



# THE TWO WORLDS.

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

A Weekly Journal devoted to the PHENOMENA, PHILOSOPHY  
and PROGRESS of **SPIRITUALISM**,  
also to RELIGION IN GENERAL and to REFORM.

No. 1719—Vol. XXXIII.

FRIDAY, OCTOBER 22, 1920.

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# The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1719—VOL. XXXIII.

FRIDAY, OCTOBER 22, 1920.

PRICE TWOPENCE.

## Original Poetry.

### Paradise.

Oh, Paradise of Rest !  
With sunny glades and tender pastures blest ;  
Oh, Paradise the Fair !  
Where souls untrammel'd wander free from care.  
Oh, Paradise of Peace !  
Where earthly conflicts, fierce temptations cease ;  
Oh, Paradise of Joy !  
Where pleasures multiply that never cloy.  
Oh, Paradise so Bright,  
Where souls grow pure in God's unsullied sight :  
Oh, Paradise of Light !  
Beyond the shadows of our sin's dark night.  
Oh, Paradise ! may we  
All pain and sorrow past, rejoice in thee.

—E. P. PRENTICE.

## Friendship as an Enduring Reality.

### A Tribute to J. J. Morse.

Geo. P. Young.

MANY readers have sent, through mutual friends, expressions of fraternal goodwill. Such kindly tokens of remembrance I wish to reciprocate.

Upon completion of service with the Canadian Expeditionary Force, I returned to Vancouver, B.C. Here the genial, bracing climate, the wealth of magnificent scenery, the social freedom and the prevailing optimism of pioneering environments make life joyous. During the war I was with the Canadian Medical Corps, being chiefly attached to the first Canadian Casualty Clearing Station. Our main work, until hostilities ceased, was to deal with the severely wounded and seriously sick. We were among the first allied troops to enter Germany and so witnessed directly the awful aftermath of the German materialistic megalomania. The defeated people seemed dazed and stunned, moving like walking corpses—broken in spirit, lacking in vitality, initiative, and any form of enthusiasm. They seemed utterly crushed and in deep despair. The German nation had been deluded and degraded by the rapidity of her overwhelming economic advance. She will slowly recover her sanity and prestige when the reality and paramount importance of the spiritual is realised. These truths were taught by her early philosophers and poets, but became obscured and derided by imperialistic statesmen and plutocrats.

While stationed near Bonn on the Rhine I was requisitioned by the Khaki University authorities for educational work with the Canadian 4th Division, and proceeded to Belgium, labouring near Brussels till demobilisation. I have since completed a year of civilian life.

My leisure is still spent in the propaganda of the Movement. The work is varied and of deep interest. As our staunch old friend, Hanson G. Hey, used to remark, "If we don't make money, we do see life." This summer I addressed the camp meetings of the Washington State Spiritualist Association, and was cordially welcomed by old friends after an absence of over five years. Later, after visiting our Canadian Societies on the Pacific Coast, I crossed the border for work in Bellingham.

Steady progress is being made. Spiritualism satisfies to the full the most intense cravings of the human intellect, it confirms the deepest intuitions of the heart and inspires

and sustains the highest ideals of the race. Yet primarily, like early Christianity, its revelations appeal to the humble, not to the supercilious aesthete or the intellectual snob. Widespread interest in psychic evidence and teaching is manifested by the general public, and the public presentation is higher in tone and more efficient.

Though Spiritualism knows no bounds of nationality, whilst labouring in this outlying region of the British Empire my thoughts continuously drift back to the work in the Motherland. With this I feel indissolubly linked. This remembrance and attachment is hallowed and intensified when arisen workers of the old time give tokens of their loving presence and abiding interest. Some of the messages received are of the clearest evidential value and will be deeply appreciated by the devoted veterans of our great Cause.

To emphasise the value of the content and the appropriateness of some recent spirit-communications, it is necessary to outline my introduction to Mr. Morse, the late Editor of THE TWO WORLDS, and the subsequent development of our close friendship and co-operation.

More than twenty years ago I felt intellectually compelled to surrender the stern conceptions imbibed in a Presbyterian upbringing, and accept the agnostic attitude. Inwardly urged by a desire for truth, I became deeply interested in science and social reform. At that period, as with Ernest Haeckel, the material seemed real and abiding, and spiritual things to be merely mental creations or phantasmal phenomena—somewhat of the "vague consistency of cigar smoke."

Hearing Spiritualism reviled by an evangelical lady, I was led by intellectual curiosity to enquire into the matter. One Sunday evening I entered the Assembly Hall of the Glasgow Association of Spiritualists. Mr. J. J. Morse occupied the platform. During the introductory speech of the chairman, Mr. Jas. Robertson, the medium appeared to be having a mild kind of convulsive fit. Later, with eyes closed, he arose and voiced our aspirations in a prayer marked by incomparable eloquence, impressive dignity and lofty fervour. I was startled and amazed, and still more astounded when the subject of address was treated with the clear-cut, incisive logic and kindly irony of a synthetic philosopher and the pathos and convincing appeal of a noble humanitarian.

"Good heavens!" I involuntarily exclaimed, "if he can speak like that in a sleeping state, what may he do when he wakens up?" The sublime oration seemed to me superhuman. Later I was destined to understand its super-human origin and nature. From that day of deep impressions I studied the subject intensively and patiently, until light and conviction were borne in on my mind.

I was invited to become Vice-President, and later President, of the Glasgow Association. Thus I came to be frequently associated with the veteran spirit-medium in public work. I admired the faithful service and the modest unassuming disposition of Mr. Morse. At times I was rather amused when, after a magnificent enthralling address, delivered in a state of deep trance, he would, on returning to normal conditions, enquire with nervous, hesitating shyness, "Did you have a good time?"

Edward T. Bennett, of the S.P.R., his life-long friend and admirer, has given us interesting, scientific details of the psychic career of Mr. Morse. I received convincing proofs of the separate, distinct identity of his spirit guides or inspirers. The internal evidence of the addresses gave proof of their supermundane origin. When listening to the lofty trance utterances we felt as if "transported to the very gates of Heaven." The impressions produced and evoked in our minds bore all the marks of that mystical



or ecstatic rapture the soul experiences when brought in touch with a higher realm of existence. There was manifest the effability of joy inexpressible and incommunicable in human language and the poetic quality or insight into truth, fugitive and fragmentary glimpses of transcendent reality, but having a permanent influence and value for life. The eloquent, resonant voice, the sublime teaching with its beautiful poetical imagery and convincing force, still ring down the avenues of time as enduring perceptions of reality, though transitory accompaniments may fade from the memory.

In a busy commercial age, when the human mind was overborne by rapid and overwhelming material developments, the mission of this devoted spirit-guided teacher could not be fully understood, nor his services appreciated. Now that the world-upheaval is stripping materialism of its illusive trappings and revealing the abiding truths of life, the enduring spiritual value of his labours becomes more manifest. J. J. Morse was indeed a pioneer. We know that the after-life is not a condition of stagnation and glorified laziness, and we learn from seance-communications that our esteemed brother is still engaged in the same noble work of linking us up with the higher realms of the divine. Beyond the veil his earthly labours are being developed to greater fruition.

On my joining the S.N.U. Executive, Mr. Morse and I became intimately associated in national organisation and propaganda work. Also I contributed to *THE TWO WORLDS*, which he edited. The close acquaintance ripened into sincere friendship. The old national executive was a congenial fraternity. In the friendly conversations after the close of our business proceedings, I, as a younger man, loved to hear the sturdy veterans relate their past experiences of service. The venerable Will Johnson used to say with quiet irony, "I entered the meeting by the door, but often escaped by the window."

Late in the nineteenth century Mr. Morse officiated at a meeting in my native city, Edinburgh. As he entered the trance state, a band of students enlivened the proceedings by letting off fireworks. The shock aroused the medium and he fell fainting into the arms of his chairman, Dr. Bowie. A serious illness followed. In after years J. J. Morse, in humorous raillery, would enquire if I had been present at this gathering.

Mr. Morse was a delightful companion, not only because of the matured insight due to his long experience and honourable service, but his interesting reminiscences were related with much dry humour. Frequently in our peregrinations on National business we were bedmates. Then the friendly banter and laughter became rather hilarious. On our last occasion together, before retiring to rest, I told him an amusing personal adventure: Delayed by a severe thunderstorm one evening, I was forced to accept a friend's proffered hospitality. He was rather a warm-hearted, amatory young man and my slumbers were rudely interrupted when he put an arm round my neck and in his dream state detailed his deep regard for some young lady with whom he appeared to have had a misunderstanding. He concluded his confession by exclaiming in endearing accents, "Oh, Maggie! It was all a mistake!" "Now, Jimmy!" cautioned I, in mock gravity, "I am a light sleeper. Don't talk in your sleep, no trance-addresses to-night."

Before sailing for Canada in March, 1912, I spent my last night in the Old Country in the hospitable home of Mr. Morse, near Manchester. We there parted bodily, but recognised that congenial soul-ties indissolubly linked us. At public meetings and developing circles he has frequently made his presence manifest. At such a recent gathering a Welsh lady, after giving a vivid description of our arisen comrade, said, "He smiles and says, 'Tell him two and two make four.'" This was a striking proof of identity, and related to a humorous incident we mutually enjoyed in 1910. But a further proof of his continued conscious activity and abiding interest was given in arresting fashion a few days later.

On July 6th, 7th and 8th, 1920, the famous slate-writing medium, Edward K. Earle, of Los Angeles, made his first public appearance in Canada at the Avenue Theatre, Vancouver. He was accompanied by his assistant, Miss H. C. King, also a highly developed psychic. Both workers were complete strangers to myself and the vast majority

of the audience. Question-forms and envelopes were handed to all persons as they entered the building. On these we were required to sign our full names, the names of the spirit friends with whom we desired to communicate, and the requests or questions upon which we desired information. Seated directly in front and observing closely and critically, I testify that all the conditions and occurrences were above suspicion. In addition to the striking evidence of personal characteristic identity supplied by the messages, the simple open nature of the proceedings won the highest confidence.

In a tentative way, I wrote an enquiry about some literary work in which I had been engaged. This I addressed to our arisen friend, J. J. Morse. I placed the written sheet in an envelope, sealed it and deposited it in a basket held by an usher. The accumulated letters, about two hundred in number, were emptied upon a small table in the centre of the stage. These letters never came under our sight. The only times they were disturbed was when the mediums rapidly passed their hands through the pile, evidently as a means of securing "magnetic rapport" with the "influences" of the letters.

Miss H. C. King first appeared. After a short, descriptive address she dealt with the questions submitted in the sealed envelopes. The information obtained appeared to be derived from spirit-sources, partly by clairaudience and partly by rapid automatic writing and tapping on a large slate. My question received the first reply. My name was orally given, and the name of the spirit friend also. Then followed many intimate particulars known only to myself, with encouraging predictions that I believed confident will be realised in the immediate future. Nearly forty other replies were similarly given with full names, addresses, identifying particulars and appropriate subject-matter. These were invariably responded to and their correctness vouched for by members of the audience. The results were most impressively convincing.

At a later stage Edward K. Earle appeared for the slate-writing phenomena. He was alert and genial in manner and quickly grew on good terms with the audience. To "harmonise conditions" he gave a homely dissertation on Spiritualism largely from the viewpoint of a simple orthodox Christian. Four volunteers, two of each sex, were called for, to act as a scrutinising committee. The bona fides of those responding I ascertained to be above suspicion. They were directed to examine, clean and bind together in pairs a number of slates. The inner sides of these slates thus formed a "dark cabinet." Usually one crayon or pencil was placed between. The voluntary committee held the slates in full view of the assembly. At times, when necessary, the psychic reinforced the "power" by placing his hands on the bound slates or on the arms of the sitters. Taps and scratchings were heard, and when the slates were opened out to view, two long written messages were disclosed. These were read, recognised and claimed as correct by various individuals. The recipients further added that they were entire strangers to the mediums, and that there had been no possibility of collusion.

Other slates, clean and bound, were placed on tables or wire-supports around the stage in view of all. As time elapsed they were covered with written or precipitated messages of intrinsic interest and supreme evidential value. One message was in Swedish. Mr. Earle made a ludicrous attempt to read it. A young Swedish workman came forward, perused the epistle, and smilingly acknowledged it was relative to himself. Another message was in beautifully-formed Chinese characters. The medium pathetically admitted he could not translate, modestly adding, "I only know the English language, and that very imperfectly." This communication was afterwards rendered into English by a Chinese interpreter. Another message, in German, was, for obvious reasons, not claimed. Mr. Earle declared that he has received slate-messages in all European languages.

Various intricate tests, some proposed by the mediums and others suggested by the audience, were successfully complied with. One, previously arranged by the expert psychologists of Stanford University, deserves special mention. A slate, on which a stage-hand had printed an advertisement in chalk, was bound with another. The numerous sealed letters on the table were shuffled. On



was selected and retained by a chosen member of the audience. A number of other letters were, for later evidential purposes, also distributed. In a few minutes a crayon-written message was revealed over the chalked notice. On opening the selected sealed letter, all the particulars of the communication—names, addresses and subject-matter—were found to be appropriate. Another individual, the author of the enclosed question, then came forward and claimed the message as specially convincing and relative to himself.

These meagre and concise details can give no adequate idea of the telling and satisfactory evidence presented through the instrumentality of this highly-developed psychic. Oliver Lodge recently addressed vast and keenly interested audiences, ranging usually to several thousands, in large cities of the American continent. This memorable educational tour from the Atlantic seaboard to the Pacific coast marked a triumphal epoch in the extension of Spiritualist propaganda and the progress of psychical research. After witnessing the phenomena of slate-writing, Lodge remarked, "This man Earle is a marvel." Dr. Abraham Wallace, who is highly esteemed for his painstaking devotion to the study of psychical evidence, recommended Earle as the most convincing psychic he had encountered.

[TO BE CONCLUDED.]

## Ella Wheeler Wilcox.

### A Notable Optimist.

If ever in human history there was need to cherish the genuinely optimistic spirit, surely it is now. Nor could it perhaps be an easy matter to give a better example of optimism than Ella Wheeler Wilcox provides, who passed on to the larger life on October 30th, 1919, from her Connecticut home, Shortlands, near Newhaven. It was widely known to the reading world shortly after her decease that no woman poet ever had more readers than Mrs. Ella Wheeler Wilcox, that at seven years of age her poems were printed, and were paid for, that they were eagerly sought by editors, and that at least five American dailies published one three times a week, while 250 smaller papers were supplied by a syndicate. Not without signal justification has it been asserted that "Her poems will always live for cheer and encourage," the number of copies sold (stipulated in the year 1920) having been set down as over \$80,000. During a chat with Mrs. Wilcox whilst she was in England (referred to in "The Church Family Newspaper" of June 6th, 1913), she told her questioner that no volume had ever had a particular boom, that the sales of each had always been steady, and an encouraging sign had been the fact that the earlier volumes grew in popularity year by year; then, disclosing the further information that "perhaps the poem that has been most quoted is":

"So many gods, so many creeds,  
So many paths that wind and wind;  
When just the art of being kind  
Is all this sad world needs."

Mrs. Wheeler Wilcox (said her interviewer on this occasion) looks out on the world with the kindly eyes of ready sympathy and wide-minded charity. No one well acquainted with her work can doubt that her heart is set on "the things that matter," and probably one would not be far wrong if one summed up her philosophy in the words contained in her little poem, where she says:

"Who is a Christian? It is one whose life  
Is built on love, on kindness, and on faith;  
Who holds his brother as his other self;  
Who toils for justice, equity and peace,  
And hides no aim nor purpose in his heart  
That will not chord with universal good."

How readily this expression about the "building of one's life on love" lends itself for association with a line which occurs in her winsome sonnet on "Optimism": "Love lights more fires than hate extinguishes." This sonnet is included in the volume entitled "Poems of a Poetess," published at Chicago in 1892, as also in "The

Christian Life," a weekly paper, 1884, and seems worthy of quoting here, as follows:

"I'm no reformer; for I see more light than  
Darkness in the world; Mine eyes are quick  
To catch the first dim radiance of the dawn,  
And slow to note the cloud that threatens storm.  
The fragrance and the beauty of the rose  
Delight me so, slight thought I give its thorn;  
And the sweet music of the larks' clear song  
Stays longer with me than the night-hawk's cry.  
And e'en in this great throe of pain called Life  
I find a rapture linked with each despair  
Well worth the price of anguish. I detect  
More good than evil in humanity. Love lights  
More fires than hate extinguishes,  
And men grow better as the world grows old."

Like our Great Exemplar and his worthy follower, the Apostle Paul, Mrs. Wilcox justly emphasises the value of that supreme virtue or principle of "Love," as distinctly revealed in her poem entitled "Love Much," contained in the volume just referred to, which ends as follows:—

"Love much. There is no waste in freely giving;  
More blessed is it, even, than to receive.  
He who loves much alone finds life worth living;  
Love on through doubt and darkness, and believe  
There is no thing which love may not achieve."

The well-known Latin proverb, "Multum in parvo," seems suitably illustrated in the way of concise expression by the following lines of Mrs. Wilcox's on "The Smiling Man":—

"'Tis easy enough to be pleasant  
When life flows along like a song,  
But the man worth while is the man who can smile,  
When everything goes dead wrong.  
For the test of the heart is trouble,  
And it always comes with the years;  
And the smile that is worth the praise of the earth  
Is the smile that comes through tears."

One single verse of this true bard is fraught with such sterling wisdom, that it may well elicit a response from those of her readers who give it earnest consideration:—

"The day grows brief; the afternoon is slanting  
Down to the west; there is no time to waste.  
If you have any seed of good for planting,  
You must, you must make haste."

It is gratifying to observe the ripening of this woman's poetic genius into wisdom with the flight of her diligent and devoted life. In the year 1891 some of the choicest gems of verse were published in a small volume entitled "Everybody's Book of Short Poems," among which selections was one entitled "If you are Wise," by Ella Wheeler Wilcox, who would then be about 36 years old. It is certainly an eminently encouraging lyric, well calculated to foster the optimistic sentiment in thoughtful readers. Its first verse runs as follows:—

"Don't look for the flaws as you go through life,  
And even when you find them  
It is wise and kind to be somewhat blind,  
And look for the virtue behind them.  
For the cloudiest night has a hint of light,  
Somewhere in its shadows hiding;  
It is better by far to hunt for a star,  
Than the spots on the sun abiding."

This thoughtful, wise, and singularly affectionate author and poet experienced the temporary loss of her husband some three years or so before her own decease occurred, the testimony she left behind regarding that event and the comfort vouchsafed to herself after passing through such an ordeal are of signal interest. Said this truth-loving woman: "All my sorrow over the passing out of my beloved husband has been changed to joy. Never again can I know loneliness, gloom, or sadness. The whole universe seems to me to be radiant with life, and my pathway, which I thought utterly desolate, as it descended toward old age, now seems an ascending highway to glory infinite. Though science sneer and Church and school condemn, your dead still live; you may commune with them."



Few souls, comparatively, have so fully entered into the spirit of Him who said, "But I am among you as he that soweth," as did this gracious-minded woman. No wonder her "Morning Prayer," which so aptly shows this helpful disposition to serve, was culled from her "Poems of Power," and issued separately on cards at 2d. each. But in closing this imperfect sketch, it may not, perchance, be deemed superfluous if some selections be given from her piece entitled "The World," which has a place in the volume "Poems of Pleasure," already referred to earlier.

"With noiseless steps good goes its way;  
The earth shakes under evil's tread.  
We hear the uproar, and 'tis said,  
The world grows wicked every day. It is not true.  
But surely as the old world moves,  
And circles round the shining sun,  
So surely does God's purpose run,  
And all the human race improves.  
Who runs may read this truth, I say.  
Sin travels in a rumbling car;  
While virtue soars on like a star,  
The world grows better every day."

### Can the Future Be Foretold?

THE following remarkable forecast may be of interest to our many readers. It certainly awakens large issues in the minds of the thoughtful.—ED.

FEELING that the matter will be of general interest, I submit the following experience to your notice, and hope that it will be of interest to your readers.

About September, 1918, whilst holding a commission in the army, I attended a seance at Harrow, at which Mrs. M. E. Orlowski psychometrised. The gist of her reading was this: "You will leave England within about 12 months and will undertake a long sea voyage. This voyage will be made with several other men, none of whom you now know. A friend will make the same journey, and join you later. During the voyage I can see a fight, but not very clearly; people will be hurt, but you will come through safely, and help your comrades. The country to which you go is hot, and I can see you riding about on a horse. You will like this life, but will feel lonely at times. It looks as though you will be in uniform, but of what type I cannot say. You will be promoted during the first year you are there, and again in the second. After two or perhaps three years you will return home, and I then see you wearing three stripes as a sergeant."

I found it utterly impossible to understand any of these statements, because at that time I fully intended staying in the army. Further, the ranks mentioned did not seem to fit my case, and so I told the good lady that she was in error.

Through ill-health I left the army soon after this instance, and as a result of a chain of unforeseen circumstances joined the British South African Police in September, 1919. I left England with eight other men, none of whom I had previously met. When our boat put in at Lobito Bay (Portuguese West Africa) there was a serious fight ashore with the Portugese, several people on the boat being hurt. I was fortunately unhurt, and assisted the doctor to attend to the less fortunate. As you know, Rhodesia is certainly hot, and all the work of the mounted police is now done on horses. The loneliness is the one thing that more or less mars a pleasant existence. A friend of mine recently joined me at Salisbury, Rhodesia, having joined the force at a later date. I have recently been promoted to corporal, and have now just got one year's service. Further, I am sitting for a sergeant's examination in November (during my second year). It now remains to be seen if the remainder of Mrs. Orlowski's marvellous prediction comes true, as you can see for yourself the first part has. I shall be pleased to keep you posted with further developments.

This authentic story will, I think, clearly show that telepathy played no part in the matter, because I had no knowledge of the facts. In fact, I went as far as telling Mrs. Orlowski that her facts were wrong, and could not possibly fit my case.—LEONARD YOUNG, Corporal, B.S.A. Mounted Police, Rhodesia.

## CORRESPONDENCE.

*It must be fully understood that the Editor does not necessarily endorse the views of correspondents whose letters are published from time to time in these columns. Correspondents must send name and address, not necessarily for publication, but as a guarantee of good faith. In order to avoid delay or the necessity for curtailment, it is requested that letters to the Editor be made as brief as possible.*

### INFORMATION WANTED.

SIR,—Could any of your readers enlighten me regarding the sex in the spirit world, if there is no marriage, and no child-birth. Why should a male spirit want a true mate of the opposite sex, because a female may love a female quite as much as a male, and yet we are not supposed to be complete without one of the opposite sex.

101, Crystal Palace Rd., E. Dulwich.

J. W.

### "TO THE LAW AND THE TESTIMONY."

SIR,—Might I be allowed a criticism re your leading article "To the Law and the Testimony." I note your reference to translations of "Scriptures" other than Christian as being made generally by Christian divines or men of avowedly Christian bias and hence "very unsatisfactory." I would suggest to you that this criticism to-day is practically unfounded, that books, for instance, such as the Mohammedan bible (the Koran) and "scriptures" associated with Asiatic religions are not by any means the preserves of Christian divines in relation to translation, but are largely associated, in relation to translation, to Oriental sources such as Max Muller and many lesser lights, whose bias is by no means necessarily Christian.

Might I suggest that "the wonderful poetic idiom and oriental imagery of the East" is a stunt that may very readily be overdone, and that instead of making our appeal to "the law and the Testimony" in relation to its verities, we may by the introduction of motions of poetic imagery, and suchlike, make our enquiry into truth a medley of guesswork competitions, and that without a key to the solutions.

I note your reference to cowardly and unworthy man escaping the legitimate consequences of his acts. But is there not a danger here of our over-doing this sort of thing and "knowing too much."

I note, too, your reference to the asserted virgin birth of Christ. Might I here definitely assert that it is a case of "knowing too much." Let me take as an illustration the seed, say, of a laburnum tree. Given that that seed is fertile, it possesses in itself the potentiality of a tree complete in its ramified structure and functions, with its wealth year by year of foliage and blossom, and its wealth of seeds, each fertile seed possessing in itself the potentiality of the parent seed, and, through its offspring, of reproduction through the ages. Given THAT, who shall say that God Almighty has not compassed reproduction in relation to a particular individual out of the normal. You may say, "Good, but prove it," to which I reply, "Your suggestion is sound, but, in the particular instance, it is not for us to deny where we do not know." It is, I think, Sir Oliver Lodge who has referred to denial as a negative assertion, and he is right, but there is such a thing, which some of us do not appear to recognise, as the agnostical position of not knowing, of ignorance.

W. GREGORY.

### Our Difficulties.

**Special Note.**—Will our numerous subscribers please note that the postal authorities have raised the postage on newspapers from one halfpenny to one penny per copy. In consequence we are obliged to raise our subscription rates to 13/- per annum. Per half year, 6/6; per quarter, 3/3.

THE votaries of sensuality end in becoming its victims. ARMED with love and gifted with patience, I will conquer the most vicious of men.



## LEEDS DISTRICT COMMITTEE.

THERE was a fairly representative gathering of officers, delegates and associates at the monthly meeting held at East Leeds, on Sunday, Oct. 10th. Mr. Winterburn, on behalf of the local Society, cordially extended their welcome. Mr. Apedaile, President, responded, after which our usual time was spent in seeking the co-operation of our arisen comrades. Business was of a purely routine character, with the exception of the appointment of a sub-committee to deal with the Slack Fund. The officers, with the addition of a representative from South Elmsall, were duly appointed. At the afternoon session all joined in with the Lyceum in open session, which was ably conducted by Miss Richmond. The recitations were well taken, and interesting discussion followed same. The last occasion on which we met was the farewell session conducted by Miss Ingle, prior to her departure for Australia, and it seemed a remarkable coincidence that on this occasion it should prove to be the receipt of Miss Ingle's (now Mrs. H. Warburton) first letter to her old scholars, after her safe arrival in Australia, and all again combined in wishing her continued health and prosperity, to be conveyed by the Lyceum Secretary. The evening session was presided over by Mr. Apedaile, and was addressed by Messrs. Smith and Beety. Mrs. Calvert gave clairvoyant descriptions.

## SHEFFIELD DISTRICT COMMITTEE.

THE monthly meeting of the above Committee was held on Sunday, Oct. 3rd, at Pargate. Societies were not represented so well as might have been, otherwise a very good gathering was present. The S.N.U. amended Examination Scheme was brought to the notice of all. Some of the Societies seemed to have been sleeping in the past, in regard to the new constitution, which comes into operation in January, 1921. Mr. B. Davis was surprised at this, and said that he had visited practically every Society while these were being formulated, and told them of them as they went along. He hoped that Societies would be loyal and endeavour to carry them out, and when the time came, if things were not as they desired, they should then endeavour to put them right. The Scunthorpe Society would like R. H. Yates as S.N.U. secretary to visit them. Good work can be done here. The reports of the various Societies were good. Good addresses in the afternoon and evening brought the meeting to a very successful ending.

## SCOTTISH DISTRICT COUNCIL.

A SPECIAL conference of the Scottish District Council of the S.N.U. was held in Foresters' Hall, Dundee, on Saturday, October 2nd. Mr. H. Robinson, Edinburgh, presided over a good attendance of delegates. The principal business was the discussion on the draft bye-laws and constitution, which had been prepared by a sub-committee of the executive, and which were adopted after slight amendment. Discussion also took place regarding tours and speakers. At their meeting prior to the conference, the executive endorsed applications for affiliation to the S.N.U. from seven Societies. The annual general meeting was fixed to be held in Glasgow at the end of March.

## LONDON : MARYLEBONE.

A CORDIAL reception marked the visit of Mr. Ernest W. Oaten to this Society recently. Every part of Steinway Hall was crowded to its utmost capacity. Speaking with that force which only personal experience and the fullest knowledge of a subject can give, the words of the speaker (logical argument, scientific fact, or of appeal) were clearly followed by an appreciative and responsive audience. Original in detail, trenchant in argument, and spiritual in tone, it provided food for thought to Spiritualists and inquirers alike.

## PORTSMOUTH TEMPLE.

DURING the last fortnight we have had an opportunity of closely studying the work of Mr. W. R. Sutton, whose mediumship, according to the various published reports, finds ready acceptance all over the country. His mission will be endorsed by very many Portsmouth people as "most convincing," but this certificate could not be granted by the older and more critical officers and members who have watched the work with clear analytical precision. As proof of the continuity of life, the mission has been sadly lacking, and one might suggest that greater good would result to our Cause if the medium could be persuaded to take a further course of development. Guess work and inference does much harm, and where this interpretation can be logically applied, as it certainly can be here, officials would do well to exercise care.—J. G. McFARLANE, hon. sec.

## WALLSEND : LYCEUM COUNCIL CHOIR.

OWING to the funds of the above choir being in need of replenishment, a suggestion was made that Societies arrange special services for their benefit, Wallsend volunteering to give the first one. This was held on Sunday, Oct. 5th, and proved a great success. The spacious hall—perhaps the most commodious at the disposal of the Movement in Tyneside—was three parts full, enthusiasts coming long distances. Mr. Wm. Hall, junr., the conductor, covered himself with laurels, while Mr. Ernest Curtiss, the Council's secretary, gave a good account of his abilities as an accompanist. At two intervals, and at the large after-circle, Mrs. Patterson, of North Shields, gave interesting clairvoyance, assisted by Mrs. Frampton. Altogether eight anthems were rendered, besides three congregational hymns, and four solos. Mr. Joseph Hall was heard to advantage in "O, Song Divine" and "Big Ben," and everybody enjoyed "The Toilers," sung by Mr. Charlton.

Mrs. C. Mather was much appreciated for her sweet interpretation of "Abide With Me." Among the anthems, "Cry Out and Shout," "Keep Him in Perfect Peace," and "The Radiant Morn," seemed to touch the audience most deeply. Although only a year old, the choir—nearly forty strong—has made wonderful progress. It is hoped that other centres will continue the good work commenced for its recognition and assistance. Among those present invited to say a few words was that never-grow-old veteran from Gateshead, Mr. Joseph Stevenson. Mr. James Lawrence (the President of the District Council) presided.

## UNION OF LONDON SPIRITUALISTS.

THE annual general meeting of the Union of London Spiritualists was held on October 13th. There were present 17 delegates and 18 associate members. The secretary read the minutes of A.G.M. 1919, which were duly confirmed. The treasurer, Mr. Williams, said that owing to the absence from London of one of the auditors, he could not present an official balance sheet. He regretted this, but under the circumstances it was unavoidable. He stated that the receipts for the year (including a balance of £43 12s. 11½d. from last year) were £227 11s. 10d., the total expenditure, £183 10s. 8d., thus leaving a balance of £44 1s. 1½d. The literature sales had on the whole been satisfactory. Mrs. Gordon proposed and Mr. Harry Boddington seconded that the report be accepted subject to the usual audit, which was carried.

The President, Mr. Richard Boddington, said he did not think it fair for him to inflict a report of the year's working upon them as the time was limited, and much business remained to be done. He would, however, ask for the earnest and cordial co-operation of all present to the end that the new rules of the S.N.U. should be smooth and harmonious. These rules aimed to make every Spiritualist a legal entity as soon as he became a member of a Society attached to the S.N.U. through one of its District Unions. He regretted that according to these rules only 2 associate members would be entitled to sit on the Council. He had always held the view that the associates members were the "salt of the Movement." He would urge Societies to take special care that the very best man or woman was returned as delegate to the Council, not the one they liked best or the most popular, but the most intelligent and hard-working. In conclusion, he thanked all his officers and councillors who had worked so loyally with him through the past year.

The election then took place with the following result: President, Mr. R. Boddington; vice-presidents, Mrs. Jamrach and Mr. A. T. Connor; secretary, Mrs. E. M. Ensor; treasurer, Mr. Williams; delegate councillors, Miss Shead, Mr. Ellis, Mrs. Clempson and Mr. Kent; associate councillor, Mrs. Marriott. The following councillors have still to serve another year of office: Mrs. Maunders, Messrs. H. Boddington, Chandler, McLellan, Hannaford and Nuthall.

The Woolwich and Plumstead, Lewisham, Southend, Holloway and Peckham delegates each gave interesting and encouraging reports of the work in their respective areas, and included accounts of new halls, increased building funds and active propaganda.

The chairman thanked these delegates for the reports and said he hoped in the near future to hear an increasing number so that we might all take a more personal interest in the work we were all trying to do in our own districts.

WE regret to hear of the passing of Rev. Henry Roe, of St. Ives, who died of heart failure in a railway train at that place on the 9th inst. The deceased was a Primitive Methodist minister, but took a keen interest in Spiritualism. He was 87 years of age.

NOTE.—In view of high costs restricting our pages, will secretaries kindly curtail reports. We are receiving enough special reports to fill six pages weekly. We endeavour to distribute our favours impartially, but it is impossible to use all. Reports of ordinary meetings are not special reports.



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FRIDAY, OCTOBER 22, 1920.

**Plain Words on Mediumship.**

THE basic rock of mediumship is the foundation upon which Modern Spiritualism has been built, it is the base upon which it stands and must stand. It is at once the reason of our being as a movement, the source of our joy, and the cause of all our troubles.

Depending as it does upon the sensitiveness and responsiveness of the human mind and organism to the stimulus of subtle and undetermined stimuli—traversing a tract largely uncharted—it is particularly liable to disturbance from a thousand directions. Certain points are emerging as a result of experiment and experience. The mental forms of mediumship are dependent upon the delicate balance of the human mind and brain—the most subtle and sensitive instrument known to man—whilst the physical forms imply the manipulation of psychic force generated or residing in the remoter processes of the physical body. Both forms of manifestation go to show that the processes are intermittent. The tides of mediumistic force and susceptibility are not constant, but are rather subject to ebb and flow, and that without the regularity of tidal periods, since they relate to a side of our nature which probably transcends time and space.

Every medium is aware of the fact that the psychic powers are intermittently strong and weak, and that the ebb and flow are beyond the range of his control. When alone, the medium is sometimes almost overpowered with the rush of force, whilst at others the receding tide leaves him stranded, and psychically inert, and whilst steady and cautious development gives a larger place to the fulness of power, yet even the very best of mediums realise the setback of the tide. A classic example, perhaps, is to be found in the central figure of Christian worship. He who, with full confidence and conviction, could claim the fulness of Divine power expressed in the affirmation "I and the Father are One," was also the one who, when the pressure of circumstances and active labour had depleted him, could also exclaim "My God! My God! why hast Thou forsaken me?" We venture to say that no one but the psychically sensitive ever has or ever can understand how these two expressions could emanate from the same source. Explanations of His dual nature allocating one statement to his divinity, and the other to his humanity, are at best clumsy apologies.

The fact is that sensitiveness to spirit influence is an irregular (in time) alternation of psychic power. Add to this that some mediums have at its maximum a larger power than others, and the apparent inconstancy of psychic phenomena is, if not explained, at least recognised. Let it be further understood, that there is little relationship between muscular strength and psychic power. One need only cite the petite form of Mrs. A. Mellon, the weak health of D. D. Home, or the frail constitution of Mr.

Tom Tyrrell, to know that physical strength and psychical powers are not necessarily found in the same person. Neither is it true that the strong psychic is physically weak. Rev. Stainton Moses, John Taylor, and others we could mention would invalidate such a statement. Whilst the right and moderate use of mediumship always should and generally does improve the physical health, and the abuse of or over-indulgence in mediumistic practice may injuriously act on health, yet in their essentials they have little in common.

Since, then, mediumship is intermittent and fluctuating in its nature, some regard should be had to that fact in its use. Every experienced investigator knows that the vast majority of "unpleasant incidents" which have littered the pathway of Spiritualism in the past have been due to over-sitting. We well remember some years ago telling a well-known investigator that the phenomena he was relating concerning his sittings with a certain materialising medium were dubious and suspicious. He stormed at us for casting aspersions upon the medium in question, especially as we had never met him. His indignation rose to great heat as we told him that we doubted the actuality of the phenomena. But our statements were based upon our knowledge of mediumship rather than of the medium, since we had reason to know that he was sitting eight and ten times per week for full form materialisations. We then expressed the opinion—and still hold it—that the successful presentation of actual phenomena under such circumstances was beyond the power of any medium. We should be prepared to-day to take the same stand even though we should gladly testify that that particular medium had excellent mediumship.

Whilst some forms of mediumship entail less depletion and require less power than others, our suspicions are always aroused when we hear reliable evidence of over-sitting. It is the snag which besets the path of every good medium, and the great difficulty which faces the professional medium lies in the fact that as a professional he is the property of the public, and must meet the public demand. We know of excellent clairvoyants who can offer and have offered, splendid evidence of discarnate activity, but when we hear of them sitting from early morning till late at night, we know that it must become necessary to add to the information psychically obtained.

We are not here to blame, but to warn, and in all kindness we would say to our sensitives PROTECT YOURSELVES FROM OVER-SITTING. Unless you protect yourselves, no one is likely to exercise care on your behalf. The interest of the public is aroused, everyone is searching for evidence. In the majority of cases they have no patience to sit at home and persistently seek evidence, though we believe that to be the surest and best method—they want it ready-made, and are prepared to pay to get it, but the majority are out for themselves, for their own satisfaction, and provided they get what they seek, it will not matter to them, though they drain the last ounce of vitality from the medium. We have reason to believe that persons have had a successful seance one day, and when this was followed the next by an unsuccessful one, these very persons have gone straight to the police authorities and lodged a complaint. Let mediums remember that mediumship exercised in its full strength carries conviction. When, however, the power is weak, the very best attempts of the invisibles are uncertain, and arouse suspicion. The medium knows when the power is there and when it is lacking, let him take advantage of its tide, and rest at its ebb. By this means mediumship will grow continuously stronger. We believe the majority of our readers will support our contentions, and if they are Spiritualists, it is their business—be they mediums or be they not—to aid and protect our sensitives.

The outsider, the general public, does not care a jot for anyone but himself. He does not realise the effect of his sitting on the medium. Too often, too, our mediums make little effort to understand the LAWS of mediumship—they are occupied with its practice. Let those, then, who know something of the delicacy of mediumship and the debt we owe to those who use it, shoulder the responsibility of doing something to regulate its use, that the maximum of good may ensue from every seance as well to the medium as the sitters.



## CURRENT TOPICS.

**"Earthbound!"** This is the title of a new film play which is shortly to be released. It is based on Mr. Basil King's story of "The Unseen World," a narrative of intense interest, featuring the return to earth of the chief character, after his death, and his endeavour to right the wrongs arising from a guilty love. The Spiritualistic element is portrayed with dignity, and with some regard to actual fact. We candidly wish that the film producer would leave the subject of Spiritualism alone. Since, however, the public has shown a vivid interest in the subject, we can at least be thankful for its treatment in a dignified and rational manner.

**A New Song.** We have been permitted to see and hear a new song by that celebrated composer, Mr. Herman Darewski, words by Mr. Boyle Lawrence. Spiritualistic in sentiment, its words express the idea for which we stand, and it should make a welcome addition to the solos available for our public services. The melody is tuneful and well suited to the words, whilst we hear that a celebrated vocalist of the highest class is to sing the new production on Armistice Day. We anticipate a large sale, and, as quite a new venture, have decided to hold a stock of copies for sale. Send along your orders! It is entitled "The Return."

**More "Light"!** We hear that our London contemporary, "Light," is to be revolutionised and enlarged, fitted with an emblematic covercoat, and refloated in quite a new form. The price will be 4d. and the size 20 pages. We offer our congratulations and good wishes. We have ever worked on fraternal terms with our fellow journal, and its success and ours are bound up in the success of the great ideals for which we both stand. May all its hopes be realised, and the cause of Spiritualism be benefited thereby.

**Mr. Thos. Edison's Inventions.** MANY opinions are being expressed concerning the attempts of Mr. Edison to complete an instrument sufficiently sensitive to receive directly spirit communications. M. Camille Flammarion, the great French astronomer, seems to hit the mark when he alludes to the human brain as the best and most sensitive instrument yet produced. It is funny to observe the remarks of the materialistic scientists, who, with superior contempt, infer that the inventor's efforts are a waste of valuable time and talent. The laboratory seems to be as classed and hidebound as some pulpits, and would have as content with the modicum of knowledge we already possess.

**Spiritualism Abroad.** EVEN in the remotest places our Cause is to the fore. The "Barbadoes Advertiser" recently published a statement concerning the findings of the Lambeth Conference, which did not convey a fair rendering of the Conference decisions. The Rev. W. G. Hutchinson, Rector, replied in an excellent letter, stating the real position taken. We are pleased to find such open-mindedness to the outskirts of the empire, and thank the rev. gentleman.

**The Coal Strike.** BY the time these lines appear in print the nation will probably be in the midst of a regrettable coal strike, which threatens to throw into chaos all the industries of the country. How this will affect the publication of THE TWO WORLDS we cannot yet say. We can only promise to do our very best to continue to supply the requirements of our steadily increasing body of loyal readers. Our circulation increases week by week, but we fear that difficulties of distribution may seriously affect us. May we ask the indulgence of our clientele if, through no fault of our own, the difficulties become insuperable.

**How We Stand.** We think it well to be frank. Paper is still rising in price, whilst printers' wages have also increased since the recent strike. The present action of the miners MUST

further increase costs. We have recently been forced to reduce the size of "Our Paper," thus severely restricting our reading matter. Despite this, however, we are now selling THE TWO WORLDS at less than its actual cost of production. Our advertisers have helped us to keep going, but there are serious times ahead which severely exercise the mind of the editor. Over 600 papers have been forced to advance prices during the current year. We are not alarmists—a fall in the paper market may yet help us, but we want that four pages back, and we know that our readers need THE TWO WORLDS. We fear that we shall be reluctantly forced to advance the price. Believe us, we shall carry on as at present as long as we possibly can, but we believe in taking our readers—who are our friends—into our confidence.

## The Hanson G. Hey Testimonial.

SIR,—I have pleasure in submitting further subscriptions:—

Brought forward, £294 19s. 4d.; Darwen Spiritualist Society, 2nd Donation, £4 10s.; Mrs. E. Marriott, Ilford, 21s.; Wallsend Spiritualist Society, £5; Rutherford St. Spiritualist Society, Newcastle, £5; Mr. W. H. Lote, £1; Brighton Spiritual Brotherhood Church, £10; Heywood Spiritualist Society, £2; Nelson Spiritualist Church, £12 18s. 4d.; Per Mrs. M. A. Stair, £7 12s. 6d.; Mrs. A. E. Drury, Doncaster, £1 1s.; Ulverston Spiritualist Society, £3 1s.; Lancaster Rd. Spiritualist Church, Preston, £1; Glasgow Association of Spiritualists, 2nd Donation, 10s.; Sympathiser, N.Z., £1; Mr. B. Dyson, Hyde, £1; Mr. and Mrs. E. W. Oaten, £2 2s.; Mr. Meal, Hyde, 5s.; "Anon.," Stourbridge, £2; Mr. J. W. Hanson, Leeds, 2nd Donation, 10s.; Earby Spiritualist Society, £1 10s.; Lancaster Spiritualist Society, £1 11s. 6d.; Peterborough Spiritualist Society, £2; Mr. E. Last, Peterborough, 10s.; North St. Spiritualist Church, Burnley, £11 1s. 3d.; Bradford St. Spiritualist Church, Bolton, £5; Millom Spiritualist Church, £1 10s.; "C," Havre, France, 10s.; Sowerby Bridge Spiritualist Church, £10; Bacup Spiritualist Society, £2; Mr. and Mrs. Burchell, Bradford, 10s. 6d.; Mr. J. Fraser Hewes, Nottingham, £1 1s.; Nottingham Spiritualist Society, Gladstone Rd., £3 13s. 3d.; A Friend, Leeds, £1; Little Ilford Society of Christian Spiritualists, £7 8s. 6d.; Batley Carr, £4; Mr. F. Marshall, Leicester, 2s. 6d.; Belper Spiritualist Church, £1 8s. 9d.; Per Mrs. J. Greenwood, 3rd List, £5 12s.; Hebden Bridge Spiritualist Association, £6 10s. 3d.; Total, £423 9s. 8d.

THOS. H. WRIGHT, Hon. Treas.

10, Victoria Avenue, Sowerby Bridge.

The following were included in last list under Per R. H. Yates: Mrs. F. Ellis, 10s.; Mr. John Adams, £5; Mr. A. V. Peters, 10s.; Late Elland Spiritualist Church, £15; Miss Dallas, 2s. 6d.; Total, £21 2s. 6d.

## Medium Who Told Where to Find Body of Drowned Boy.

THAT the body of Raymond Geske, 13, of Sadorus, missing three weeks after being drowned in the Kaskaska River, was located by a Decatur clairvoyant while in a trance, was revealed at Champaign, Ill., on July 7th, when the Champaign county board of supervisors allowed the medium a bill for services rendered.

The Decatur medium was appealed to by Supervisor Clarence Holl, of Sadorus township, after a three weeks' search for the body failed. While in a trance the medium told the supervisor and a committee of citizens the body would be found eighty feet from a bridge, described in Sadorus township. The clairvoyant asserted the body would be found in a clump of willows, and that the head would be lodged in a submerged barrel.

The supervisor returned to Sadorus and resumed the search, and the body was found seventy-eight feet from the bridge in a clump of willows with the head submerged in an old tub.—"CHICAGO EVENING AMERICAN."

BEST results are obtained by being reverent.



## REPORTS OF SOCIETARY WORK.

1.—*Ordinary Reports, to ensure insertion, must be confined to accounts of Sunday meetings only, and must not exceed 40 words in length. Use post cards. Reports must reach us by first post on Tuesday morning. Accounts of after-circles are excluded.*

2.—*Prospective Announcements, not exceeding 24 words, may be added to Reports if accompanied by six penny stamps. Longer notices must appear in our advertisement columns.*

3.—*Special Reports, to ensure insertion the same week, should reach this office by first post on Tuesday morning. 150 words are allowed free; all beyond are charged for at the rate of 2d. per line.*

4.—*Important: No special or Ordinary Reports two Sundays old will be inserted.*

\* \* \* *In all cases where the address of a meeting place does not appear in a Society report, it will be found in the Platform Guide.*

### Special Reports.

150 words are inserted free. Above that number a charge of 2d. per line is made. Send stamps with your report.

#### CARDIFF.

We have had another visit from Mrs. Trueman, of Plymouth, who conducted the service at the First Spiritualist Society, Queens' Hall, and at the Central Spiritualist Society, Millicent-street, in the evening. On Saturday and Monday evenings Mrs. Trueman conducted two physical seances, while on each occasion some remark tests were given, and for her services to the church at the Central Spiritualist Society, which she gave free. I regret to say after giving her life of forty years services to Spiritualism, and to be refused one request, for a chairman, it makes us think and wonder is Spiritualism progressing.

#### LIVERPOOL AND DISTRICT.

A LARGE number of members and friends of the Liverpool and District Spiritual Institute No. 1, assembled at Derby Cafe on Monday evening, Oct. 4th, for the opening lecture of the session. Mr. Walter Howell was the speaker, the subject "Sleep and dreams" proving of much interest. He stated the likeness of the phenomenon of sleep and death had always been noticed from all times in early history. There are a variety of dreams, each having a different origin, the speaker relating many dreams to illustrate his meaning. If by his lecture he could lead those present to make a study of sleep and dreams, they would find they had no more reason to fear death than they had to fear sleep. Some discussion followed and questions were ably answered and much appreciated by all.

#### NOTTINGHAM.

ON Sunday, Oct. 3rd, at the Progressive Spiritualist Church, the services were conducted by Master A. Clayton, medium, who once again demonstrated his wonderful spiritual gifts. The hall was packed, many strange faces being present who had been attracted to this meeting in consequence of his visit. He was supported on this occasion by his father, Mr. W. Clayton, who gave a most inspiring and intellectual address, which was very much appreciated. This was followed by Master Clayton giving clairvoyance in a most able and clear manner, every test being recognised.

The last description given caused a little humour. It was of "Bobby Walker," a well-known servant of the police force, who was very much disliked on account of his too predominant manner. In fact his name was a by-word at the Nottingham Pantomime. On Monday evening Master Clayton again took the service, which was chiefly given to demonstrating. The week-end visit proved to be a great success.

#### BEDLINGTON.

ON Sunday, Oct. 10th, our speaker was Mr. John A. Lee, of Blyth, who has been a worker in the Movement for over 30 years. His subject was "A pilgrimage of thought into the Great Beyond," which proved a very absorbing subject of the psycho-theology style. The mental scenes, portrayed by this speaker, were very vivid.

#### MACCLESFIELD.

ON Saturday, Sunday and Monday, Oct. 2nd, 3rd and 4th, special services were conducted at Cumberland-st. Spiritualist Church by Mr. W. Rex Sowden, of Newcastle. The addresses were listened to by an interested audience, and some remarkable tests were given, all of which were recognised.

#### PUTNEY.

ON Thursday afternoon, Oct. 14th, at the Putney Spiritualist Society, floral readings were given by Madam Rose to a well attended audience with such clear and distinct results, that all readings were recognised with spiritual and material surroundings. The audience largely commented upon the welcome nature and spiritual comfort of the above Society. After the meeting tea was served, of which everyone partook.

#### HARVEST FESTIVALS.

BRISTOL UNITED. — We held our second harvest festival on Sunday, Oct. 3rd. Mrs. Beecher Stowe, of Nottingham, was prevented by illness from officiating, but Mrs. Miles Ord, of London, very graciously consented to fill her place, and in the afternoon unveiled a beautiful painting of "The Christ," presented to the church by L. R. Hayward, Esq. Miss Hall also gave us a fine selection on the violin. Mrs. Miles Ord's addresses and clairvoyance impressed all who listened by their spiritual tone. The church was crowded. Mr. Pritchard presided.

CARLISLE. — Miss Vipond, of Dunston-on-Tyne, conducted our harvest festival services. Her address was "The harvest is great and the labourers are few." Mrs. Briggs occupied the chair.

EXETER. — Our harvest festival services were held on Sunday, Oct. 3rd. There was a splendid show of vegetables, fruit, etc. Mr. Price, of Bristol, conducted the services.

HULL, Holborn Hall. — The harvest festival services were conducted by Mrs. Glenn, of Wakefield. There was a good show of fruit, vegetables, etc.

LANCASTER. — On Sunday, Oct. 17th we held our harvest festival. Members of Society and Lyceum gave short addresses and solos, etc. A splendid service. Many thanks to local workers. Gifts of fruit, vegetables, etc. wonderful.

NEWPORT, MON. Charles-st. Central. Our third harvest festival services, which were held on Sunday and Monday, Oct. 3rd and 4th, were a great success. Mrs. Gordon Thomas' address on "Life" and Mr. Morgan's talk of his spiritual experiences were much appreciated by a big congregation.

On Monday we had a social evening interspersed by action songs, duets, etc. by the pupils of Miss Jessie Armstrong, who greatly pleased their listeners.

PAIGNTON. — Large audiences attended the harvest festival services on Sunday, Oct. 3rd, when addresses and clairvoyance were given by Mrs. Frisby, assisted by Nurse Rimm Jones. The soloist was Mrs. Watson. The hall was very tastefully decorated there being an abundance of fruit, vegetables, eggs, flowers, etc. On the Monday evening appropriate addresses were given by Mrs. Watson, Messrs. Rabbich and Rossiter, and musical items arranged by the organist, Miss Barrett. The proceeds of the sale made a welcome addition to the building fund.

ROTHERHAM. — At our harvest festival our own local workers occupied the platform, and addresses were given by Mesdames Roddis and Hagg and Mr. Ainsworth, our vice-president. Monday was devoted to a public sale followed at night by a public meeting and sale of fruit. On Oct. 9th and 10th Mr. J. Dickenson, of Halifax, occupied our platform, when some remarkable clairvoyant descriptions were given.

ST. HELENS. — On Sunday, Oct. 3rd, at Hardshaw-st. Chambers, the harvest festival services were held. The church was tastefully decorated with flowers, fruit and vegetables, the gifts of the members. In the afternoon Miss Atherton, of St. Helens, gave clairvoyance. In the evening the speaker was Mr. G. Williams, of St. Helens, his subject being "What shall the harvest be." At 8 p.m. Mrs. Chadwick gave clairvoyance. On Monday a social and re-union was held. The proceeds amounted to £6.

STALYBRIDGE, Blandford-st. For the harvest festival services on Sunday, Oct. 3rd, the church was tastefully decorated with flowers, fruits, and vegetables. Mrs. Will conducted the services in the evening. It was a memorial service as well for two of our members, Mr. H. Wursap and Mrs. Ward, a spiritual and material harvest. Clairvoyance was given at each service. Mr. Morgan, of Ashton-Lyne, presided, and Mrs. Highton presided at the organ.

#### MEETINGS HELD ON SUNDAY, OCTOBER 17, 1920.

BARRY, Atlantic Hall. — Mr. J. Crago, of Cardiff, gave an address on "The dangers of Spiritualism," followed by clairvoyance.

BIRMINGHAM, Aston. — Special services were conducted by Master A. Clayton, the Nottingham "Blind" medium, to large and appreciative audiences. Addresses and clairvoyance.

Saltley: Mrs. Butcher gave an address on "The garden of life" and clairvoyance.

Small Heath: Mr. J. H. Sharpe gave an address on "My future home," and clairvoyance was most remarkable. Mr. W. Sharpe, Sen., presided.

BRIGHTON, Athenaeum Hall. — Mrs. Marks gave addresses, and the president, Mrs. Curry, gave clairvoyance.

BRISTOL, Universal. — Mrs. Harvey, of London, conducted week-end services on Oct. 10th, 11th and 12th, giving sound addresses and excellent clairvoyance.

Dighton Hall: Mr. W. E. Jones, of Cardiff, gave addresses and most convincing clairvoyance. Hall packed with enthusiastic congregation. Mr. Hagg presided. Our growing audience show the interest manifested in Spiritualism in Bristol.

Providence Hall: Morning circle. Evening, Presidential address by Mr. Pritchard, supported by Mr. Price, who also gave clairvoyance. Crowded church.



CARDIFF, Central. — Mrs. Hillman, of Newport, gave an address and clairvoyance to a large congregation, the hall being full.

EXETER, Market Hall. — Afternoon, address by Mr. C. Tarr. Clairvoyance by Mrs. Perkins. Evening, address on "Service and reward," by Mr. H. Lockyear and clairvoyance by Mrs. Perkins. Good collection for Fund of benevolence.

HIMST. — Mr. Lee (Blyth) gave an address on "Religion and science." He demonstrated very clearly the great power of loving thoughts.

LONDON. — Battersea: Morning, address. Evening, Mr. Caley gave an address to good audience. Mrs. Bloodworth gave clairvoyance.

Brixton: Mrs. Harvey gave an address on "Reason," and followed with clairvoyance. The collection was given to the F.O.B.

Croydon: Address by Mr. Simonds. Sunday next, at 11, Mr. P. Smiley. At 6-30, Mr. Ernest Hunt.

Ealing: Address by Mr. G. Prior on "The ecclesiastical crisis."

Lewisham: Mrs. Graddon Kent gave an address on "The different aspects of Spiritualism," illustrated by remarkable personal experiences and some fulfilled prophecies of her own, followed by most successful clairvoyance.

Spiritual Mission: Mr. Percy Street gave addresses on "The pathway" and "The master in the vineyard."

N.L.S.A.: In the morning, address by Mrs. Mary Gordon on "The great vision of life." In the evening Mr. E. I. Osborn gave a most instructive and interesting address on "Religion."

At the close we had the pleasure of viewing a number of Japanese paintings by a young lady present. Collections were made in aid of F.O.B.

LOUGHBOROUGH. — Mrs. Wright conducted our services and also gave clairvoyance. Good time.

NEWPORT, Central. — Mr. Fred White, of Abercynon, gave an address on "The power of God," followed by clairvoyance to a good audience.

NORMANTON, Queen-st. — Miss Fitzpatrick, of Hensworth, spoke to crowded meetings.

NORTHAMPTON. — Addresses and clairvoyance by Mrs. Wheatley, of Elper, Good attendance.

PLYMOUTH, Morley-st. — Mr. Waterfield gave an address on "The world's religion: what place has Spiritualism in it?" Mrs. Trueman gave clairvoyance.

Stonehouse: Meetings conducted by Mr. Prout. Soloists, Miss Harris and Mr. Prout. Address by Mr. Loomer on "Do we live forever?" Clairvoyance by Mr. John Dennis. Many convinced. Hall crowded.

PORTSMOUTH, Temple: Miss Mary Hills, resident minister of Clifton Spiritual Church, gave addresses on "The Lord's Prayer" and "The three great builders" to overflowing audiences. Her descriptions were very detailed and fully recognised.

SHEFFIELD, Attercliffe. — Mr. A. Kitson gave addresses to appreciative congregations. Mr. Kitson attended the Lyceum sessions, and we had a royal time.

TREHERBERT. — We held the flower service, when Mrs. M. Piper, Mountain Ash, conducted the services to an overflowing audience. Solo, "Pebawn yn Rhosyn."

WARRINGTON. — We had three days' mission by Mr. Rex Sowden. Crowded congregations. Telling addresses and convincing clairvoyance, creating a good impression. This was followed by good meetings on Sunday and Monday addressed by Mr. Morris, of Wigan, affording great pleasure with addresses and clairvoyance.

WEST MELTON. — Mr. Haywood, of Loughborough, gave an address on "The vision of Spiritualism." Mrs. Haywood gave clairvoyance and messages, all

being recognised. Collections on behalf of F.O.B.

WEST VALE. — On Sunday and Monday Mrs. Gladys Davies, of South Africa, conducted services. She also gave spirit messages from flowers. The church was full at each service. Mrs. Davies is a splendid speaker, and was greatly appreciated, many testifying to her ability.

### NEW SECRETARIES.

*Changes in the Names and Addresses of Secretaries of Societies can be intimated under this head if stamps to the value of 3d. be forwarded with the information*

COVENTRY SPIRITUALIST MISSION, I.L.P. Rooms, Broadgate. — (Mrs.) E. BUDD, 97, Highfield-street, Foleshill, Coventry.

LONDON UNION OF MEDIUMS. — Mrs. CAROLINE SEYFORTH, 167, Seymour Place, London W.1.

OLDHAM, BLEASBY-ST. SPIRITUAL CHURCH. — Mr. ROWLAND JONES, 9, Crowley Cottage, Watersheddings, Oldham.

### Phantasms of the Living.

By EDMUND GURNEY, M.A., late Fellow of Trinity College, Cambridge; F. W. H. MYERS, M.A., late Fellow of Trinity College, Cambridge; and FRANK PODMORE, M.A.

Abridged Edition. Prepared by Mrs. HENRY SIDGWICK.

This book, which has long been out of print and very difficult to obtain, embodies all the most important part of the earlier work of the Society for Psychical Research, and in particular much valuable discussion by its first Hon. Sec., Edmund Gurney. It still forms the basis on which present-day work on Telepathy, and especially on Apparitions, largely rests. This new edition contains reproductions of the 16 spirit-drawings, and deals among other matters in extenso with 189 "cases."

Cloth, 520 pages. 16s. 9d. nett post free

TWO WORLDS OFFICE, MANCHESTER.

### Society Advertisements.

**South Manchester Spiritualist Church,**  
PRINCESS HALL, MOSS SIDE.

SUNDAY, OCT. 24TH, at 2-30, LYCEUM. At 6-30, Mrs. E. GREEN. At 8-15, Mrs. HALL.

MONDAY, at 8-15, Members' Developing Class, conducted by Mrs. EASTWOOD. TUESDAY, at 8, Public Developing Class, conducted by Mrs. FORREST. THURSDAY, at 3 and 8-15, Mrs. FARRER.

**Manchester Central Spiritualist Church**  
ONWARD HALL, 207, DEANS GATE.

SUNDAY, at 6-30.

OCT. 24.—Circle for Members only. 31.—Mr. R. C. GRANT.

NOV. 7.—Circle for Members only. 14.—Mrs. E. GREEN.

**Milton Spiritualist Church,**  
BOOTH STREET, ECCLES CROSS.

SPECIAL MEETINGS

will be held at the above Church on SATURDAY EVENING, at 7-30, in aid of Building Fund.

Clairvoyance and Psychometry. Speaker for SATURDAY, OCT. 23RD, Mr. T. YARWOOD.

### Society Advertisements.

**Manchester Society of Spiritualists,**  
38, MASKELL STREET, ARDWICK.

OPEN CIRCLES

will be held in the Rooms of the above Society every Sunday Afternoon at 3 o'clock prompt.

Doors closed at ten past. All invited.

**Collyhurst Spiritual Church,**  
COLLYHURST STREET,

SUNDAY, OCT. 24TH, at 10-30, LYCEUM. At 3, OPEN CIRCLE. At 6-30, SERVICE. At 8, Mr. C. E. TIMMS.

MONDAY, at 3 and 8, Miss SANDIFORD.

WEDNESDAY, at 8, Mrs. IRONS.

THURSDAY, at 7-30, Mr. REX SOWDEN.

SUNDAY, OCT. 31ST, Mr. ROBINSON.

**Longsight Spiritualist Society,**  
SHEPLEY ST., OPPOSITE PIT ENTRANCE KING'S THEATRE.

SATURDAY, OCTOBER 23RD, at 7-30, OPEN CIRCLE.

SUNDAY, OCT. 24TH, at 6-45 and 8-15, Mr. BACON.

TUESDAY, at 8-15, Mrs. VERITY.

THURSDAY, at 8-15, Mrs. REECE.

**Moss Side Progressive Lyceum,**  
66, RABY STREET.

Bright and Instructive Services  
Every Sunday Afternoon at 2-30.

NOVEMBER 7TH,

OPEN SESSION SERVICES.

At 2-30, MUSICAL AND SHAKESPEAREAN FESTIVAL.

At 6-30, Mr. MEEK.

All Details next week.

See Special Announcement.

**W.T.S. Spiritual Unity Centre,**  
114, SOUTH ST., ROOM 2, EASTBOURNE.

SUNDAY, OCT. 24TH, at 11-15 and 6-30, Mr. A. ORR.

WEDNESDAY, OCT. 27TH, CIRCLE. Questions Invited by Mrs. MANSELL.

**W.T.S. Spiritual Unity Centre,**  
PRINCE'S CAFE (FIRST FLOOR), 11, NORMAN RD., ST. LEONARDS-ON-SEA.

TUESDAY, OCTOBER 28TH, at 3 and 7, Mrs. M. A. MANSELL.

Controlled Address and Clairvoyance

**Brighton Spiritualist Church,**  
ATHENÆUM HALL, NORTH ST.  
Affiliated to the S.N.U.

SUNDAY, OCT. 24TH, at 11-15, OPEN CIRCLE. Lyceum at 3. At 7, Mr. W. H. SWAINSON

"The Religious Symbolism of the Great Pyramid."

WEDNESDAY, at 8, Miss A. SCOGGINS.

**Brighton Spiritualist Brotherhood,**  
OLD STEINE HALL, 52A, OLD STEINE.  
Affiliated to S.N.U.

SERVICES:

Sundays at 11-30 and 7. Lyceum at 3. Mondays and Thursdays at 7-15.

Tuesdays at 3. Healing meetings, First Wednesday in every month at 3.

SATURDAY, OCT. 23RD, at 7-30, Lecture by Dr. W. J. VANSTONE.

SUNDAY, OCT. 24TH, at 11-30 and 7, Dr. W. J. VANSTONE.

MONDAY, at 7-30, and TUESDAY, at 3, Mrs. NEVILLE.

THURSDAY, at 7-15, Questions and Clairvoyance.

FRIDAY, 6 till 9-30, MEMBERS' RE-UNION AND SOCIAL.

SATURDAY, at 6-30, Meditation Group



**Society Advertisements.**

**Battersea Spiritualist Society,**  
TEMPERANCE HALL, 640, WANDSWORTH  
ROAD, LAVENDER HILL.

SUNDAY, OCT. 24TH, at 11-15,  
CIRCLE SERVICE.  
At 6-30, MRS. WORTHINGTON,  
Trance Address.  
THURSDAY, OCT. 28TH, at 8-15,  
MR. STAVELEY, Bulford.

**Brixton Spiritual Brotherhood Church**  
STOCKWELL PARK RD., BRIXTON, S.W.

SUNDAY, OCT. 24TH, at 3, LYCEUM.  
At 7, MR. R. BODDINGTON,  
Pres. U.L.S., Address.  
SUNDAY, OCT. 31ST, Mrs. CLEMPSON.  
Circles: MONDAY, 7-30, LADIES';  
TUESDAY, 8, MEMBERS; THURSDAY,  
8-15, Public.

**Church of the Spirit, Camberwell,**  
THE PEOPLE'S CHURCH, WINDSOR RD.,  
DENMARK HILL STATION.

SUNDAY, OCT. 24TH, at 11 and 6-30,  
MISS VIOLET BURTON.  
SUNDAY, OCT. 31ST, at 6-30,  
MR. ERNEST MEADS.  
Public meeting every Wednesday, 7-30.

**Clapham Spiritualist Church,**  
ADJOINING REFORM CLUB, ST. LUKE'S  
RD., HIGH ST., CLAPHAM, S.W.

SUNDAY, OCT. 24TH, at 11,  
PUBLIC CIRCLE.  
At 3, LYCEUM.  
At 7, Mrs. M. GORDON.  
Address and Clairvoyance.  
FRIDAY, at 8, Meeting for Enquirers

**Ealing Spiritualist Society,**  
5A, UXBRIDGE ROAD,

SUNDAY, OCT. 24TH, at 7,  
MR. T. W. ELLA.  
MONDAY, at 7-30, SOCIAL AND DANCE.  
WEDNESDAY, at 7-30, MR. BROOKMAN.

**Hampton Hill Spiritualist Society,**  
3, HIGH ST. (close to Uxbridge Road  
Tram Stop.)

SUNDAY, OCT. 24TH, at 7,  
MR. AND MRS. SMITH.  
LYCEUM at 3.  
TUESDAY, at 7, Mrs. JAMRACH.  
WEDNESDAY, at 7, Anniversary Social.

**Hounslow Spiritualist Society,**  
ADULT SCHOOL, WITTON RD.,

SUNDAY, OCTOBER 24TH, at 6-45,  
MR. KIRBY.  
TUESDAY, at 7-45, Mrs. BROOKMAN,  
Lecture and Clairvoyance.

**Kingston Spiritualist Church,**  
BISHOP'S HALL, THAMES STREET.

SUNDAY, OCT. 24TH, at 11,  
MISS GANTZ.  
At 3, LYCEUM.  
At 6-30, Mrs. MARRIOTT.  
WEDNESDAY, at 7-30, Mrs. MAUNDERS.

**Lewisham Spiritualist Church,**  
LIMES HALL, LIMES GROVE,  
LEWISHAM (Opposite Electric Theatre).

SUNDAY, OCTOBER 24TH,  
MR. G. PRIOR.  
SUNDAY, OCTOBER 31ST,  
MRS. MARY GORDON.

**Plaistow Spiritualist Society,**  
BRAEMAR ROAD, BARKING ROAD.

SUNDAY, OCTOBER 24TH,  
MRS. N. BLOODWORTH.  
MONDAY, Mrs. MARY GORDON.  
WEDNESDAY, Mrs. TITMUS.  
THURSDAY, Mr. J. SLOAN.

**Society Advertisements.**

**Little Ilford Christian Spiritualist  
Society,**  
CHURCH ROAD, CORNER OF THIRD AV.  
MANOR PARK, E.

SUNDAY, OCT. 24TH, at 6-30,  
MRS. A. BODDINGTON.  
MONDAY, at 3, Mrs. PEELING.  
WEDNESDAY, at 8, Mr. PERCY SMYTHE.  
SUNDAY, OCT. 31ST, at 6-30,  
MR. GEORGE PRIOR.  
WEDNESDAY, NOV. 10TH, Lantern  
Lecture on "Spirit Photography" by  
Miss F. SCATCHERD.

**Ilford Psychical Research Society,**  
ASSEMBLY ROOM, BROADWAY CHAMBS.

Hon. President:  
SIR ARTHUR CONAN DOYLE, M.D., LL.D.

SUNDAY, OCTOBER 24TH, at 7,  
MR. & MRS. BROWNJOHN.  
THURSDAY, OCT. 28TH, at 3,  
Ladies' Meeting, Mrs. RAINBOW.  
FRIDAY, OCT. 29TH, at 8,  
Mrs. SUTTON.  
SUNDAY, OCTOBER 31ST,  
Miss ELLEN CONROY.  
Lyceum every Sunday at 3.

**London Central Spiritualist Society**  
(SPIRITUALISTS' RENDEZVOUS),  
3, FURNIVAL STREET, HOLBORN.

Every Friday, 7 to 9.

FRIDAY, OCTOBER 22ND,  
MRS. L. HARVEY.  
PSYCHOMETRY.

FRIDAY, OCTOBER 29TH,  
MRS. M. GORDON.

**Putney Spiritualist Society,**  
55, LACEY ROAD, off HIGH STREET.

SUNDAY, OCTOBER 24TH, at 3,  
ENQUIRERS' CIRCLE.  
At 7, MADAM ROSE.  
The Meaning of Flowers.  
At 8, CIRCLE, MR. TRUTH.  
THURSDAY, OCT. 28TH, at 3 and 7-45,  
MADAME ROSE  
will continue her course of Hair Reading  
DEVELOPING CLASS now open at  
Secretary's address, 2, WINTHORPE  
ROAD, PUTNEY, Monday, at 8 sharp.  
Fee, 5s. per Quarter.  
Mediums in London and District note  
Secretary's change of Address.

**Stratford Spiritual Church,**  
IDMISTON ROAD, SIXTH TURNING DOWN  
FOREST LANE GOING FROM 7 MARYLAND  
POINT STATION.

SUNDAY, OCT. 24TH, at 6-30,  
MRS. NEVILLE.  
WEDNESDAY, OCT. 27TH, at 3,  
Ladies' Meeting, Mrs. MARRIOTT.  
THURSDAY, OCT. 28TH, at 8,  
PUBLIC CIRCLE.  
SUNDAY, OCT. 31ST, at 6-30,  
MR. H. BODDINGTON.  
Forward movement at 11.  
Lyceum every Sunday at 3.

**Hirst Spiritual Church,**  
MILBURN ROAD.

**MEETINGS**

SUNDAY, LYCEUM at 2. SERVICE at 6.  
WEDNESDAY, at 7-30, PUBLIC CIRCLE.  
We engage the Highest Gifted Mediums  
as opportunity occurs.  
The service to Humanity is above all  
creeds.

**Society Advertisements.**

**Woolwich & Plumstead Spiritualist  
Church,**  
INVICTA HALL, CRESCENT RD.

SUNDAY, OCT. 24TH, at 11, CIRCLE  
At 3, LYCEUM.  
At 7, Mrs. MAUNDERS.  
THURSDAY, at 8, Mrs. A. BODDINGTON.

WED., NOV. 24TH, at Co-op. INSTITUTE.  
PROPAGANDA MEETING.  
MR. HORACE LEAF.  
Chairman: Mr. R. BODDINGTON.  
Admission Free. Reserved Seats, 1.

**NUNEATON.**

Will all those who are interested in  
Spiritualism in Nuneaton and neigh-  
bourhood, kindly meet Mr. S. BAR-  
LETT, of Coventry, at the PALACE  
THEATRE, QUEEN'S ROAD, NUNEATON,  
on SUNDAY, OCT. 24TH, at 3, prepar-  
tory to the great stir of the following  
SUNDAY, OCTOBER 31ST, when an

**Opening Demonstration of a Society**  
will be held at 3 and 6 p.m., at the  
PALACE THEATRE.  
MRS. PEARS, Medium.  
See Posters.

**MRS. JENNIE WALKER**

Is sailing on Oct. 30th, by the "Mega-  
tic" from Liverpool, on a visit to  
Canada and the United States, and  
for a tour of the Spiritualist centres in  
those countries. She expects to return  
to England in about a year's time,  
and is now booking dates for 1921,  
with a view to further service in this  
country; and she invites early com-  
munication from secretaries and Soci-  
eties. Letters to MRS. JENNIE WALKER,  
12, Oakley Square, London, N.W.1,  
will be forwarded; or may be addressed  
to her direct at 125, Essex Road,  
Toronto, Canada.

**JAMES COATES, F.A.S.,**

Author of

"PHOTOGRAPHING THE INVISIBLE,"  
"SEEING THE INVISIBLE," "IS MODERN  
SPIRITUALISM BASED ON FACTS OR  
FANCY," "PSYCHICAL PNEUMONIA,"  
ETC., ETC.,

now resident in Scotland, will visit

BIRMINGHAM, WALSALL, OLDHALL,  
WOLVERHAMPTON and DISTRICT

in FEBRUARY and MARCH.

Societies desiring Professor Coates  
services for Addresses and Lantern  
Lectures on

**"SPIRIT PHOTOGRAPHY,"**

should address:

MR. T. ATKINSON, Hon Sec., Midland  
District Union, 64, Ambersley Road,  
Birmingham.

MRS. JENNIE WALKER'S FIXTURES  
as under. Address, 12, Oakley Square,  
London, N.W.1. May 16th to 19th,  
Sheffield; 20th and 21st, London;  
23rd to 25th, Birmingham; 26th,  
Tottenham; 29th to 31st, Wolver-  
hampton and Walsall; June 2nd,  
Grove Dale; June 6th to July 2nd,  
Tour (Southern Counties Union); June  
6th to 11th, Brighton; 13th to 18th,  
Portsmouth; 20th to 23rd, Bristol;  
24th and 25th, Exeter; June 27th to  
July 2nd, Merthyr; July 4th, Maryle-  
bone; 5th and 6th, London; 7th,  
Kingston.

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## TOWN HALL, HYDE.

Mr. ERNEST W. OATEN (Editor "The Two Worlds") will deliver his celebrated  
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Reserved Seats, 1s. and 6d.

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## MANCHESTER AND DISTRICT UNION.

SPECIAL ENGAGEMENT OF THE FAMOUS CLAIRVOYANT,

**Mr. W. Rex Sowden,**

Who will conduct meetings at the following Churches and Neutral Halls:—

THURSDAY, OCT. 21ST, at 7-30, at **PATRICROFT, 20a, Barton Road.** CHAIRMAN: Mr. D. MORGAN (Hon. Sec. M.D.U.)

FRIDAY, OCT. 22ND, at 7-30, at **WESTHOUGHTON, Carnegie Hall.** CHAIRMAN: MRS. HOLDEN (Vice-Pres. M.D.U.)

SATURDAY, OCT. 23RD, at 7, at **PENDLETON (Ford Lane).** CHAIRMAN: Mr. JOHN JACKSON (Pres., M.D.U.)

SUNDAY, OCT. 24TH, at 3, 6-30 and 8, **PENDLETON (Ford Lane).**

MONDAY, OCT. 25TH, at 7-30, at **GLOSSOP, Fauvel Road.** CHAIRMAN: Mr. D. MORGAN (Hon. Sec. M.D.U.)

TUESDAY, OCT. 26TH, at 7-30, at **DENTON, Market Street.** CHAIRMAN: Mr. BACON.

WEDNESDAY, OCT. 27TH, at 7-30, at **STOCKPORT, Central Hall, Lower Hillgate (Labour Church).**

CHAIRMAN: Mr. E. W. OATEN (Editor of THE TWO WORLDS)

Tickets: Reserved Seats, Body of Hall, 1s. Side Seats and Front Row Gallery, 6d. Other Seats, Silver Collection

To be obtained from MRS. FANTOM, Decorator, 26, Lord Street, or Central Spiritual Church, 15b, Lord Street, Stockport, and Mr. C. LEEHING, 10 Merton Rd., Cheadle Heath, Stockport, and at the Hall.

THURSDAY, OCT. 28TH, at 7-30, at **COLLYHURST, Collyhurst Street.** CHAIRMAN: Mr. LAWRENCE.

SILVER COLLECTION at each of the above Meetings to defray expenses. HYMN SHEETS PROVIDED.

Do not fail to hear MR. SOWDEN when in your District.

D. MORGAN, Hon. Sec.

## BRITISH MEDIUMS' UNION.

The **ANNUAL MEETING** will be held at **PENDLETON SPIRITUALIST CHURCH, FORD LANE, MANCHESTER,** on **SATURDAY, OCTOBER 30th, 1920, at 4 p.m.**

Agenda: President's Address. Minutes. Correspondence. Election of Officers. S.N.U. Delegates. Reissuing of Certificates. Discussion on Propaganda. Open Council. Business, 4 p.m. Tea at 5-30 p.m.

Car from Deansgate to Pendleton Church, Broad St. All members are earnestly requested to attend.

W. E. BENTLEY, Hon. Sec.

In connection with the **ASTON SPIRITUALIST CHURCH**, and with the kind co-operation of several other Spiritualist Churches in the district, a

## SPECIAL PROPAGANDA SERVICE

will be held in the **TOWN HALL, BIRMINGHAM**, on **TUESDAY, OCTOBER 26th, at 8.**

Owing to illness of Mr. PERCY STREET, **GEO. F. BERRY, Esq.,** Pres. S.N.U., will deliver a lecture entitled "Ourselves and the Spirit World," and **W. G. HIBBINS, Esq.,** will speak on "Psychic Science and Human Immortality."

**MRS. A. E. CANNOCK**, of London, will give Clairvoyant Descriptions. CHAIRMAN: **MR. J. G. WOOD.**

**TICKETS** (free of tax): Galleries, 1s. 6d. Floor, 1s., may be obtained at nearly all the Spiritualist Churches in Birmingham and District. Also at Dale Forty's and Priestley's Music Warehouses, and from **JOHN G. WOOD**, 49, Gerrard Street.

ORGANIST: **MR. WILFRED GREEN.** Organ Recital, 7-30 to 8.

**TICKET HOLDERS** will be admitted by early door at 7, Door G. Ordinary doors open 7-30. Door J for 1s. Tickets. Door E, 1s. 6d.

A retiring collection will be taken in aid of the Hanson G. Hey Fund.

## SPIRITUALISTS' NATIONAL UNION.

Under the auspices of the above Union the following

**MEETINGS will be held on SUNDAY, OCTOBER 31st.**

**LIVERPOOL**, Daulby Hall, Daulby Street, at 3 and 6-30. Speakers: **Mrs. STAIR, Messrs. BERRY, GUSH, WRIGHT, DAVIES, and others.**

**RUNCORN SPIRITUALIST CHURCH** in the afternoon at 3. **EMPRESS THEATRE** in the Evening, at 6-30. Speakers: **Messrs. E. W. OATEN and R. A. OWEN.**

**SOUTHPORT**, Hawkshead Hall and Foresters' Hall, 3 & 6-30. Speakers: **Messrs. R. BODDINGTON, R. H. YATES.**

**EARLESTOWN SPIRITUALIST CHURCH**, 3 & 6-30. Speakers: **Messrs. R. WOLSTENHOLME and W. D. TODD.**

### British Magnetic Healers' Association

**PROPAGANDA MEETING** on **SATURDAY, OCTOBER 30TH.**

**HEALING** at 7-30. Also **HOSPITAL SUNDAY, OCT. 31ST**, in **NEWTON HEATH SPIRITUAL CHURCH**, Allen St., Newton Heath, Manchester. Sunday Services, 6-30 and 8.

Speaker, **Mrs. W. WALTON**, Harpurhey

### PRESTON PROGRESSIVE SPIRITUALIST SOCIETY AND LYCEUM.

(attached to N.E. Lanc. Dist. Council and the B.S.L.U.)

Will **SPEAKERS** and **MEDIUMS** (within a radius of 60 miles) willing to book with the above Society, forward particulars of dates, fees, etc., for 1920-21-22. — **MR. ERNEST MASON**, 93, Ribbleson Lane, Preston.

### MILNROW SPIRITUAL CHURCH, SOCIETY AND LYCEUM.

(Attached to the B.S.L.U.)

Will **SPEAKERS** and **MEDIUMS** willing to book dates with the above Society forward particulars of dates, fees, etc. for 1920 and 1921 to **MR. S. TAYLOR**, Secretary, 3, River Place, Milnrow.



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**Miscellaneous Advertisements**

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