Richmond 0212.
Monday, April 15th, Mrs. Edey.
Giving Psychometry, and from 6 to 9-30,
Private Readings.
Mr. S. Isted.
Clairvoyance and Messages.
Admission Free. Silver Collection.
Wednesday, at 3, Mrs. Dolores Smith.
Psychometry with Messages.
Thursday, at 3, Mrs. Ada F. Atkinson,
Developing Class.
Friday, at 8, Miss E. Herbert.
Psychometry.
Admission Free. Silver Collection.

Southend Spiritualist Church,
Hildaville Drive, Westcliff.
Sunday, April 14th, at 11 and 6-30,
Lyceum.
Thursday, at 8, Miss Thorndick.
Sunday, April 21st, Dr. VANSTONE.
Richmond Spiritualist Church
(The Free Church),
Ormond Road, Richmond, Surrey,
Sunday, April 14th, at 7,
Mrs. STACKPOOL O'DELL.
Address.
Wednesday, at 7-30, Miss Herbert.
Address and Clairvoyance.
Sunday, April 21st,
Mr. ERNEST MEADS.
Healing Service every Wednesday, at 3.
Worthing Spiritualist Church,
Grafton Road.
Sunday, April 14th, at 11 and 6-30,
Miss HELEN WRIGHT.
Thursday, at 6-30, Mr. Ed. Spencer.
Sunday, April 21st,
Mr. HORACE LEAF.

Crusaders Progressive Fellowship.
73, St. Aubyns, Hove, Sussex.
Saturday, April 13th, at 7-45,
Psychometry, Miss V. POTTER (London).
Sunday, at 3, Circle, Miss POTTER.
At 6-45, Mrs. S. G. HEATH.
Address and Clairvoyance.
At Oddfellows Hall, Queen's Road,
Brighton, (near Central Station).
Tuesday, at 3, Public Circle.
Thursday, at 3, Group Clairvoyance,
Mrs. S. G. Heath.

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