



# THE TWO WORLDS

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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. 1745—Vol. XXXIV.

FRIDAY, APRIL 22, 1921.

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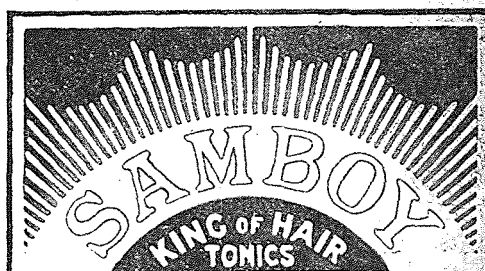
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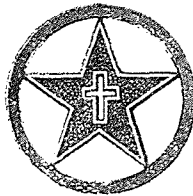
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# The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1745—VOL. XXXIV.

FRIDAY, APRIL 22, 1921

PRICE TWOPENCE.

## Original Poetry.

"G"

(Geometrician and Architect of the Universe).

[GOD IS A SPIRIT.]

BEFORE the heavens and the earth;  
Before the sun, moon, and stars was Spirit.

And Spirit is supreme—therefore God.  
And Spirit is Truth—therefore God.  
And Love is Spirit—therefore God.  
And all things Good are willed of Divine Spirit—God.  
But all things evil are through man's misconception of  
God—therefore ill.

When all was void and darkness, lo! there was Spirit.  
Ere the cooling waters surrounded the fire and material-  
ised the earth, was Spirit.

And Spirit manifested through Thought,  
And Thought vibrated through Matter,  
And Man became the materialised Sanctuary of Spirit,  
the Divine—God, inheriting Thought and through  
Thought, Speech—Idiom and Word.

That man might proclaim aloud the glorious, undying  
certainty that Spirit was in the beginning, is now,  
and forever more, for God is Spirit, Incarnate,  
therefore indestructible.

And in Spirit dwells no Death,  
In Spirit dwells Love,  
And Love is God,  
And God, Spirit,  
And Spirit, Life.

—W. F. K. REAN.

## Broad Issues.

W. H. EVANS.

THE wide-spread interest now displayed in the subject of Spiritualism makes it necessary to set out in plain, unequivocal language what the Spiritualist Movement stands for. Just now the influx of new converts who are satisfied of the fact of spirit return, but ignorant of all the philosophy reared upon it and the many implications involved, is resulting in a confusion of issues, and one hears all kinds of opinions expressed in the name of Spiritualism. It cannot be too strongly emphasised that Spiritualism is not a camouflaged Christianity, being neither anti nor pro-Christian. Let us briefly glance at the origin of our Movement.

In order to understand the psychology of the genesis of our Movement it is essential to realise the mental condition of the Western world at that period. The tendency of the world's thought was decidedly materialistic. Organised Christianity had become so different from its primitive form that it provided no definite contact with the invisible world. It had no present-day evidences to offer, and depended for its proof of the existence of the human spirit after death upon tradition. This could not satisfy the questioning intellect which clamoured for facts. Science had quickly perceived that the universe is governed by law, and the concept of law is the negation of miracle. Dealing with terrestrial phenomena science discovered nothing of the orthodox god, or of the human soul, and the

rarity of psychic phenomena, coupled with the unsavoury history of the Church in that it burked discussion and refused to look kindly upon any investigation or criticism of its claims, made it necessary if man was a living spirit whose life contacted other realms beyond this, for those who were in spirit life to break the long silence and, by a series of startling happenings arrest the attention of the world. The dogmatic attitude of the Church was not inviting to those in spirit life who were desirous of initiating the good work. The Church, being obsessed with the idea of a devil who was ever watchful to woo men to perdition, rendered it more than likely that it would regard any recrudescence of the apostolic powers as originating from the devil. The experiment of the spirit people at the Epworth Parsonage is an example of the attitude of the clerical mind, and indicates that the mind of the Church was imbued with a profound suspicion of all ghostly phenomena. This accounts to a great extent for the decline of mediumistic powers within the Church, until they practically died out. Consequently, when the critical and scientific intellect questioned the credentials of the Church upon its basic principles and beliefs, it had no evidence to offer.

When that evidence was forthcoming the attitude of the Church was definitely hostile to it. It raised its voice in denunciation, and the world witnessed the unique sight of the atheist and the Christian being in harmony in denouncing the very facts which proved man to be a spiritual being. That hostility is not yet dead, though a change is creeping over the mind of the Protestant world, and a fearful and trembling assent is being grudgingly given to the reality of psychic phenomena, though the many implications and connotations of them are still vigorously denied.

Some, however, are now very busy in trying to prove that Spiritualism does not deny Christianity, and are using the facts of Spiritualism in an endeavour to prove that the immaculate conception, the virgin birth, the incarnation and the various trimmings and paraphernalia of Christian belief are facts. They may be, but there is no clear evidence that Jesus was a special incarnation of God, or that he was conceived by other than the natural methods of conception. In fact, the connotations of psychic science imply that he was not more than man, as some would have us believe.

The same stories that are told about Jesus have been told about other great men, but we do not, because of that, conclude that these are removed from us in the way that Christendom considers Jesus to be. It is difficult for some minds immersed in the theology of the Church to look at the character of the man Jesus outside the haze of tradition, but the theories of the incarnation and virgin birth are relatively unimportant. It is of more importance in these days to establish our central claim than to be constantly looking backward to support ancient traditions by present-day evidences.

Now, what is Christianity? I suppose many Christians would give different answers to this question, but in the main, with the exception of a small minority, they would agree upon what they consider essentials. These are, the existence of two great beings, god and the devil, the special creation of man, the temptation of the woman by the devil, the consequent fall, and the redemption by a vicarious atonement, and that the will of God is revealed in the Bible. Now, the vast body of teaching which has come from the hither side of death cuts right across these conceptions. Spiritualistic philosophy affirms that man is the product of evolution, has never fallen, but is a risen and a progressive being; seeks to explain the evil of the world by natural causes and not by postulating the existence of a devil; emphatically denies the vicarious atonement as



a gross injustice; and regards the Bible as a volume compiled at different times by different people. It regards Jesus as man, as divine as all other men are, but not a special incarnation of the infinite God. It recognises his psychic powers, but realises that there have been many others whose powers have been nearly, if not quite, as great.

Here, then, we have a clear issue. Those who are now busily engaged using the revelations of psychic science in the interests of Christian apologetics must speak plainly upon these fundamentals. For centuries men have believed in a trinity, in a fall, a redemption, a heaven and a hell of everlasting duration. These are definitely Christian dogmas, an acceptance of which is considered by the Church to be essential to man's salvation. What then is it that the advanced Christian thinkers wish in regard to Spiritualism? Do they desire to tie the Spiritualist Movement to the car of Christendom? Are all their efforts at exegesis designed to try and inveigle us into believing that the Spiritualist Movement is designed to restore power to the Church? If so, they are mistaken. Spiritualism is non-sectarian. What is true in Christianity will live, all else must die. The chief work of Spiritualism has been to present facts which will convince the world that man is a spirit now, and will not become one when he dies. That heaven and hell are states of being and not localities; and that man is a being of progress living in a universe governed by law, wherein miracle is unnecessary.

The primary work of our Movement, then, is to prove to the world the law of spirit communion, but in the organising of our Movement certain principles have been espoused which have clear and definite implications, though they are often overlooked or purposely thrust aside.

Now, the great pioneering work is drawing to a close; science is now definitely undertaking an investigation of psychical phenomena, and we may be assured that in due time the world will recognise the truth of our claims. What, then, of our Movement? Will its work be done, or is this primary work preliminary to greater work? I believe it is. First, we exist not only to prove our truth, but to keep the channel open between this state of life and the next. When the scientific world puts its weight into the scale in our favour the Church will be compelled to accept our facts. The temptation, then, will be great for the Church to try and encircle our phenomena, to provide what it may call special channels for spirit communion. It now claims to be the means whereby God manifests to man, and there is much in the cry of some Churchmen that these matters should be left to trained minds to deal with. They may not be consciously aware of it, but it is an expression of their sub-thought on the matter, and as our Movement has insisted upon a free and open channel, we shall have to maintain that attitude, keep it free from entangling alliances, creeds and dogmas of a limiting type and provide the means for mankind to approach the invisible world without the intervention of priest or Church.

Then our Movement must be a definitely spiritualising force in our social life. Here we enter upon somewhat controversial ground, but I have on more than one occasion called attention to this aspect of our philosophy. There are comparatively few who are prepared to allow their Spiritualism to permeate their whole life. Now, it is no earthly use our accepting principles unless we are prepared to face the logic of them. Beautiful ideals are very nice, but they must be vital in their influence, stimulating in their effect and should fire us to make all the sacrifices necessary to realise them.

At this crisis in the life of the world the call comes clear and ringing, "Which side are you on, the oppressors or the oppressed? Do you favour the upward movement now being expressed in our social life, or do you wish to maintain the outworn garment of industrialism? Is our commercial life to continue to be the expression of man's selfishness and greed, or of the higher spiritual manhood? Is our political life to continue to be based upon lies, hypocrisy and chicanery, or to be based upon the highest morality?" These are vital issues. They affect us. What have Spiritualists as an organised body to say to them? What are Spiritualists as an organised body prepared to do for them? Are we to spend our time discussing Church government and organisation, or are we to make our Societies and Unions

centres of spiritualising and energising thought and action. These are vital questions which every Spiritualist should ask of himself, that he may become an efficient worker in the cause of human emancipation and advancement.

And now one other thought arises out of this, and that is, what of our press? Knowing as I do the tremendous interest which our many-sided Spiritualism gains from its adherents, I still feel that as a movement we do not sufficiently voice the claims of the advancing democracy. Nay, I am frequently persuaded that our press is not democratic, but middle-class in its outlook. There is a tendency to worship people because they have big names in the community. There is a painful lack of vision on many important points, and it is rare, indeed, that there is any intelligent comment upon great social issues. Some may retort that our press exists to promulgate Spiritualism. Quite true, but what is meant by the word? Is it Spiritualism Limited? Or is Spiritualism an all-embracing term, touching life at all points? For the life of me I cannot see any field of human thought that the philosophy of Spiritualism does not take in, and it may be the very broadness of Spiritualism which accounts for the absence of intelligent comment in our press upon social problems.

Our life here has an economic basis. Nearly three-fourths, at least one-half, of it is taken up in getting the necessities to keep body and soul together. Willy-nilly we are forced to take cognisance of economic forces, they are thrust upon our notice every day, they scream at us from our daily press, they are the root of the world's unrest. Is it too much to suggest that a page a week be devoted to a consideration of the great social and economic forces in our life? I feel that is especially needful now that the Northcliffe Press has to some extent taken up Spiritualism and they will probably use it as they do all other questions of human interest mainly to exploit the workers. We cannot close our eyes to this issue, and we need to be very alert, and I plead for the growing number of Spiritualists who are anxious for guidance upon the practical application of our principles to our daily needs. We must not let the apparent success of the opening of the columns of the great newspapers spoil us. We have a specific work, and in times of stress we should be big enough and strong enough to stand firm for our principles. The forming of an intelligent opinion in our Movement upon the great social issues of the times is very needful now, and that is the work of our press, and I appeal to all Spiritualists to give voice to their thoughts and ideas upon this very urgent matter. Let the principles of human brotherhood be given a fair chance of expression, and see if we cannot contribute something worthy to the great problems of to-day, and help in the unfolding of the great co-operative commonwealth.

MR. F. G. PENROSE, of Cardiff, has been active in South Wales and the Rhymney Valley in opposing Spiritualism. He kindly alludes to its growth, insists that it is opposed to the Bible, and attributes all communications to evil spirits. The evil of some spirits is attributable to ignorance, and all its propagandists are not on the other side of life. Our South Wales friends are quite able to deal with this gentleman.

THE treatment to which Spiritualists are exposed must lead anyone to infer that they are trying to rob the world of some precious hope, instead of trying to impart one. Their motive is to convince humankind that it will not perish, that we evolve and pass on from stage to stage, that we meet again those we love and admire, and that we proceed towards the highest. In pursuit of the truth they seek instruction from every source, from every teacher, from every Bible the world has known; and they open up a passage between themselves and those who have passed over and gone before. They teach us what life is, and what it may be as it grows and advances; and for whatever they do they offer proofs and dogmas. As one of their number has said, "Belief becomes certainty. Faith is justified by fact. Death is not the end, not the closing of a door, but the flinging open of portals wide; it is not the severing of ties for ever, but the clasping of hands; it is not the silence of the grave, but the burst of dawn in a grander day."

CUMING WATERS, M.A.



## Soul Science.

A. L. Wareham.

## X.—FEELING.

The expression of the more refined motions are less apparent than others in many cases. The body is usually in a quieter condition, and instead of the internal organs being in a state of commotion, they are calm and regulated. These finer emotions or sentiments seem to approach more nearly to pure thought, with but little feeling. Some psychologists think that pure thought is without feeling, but this is probably not the case as an actuality; if so, pure thought would be an abstraction, and as such, would cease to exist apart from feeling. In esthetic emotion there is an element which is due to organic sensations; a direct sensation derived from visual and auditory perceptions. Certain arrangements of colours, tones, or forms give us pleasure independently of other bodily sensations subsequently aroused.

These latter follow and mix themselves with the former. In art there is the perception of the beautiful and true; the emotional satisfaction follows. In classical art we have the first of these predominant, and in romantic art the second. Classic art depends on the pleasure derived from colour, tone or form; romantic art depends largely on its power of arousing a mass of indefinite feelings.

It is of interest to many to speculate on the manner in which we have acquired our methods of expressing our emotions. They appear to be expressed universally in the same way by all races of mankind. When one part of the nervous system is disturbed the disturbance tends to spread to the rest of the system, and in case of approximately pure thought the disturbance does not spread much beyond the nerve cells and fibres of the brain; but in other more usual cases the nervous discharge passes along the nerves running outward from the brain, and produces changes in the voluntary muscles of the face and body, and in the vital organs. When the nervous discharge is slight, only the light parts are moved; when the discharge is powerful big movements take place. So the muscles of the face are usually first to act; then those of the head and neck, then the limbs and body. When we are pleased the smile appears, broadening into and becoming a laugh, with movements of the head and lungs, and increasing until the whole body is in motion.

Besides the general diffusion of nervous energy to all parts of the body there is a tendency for each emotion to direct it to special muscles. We use some muscles for frowning and others for smiling, and so on; the probable manner in which the different emotions have become specially associated with certain sets of muscles is stated by Darwin and Spencer. "These external muscular movements, which express an emotion, are more or less imperfect forms of movements, which originally, in our ancestors if not in ourselves, served to satisfy the emotions."

If a man clenches his fists it is because it is a step towards attacking the cause of his anger or dread. The lowering of the brows in frowning serves to shade the eyes, and to enable the individual to see more clearly the position and actions of an opponent, or other possible danger. Such movements are more under the control of the individual than are those caused by the general overflow of nervous energy.

Darwin says, "Certain complex actions are of direct or indirect service under states of mind, in order to gratify certain sensations, desires, etc., and whenever the same state of mind is induced, however feebly, there is a tendency through the force of habit and association for the same movements to be performed, though they are not of the least use." Spencer says, "The special effects are partly due to the relations established in the course of evolution between particular feelings, and particular sets of muscles, habitually brought into play for the satisfaction of them, and partly due to the kindred relations between the muscular actions, and the conscious motives existing at the moment."

Spencer also says, "In the common experience of superior animals, which have various movements of attack and

defence, success largely depends on quickness and clearness of vision. The skill of a fencer is shown partly in his power of instantly detecting the sign of a movement about to be made, so that he may be prepared to guard against it, or take advantage of it. It is manifest that a slight improvement of vision by keeping the sun's rays out of the eyes, may often be of great importance, and where the combatants are nearly equal may determine the victory. Hence, we may infer that during the evolution of those types from which man more immediately inherits, it must have happened that individuals in whom the nervous discharge accompanying the excitement of combat caused an unusual contraction of these corrugating muscles of the forehead, would, other things being equal, be the more likely to conquer and to leave posterity, survival of the fittest tending in their posterity to establish and increase this peculiarity.

"But why should this mark of anger be also a mark of pain, physical and moral? May we not in reply say that since pains, physical and moral, are throughout the lives of inferior animals as well as in the life of man, inexplicably tangled with the other accompaniments of combats, their physiological effects become entangled with the physiological effects of combats; so that the pain, no less than the anger, comes to excite sundry of those muscular actions which originally established themselves by conducing to success in combat? The laws of association will, I think, justify this conclusion."

Modes of expression of one emotion are used for nearly related emotions. The pleased smile resembles the expression when we taste something sweet. The expressions of dislike and disapproval are similar to those when we taste something sour. We use the expressions of physical liking or disgust for moral emotions that are analogous. "We may clench our fists when we make a high resolve, even when there is no thought of fighting. We shake our head; that is, turn it from side to side, when we dislike anything, like a child or dog in the presence of something unpleasant."

It has not been found possible to make a scientific classification of the emotions, as they are not sufficiently distinct and definite in their nature. One seems to merge into another, or to be composed of several in combination. Thus we may take veneration, which has in its sequential position, wonder, awe, respect, love, submission, etc., and these may exist in different proportions in different persons, or even in the same person at different times. The names in general use for the emotions are not scientific labels, but have been adopted in a practical common-sense way, and in this spirit the following grouping has been made.

- (1) Pleasure, joy, delight, satisfaction, content.
- (2) Pain, grief, sorrow, regret.
- (3) Fear, terror, horror, anxiety, apprehension, suspicion.
- (4) Anger, dislike, hatred, envy, malice, jealousy.
- (5) Affection, sympathy, love, benevolence, esteem, respect, veneration.
- (6) Pride, vanity, conceit, self-esteem, ambition.
- (7) Surprise, wonder, amazement, curiosity, admiration.

Some of these are much more complex than others; fear seems to be a fairly simple emotion, whereas love may be very complicated indeed; including parental feeling, sexual feeling, fondling, friendship, love of the beautiful, sympathy, anxiety for the loved ones, jealousy, pity, admiration, pride, patriotism, etc. And each of these in its turn is by no means simple. Every emotion is a highly complex state of consciousness, evolving sensation, feeling, and perception at least, and usually many higher intellectual elements. It includes a mass of sensations, conscious and subconscious, from all parts of the body; the combinations made in this way are so various that no line of distinction can be drawn.

What are known as the sentiments, however, are of a higher order in a general way than those which seem to be based more on the bodily sensations and movements. The sentiments would appear to be more closely associated with the brain and higher faculties, and to depend to a great extent on the abstract and ideal. Usually there is a greater calmness and quietude of the body in connection with them than there is in the case of the instinctive emotions, but in some cases the glow, fervour and enthusiasm



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FRIDAY, APRIL 22nd, 1921.

**The Aftermath of Earth.**

ARISING out of an article on April 8th, in this column comes a letter from "Seeker," which gives rise to an interesting point. Our correspondent says:—

"You state that the mere incident of death in itself makes no change in the soul quality of the person who experiences it. The good and pure equally with the crude and sin-stained pass to the other side of life, and death makes no more difference to the character than would a night's sleep."

"Seeker" goes on to say:—

"Most of the sins of this life originate in the attempt to satisfy the cravings of the material body, such as sexuality, drunkenness, robbery, murder, etc., and as the soul is completely severed from the body by death, it is logical to conclude that the evil arising therefrom ends when its cause is destroyed. Since the body is material and matter exists independent of mind, may I ask how that body can affect mind and soul when it has become food for worms?"

This gives rise to a clear point of Spiritualistic teaching. Let us first recognise the main contention. All our knowledge of after-death states depends upon the validity of the messages received from those who dwell in them. Whilst it is not very difficult to test the IDENTITY of the communicators, it may be hard to test to the point of absolute certainty the information they convey to us concerning affairs on their side of life. When a communicator has proved himself reliable concerning the matters we are able to test, some dependence may be placed upon him. Beyond that, however, there arises the matter of independent corroboration. When a thousand communicators, each independent of the other, and scattered throughout all the countries of the world, by common consent agree upon some fundamental, we may take it for granted that their testimony has some degree of reliability, otherwise our whole system of jurisprudence is a sham and mockery.

Apart altogether then from the appeal to speculative argument, we have an overwhelming consensus of spirit testimony to the effect that an individual takes with him to the spirit world the character (desires, habits, etc.) which he formed here, and these are retained until, by larger experience, development and purification he makes the necessary changes in himself.

To say that most of the sins of life arise from the desire to satisfy the cravings of the physical body, does not necessarily say that they are due entirely to the body. Whilst the body is the instrument of material satisfaction, it is the mind and will which governs and impels it. Many sins may be mental in their origin, for the root of all evil

is selfishness—the desire to benefit or satisfy self without regard to our duties or of the rights of others.

The body certainly makes its demands, and the immoderate or unwise gratification of these does lead to sinful and injurious practices. But it must not be forgotten that the bodily desires in themselves are legitimate and admirable. To be healthy we must eat and drink—it is the abuse of such appetites which result in gluttony and drunkenness. The sexual appetites are the basis of happy homes and conjugal relationships, but a great deal of control and wisdom are necessary to ensure the best results. The acquisitive faculties, too, are the basis of progress—to get the necessaries of comfortable life is a requisition laid upon us by the nature of our being, but there are legitimate means of acquisition, and robbery is a violation of right, since there are legitimate means of satisfaction. Says Carlyle, "We must all work, or steal (howsoever we name our stealing)."

Let it be noted, however, that whatever the strength of the bodily appetites and passions, the mind must be brought to bear in the direction of our bodies. Hence the body prompts the mind, but the mind directs the body, whilst the higher spiritual ideals tend to progressively raise the standard of equilibrium from the more selfish to the less selfish. Hence, the body as initiator and prompter of physical sensation educates or contaminates the mind.

During the period of earth life mind and body are associated, and in the degree in which the former abrogates its sovereignty it becomes polluted. It follows, then, that during the such period the mind becomes unfolded in part by the sense perceptions, and in part by the instincts and intuitions probably influenced from another realm of activity and soul-quality will depend upon the equilibrium maintained between these. The mind—the soul quality—is determined during this period, and at death the individual finds himself in a spirit world possessed of this as his only asset in life.

Our correspondent suggests that the dissolution of the body will mean the casting off of all the blemishes which arose through that body. That is not so. If I brand my flesh with a hot iron the scar does not cease when the iron cools, it remains. Nature, through the years, tends to modify the appearance of the scar, but such action is slow. The contaminated and sin-stained soul passes into the spirit world and finds itself possessed of another body, the spirit body; and a wicked and polluted mind may tend to pollute that body because the mind itself is polluted. The old body can no longer affect the soul, but the damage has been already done, and its mark is apparent. Spirit teaching asserts that such mark is not eternal, but that labour, self-control, discipline, in fact, hard work is essential to its effacement. The soul effects of an ill-life on earth must be outgrown by the inbuilding of positive virtues, and it is just here that Spiritualists fall foul of the theologian. It is an unassailable fact that no mere assent to theological formulæ, no belief in God or Christ, or any other principle or power can OF ITSELF remove from the man-soul one single jot or tittle of the sin-stains of earth. No ceremony or ritual, however impressive or however sincerely indulged in, can of itself cleanse the soul of its self-earned heritage. Belief in high ideals may prompt man to greater effort. The contemplation of a great life may act as a spur, but the real effort must be personal, it cannot be made by proxy.

We may be told that much of our individual sin is the result of the action of others. This we readily grant. But it is also true that much of our virtue is the result of the efforts of others, the stimulus given us by others. This is a mere side issue, since these two probably cancel one another. We are parts one of another, and we cannot be divorced; our interdependence is in the very nature of things. The wise control of our physical bodies during our life on earth and the exercise of the virtues of benevolence, aspiration and the ability to labour for ourselves and fellows, is the basis on which the purity of our soul life rests, and whatsoever a man sows, THAT shall he also reap.

The living must take up the tasks of those who are gone. —ISEN.



## 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.*

## MEDIUMSHIP.

SIR,—I have noticed with interest letters (from various writers) appearing in your paper on "Mediumship." I shall esteem it a favour if you will kindly find room for a small contribution from the writer.

I am very much interested in the Movement, and have a desire to do something for the common good. I have been sitting for unfoldment for over two years. Very frequently I FEEL influences with me, and I get distinct impressions to get up and speak on some topic relative to the Movement, or some phase of spiritual life. I am quite conscious when I begin. Later it passes to a kind of "being there," yet not "there." When finished I can recall only partially what has been said; a day or so later the whole or most of it dawns upon my mind. I have been accustomed to public speaking in other directions for a number of years, and, of course, familiarised myself with spiritual subjects. I am wondering whether it is simply the reawakening of the subliminal self that produces the address, or if it be a phase of mediumistic unfoldment. What phase is it?

SAPTO.

[We are of opinion that this is a case where Sapto is influenced by others outside himself, who are unable to completely entrance him, but who get to a stage where they can direct, but not entirely subdue, his normal consciousness, i.e., the semi-trance, which is far more prevalent than the unconscious trance.—ED.]

SIR,—“A.B.” complains in your columns of inefficiency of some of our platform workers, and I am afraid to some extent his strictures are needed, because they are true. However, the memory happily presents to most of us visions of our many public orators and clairvoyants, who appear as a galaxy of bright stars ever radiating golden floods of eloquence and soul-thrilling phenomena. On the other hand one thinks with “A.B.” of other exponents far less intellectual and of inferior psychic ability. One remembers their poverty of thought and incoherency of expression, their glaring deficiencies of logic and grammar, and even occasionally a lack of refinement, etc. Yet the curious thing about these workers is that they often seem to capture from the presiding chairman a greater meed of appreciation than do the more cultured ones; and a little bird whispers that the secret of this is that he loves those best who do not outshine himself and colleagues.

One recollects speakers whose capabilities seem limited to the egoism of the Salvation Army spouter. Then there are the adepts at misquoting Scripture, putting into the mouth of Christos words that originated with St. Paul, and vice versa. One remembers an address in which the listeners were amused to hear a Bishop designated as the Right Honourable instead of Right Reverend. Yet the lecturer was one of the grand old guard in the ranks of our Movement.

Now, be it clearly understood, that no one despises the illiteracy of the earnest worker, but “A.B.” does lay it at the door of some local Societies “who fail to afford facilities for the necessary development of mediums.” Many of these, he avers, go on from year to year without ever troubling to send forth a new labourer into the vineyard. Now, as to this, in our personal migrations from rostrum to rostrum we feel sure, and are glad to tell, that as far as our observation goes such a statement would not apply generally. Many are the Societies that seem all alive to foster all their budding flowers of mediumship, but here and there one finds a Society with one or more officers who seem anxious of the gifts of the aspiring medium. Such people remind one of Scrooge when he clapped the extinguisher down upon the light of his astral visitant.

“A.B.” has evidently met some such, and they cause him to pertinently enquire, “Is Spiritualism a universal

movement, or is it only for the elect?” Surely it is not expedient to adopt cults resembling ancient priestcraft and existing chiefly for the inner circle of initiates. This is really what it amounts to in some quarters, and surely the whole Summerland would agree that we need a nobler, better, and wider-working system. None of us can be too strongly imbued with the real missionary spirit, longing ardently for the glorious inflow of the good time coming when the earth will be filled with one light of wisdom and love, even as the waters cover the sea.

A. MUSPRATT.

## Translated—Mr. A. Mewis (Blackpool).

WE regret to record the passing of Mr. A. Mewis, of Blackpool, which occurred at his residence, 7, Springfield road, on the 5th inst.

Mr. Mewis was born in Derby in the year 1850, and is thus 71 years of age. For 25 years he was headmaster of St. Paul's Church Schools, and for 23 years organist and choir-master at the church. Possessing a happy and optimistic nature, he took large a part in social work.

Coming from Derby to Blackpool 27 years ago, he became one of the pioneers of the Spiritualist Church in that town, and during most of that time he has held some official position in the church.

Quite recently advancing years caused him to resign the secretarial duties, but he was persuaded to become treasurer. He had been in failing health since October last, but was only confined to bed for a week ere he succumbed to broncho-pneumonia. He was the local secretary for St. Dunstan's, and did much good work on behalf of the blind. He leaves four sons and two daughters, and in addition the memory of a sweet kindly disposition and a high character. Mrs. Mewis had preceded him to the spirit world some six years previously.

## THE FUNERAL.

An impressive funeral service was held in the Spiritualist Church, Albert-road, last Sunday, April 10th, in the afternoon, being conducted by Mr. Albert Wilkinson, the President of the church, who had the assistance of Mrs. Nurse. There was a full choir. At the graveside the last sad rites were conducted by Mr. Wilkinson, and following the spiritual custom flowers were dropped on the coffin in the grave.

The mourners were Mr. N. C. Mewis (London), Mr. and Mrs. A. T. Mewis, and Mr. Leslie Mewis, Mr. F. Mewis (Manchester), Mr. and Mrs. H. Whittaker, Mr. and Mrs. E. J. Evans (Liverpool), Mrs. Henson (Derby), Mr. Jackson (Stillington), representing the Stillington School, where the late Mr. Mewis was formerly headmaster; Mr. West, Mr. Critchlow, Mr. Howarth, Mr. Musgrove, Mr. Swan, Mr. and Mrs. Armitage, Mrs. Challoner, Mrs. Nurse, Mrs. Butterworth, Mr. Gill, Mr. Rowlands, Mr. Lomax, Mr. Barns, Mr. Procter and Mr. Long.

Floral tributes were sent by the following: The family (anchor), Spiritualist Church (harp), the Lyceum (anchor), Uncle Willie and family, Mickleover; Mrs. Barlow, Marton; Mrs. Butterworth, Mrs. Newsome, Mr. Willetts and family, Derby; the guests at No. 7; Mr. and Mrs. Jenkin, Mrs. Henson, Flo and Iris, Mr. Long and family and grand children.

On Sunday evening, April 10th, a memorial service was held in memory of Mr. Mewis at the Blackpool National Spiritualist Church, conducted by Mrs. Jessie Greenwood, of Hebden Bridge. The service opened with the singing of “O, God, Our Help in Ages Past,” followed by a beautiful invocation and then the singing of the hymn, “There is No Death,” after which the President, Mr. A. Wilkinson, briefly addressed the crowded audience. Then followed an inspiring address by Mrs. Greenwood, who took for her subject, “Death, the Gateway of Life.” A solo was ably rendered by Miss Shufflebotham, entitled, “Nearer, My God, to Thee.” The service was brought to a close by the singing of the hymn, “Father, Again to Thy Dear Name We Raise” and benediction, the audience remaining standing while the organist, Mr. Procter, played “The Dead March.”

A daily political paper is often a bedlam in print.



## 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.

## FALKIRK.

MEETINGS on April 10th were conducted by Mr. A. Clayton, the blind boy medium of Nottingham, with addresses and clairvoyance to large and appreciative audiences.

## MERTHYR TYDFIL.

PUBLIC interest was aroused at the St. Tydfil Spiritualist's National Church on Sunday, April 17th, when they had for their speaker Mrs. W. H. Piper, of Mountain Ash, whose control, "Eunice," took as the subject "The two sides," which was listened to with deep interest by all present. The address was of a high order, and was especially interesting to those who are young in our Movement. The members and friends of St. Tydfil's are looking forward to a return visit from Mrs. Piper.

## CAERAU.

ON Sunday, Monday and Tuesday, April 3rd, 4th and 5th, we had the pleasure of hearing Prof. James Coates, of London, in four splendid lectures. We were disappointed in failing to obtain a building larger than our own, through which we had to dispense with the lantern lecture.

Besides being an author he proved himself a very efficient lecturer. We all feel indebted to him for the marvellous way he handled his subjects. We look forward to a return visit from him.

## MEETINGS HELD ON SUNDAY, APRIL 17th, 1921.

BARNLEY: — Mr. J. Ward finished his week-end mission by giving an address on "The spiritual aspect of revelations." He also gave clairvoyance.

BARROW-IN-FURNESS, Dalkeith-st. — Mrs. ROX, of Lancaster, conducted the meeting. Mr. Fowler presided.

BEDFORTH. — Mrs. Evans, of Stoke, Coventry, gave addresses and clairvoyance. Mr. Rowa presided.

BIRKENHEAD, Hamilton. — Afternoon, Mr. J. Clarke gave clairvoyance. Evening, Mrs. Stafford gave an address on "The outward-visible sign." Mr. R. G. Roberts presided.

BIRMINGHAM, Aston. — Mr. Bellamy, of Nottingham, read a paper in the morning and gave some experiences at night. He also gave clairvoyance.

Small Heath. — Miss Smith, of Wolverhampton, gave an address on

"Death and the hereafter," and also gave clairvoyance.

BRIGHTON, Athenæum Hall. — Prof. Coates took the services morning and evening.

BRISTOL, United. — Morning, open circle. Evening, Mr. Farer gave an address. Miss Yates gave clairvoyance. Mr. Pritchard presided.

Dighton Hall: Mrs. Imison, of London, gave addresses and clairvoyance. Mr. Vicary presided.

Universal Church: Mr. Rudman gave addresses followed by clairvoyance.

Clifton: Miss Mary Mills gave an address and clairvoyance.

CARDIFF, Central. — Mrs. Griffiths gave an address on "The truth shall make you free," and also gave clairvoyance.

CONGLETON, Cross-st. — Mrs. Gordon of Macclesfield, conducted the services with clairvoyance. Mrs. Leigh took the chair.

DUNDEE. — Services conducted by Mrs. A. McLeod, President of the Dunfermline Society.

HIRST. — Mr. Wingate gave an address and Mrs. Harrison gave clairvoyance.

LIVERPOOL, Dauby Hall. — Mrs. Alice Jamrach, of London, gave addresses on "Secret of death and 'What is man?' followed by clairvoyance. Mr. E. Keeling presided.

LONDON. — Battersea: Morning, good circle. Evening, Mr. H. Leaf gave an address.

Brixton: Mr. Wright gave an address on "Immortality," and followed with clairvoyance.

Clapham: Mr. Lovegrove gave an address on "The truths of Spiritualism" which was followed by clairvoyance by Mrs. Kingstone.

E.L.S.A.: Mr. A. J. Neville gave an address on "The Fatherhood of God." The solo was "Angels Ever Bright and Fair."

Fulham: Morning, circle. Evening, Mr. Prior gave an address. — Pros.: Sunday next, at 7, Mr. G. WARD. Thursday, April 28th, at 8, Mrs. MAUNDERS.

Hounslow: Mr. White gave an address.

Lewisham: Morning, circle, Mr. Cowlam. Evening, Miss V. Burton gave an address.

London Spiritual Mission: Morning, Mr. E. Meads spoke on "The influence of Spiritualism on life and character." Evening, address by Mrs. Worthington on "Revelation."

Manor Park: Mr. Mead conducted the healing service. Afternoon, the Lyceum visited Little Ilford Lyceum. Evening, Mr. H. Boddington gave an address on "Is Spiritualism a religion?"

South London: Morning, circle conducted by Mrs. Stell. Evening, Mr. G. Brown gave an address.

LOUGHBOROUGH. — Mr. Humphries, of Leicester, conducted the services.

MEXBOROUGH. — Mrs. Wilks, of Attercliffe, and Mrs. Appleby, of Denaby, gave short addresses, followed by clairvoyance.

NEW TREDEGAR. — Mrs. Barnstable, of Cardiff, gave addresses and clairvoyance.

NORTHAMPTON. — First visit of Mr. Titmass, of Leicester. Audiences enwrap with spiritual addresses and clairvoyance.

PAIGNTON. — Visit of Mr. Howell.

PETERBOROUGH. — Addresses and clairvoyance by Mrs. Johnson, of Kettering. Mr. F. W. Rickett presided.

PLYMOUTH, Morley-st. — Mr. H. W. Watkins gave an address on "The promise of life's protection." Solo by Mr. Mason "The Promise of Life."

Stonehouse: Meeting conducted by Mr. Prout. Opening prayer by Mr. Sleeman. Soloist Mrs. Roberts. Address by Mr. T. Slee, entitled "Though in prison, still they sing." Clairvoyance by Mrs. J. Dennis.

PORTSMOUTH, Temple. — Ald. D. J. Davis, Mayor of West Ham, gave an address on "The greatest thing in life" and "Shall we live again?"

TREDEGAR. — Morning, address and discussion. Evening, Mr. A. Lewis gave address on "How I became a Spiritualist." Mrs. Halestrap gave clairvoyance.

TREFOREST. — Mr. M. Severn, of Treforest, delivered an address on "Thoughts and thought-forces."

WALLSEND. — Mrs. Graham spoke to a large audience on "Have faith in God." Many old faces were welcomed.

WALLSEND. — Mrs. Graham, of Walker, spoke to a large audience on "Have faith in God." Many old faces welcomed Mrs. Graham to our platform again. Her clairvoyance was very convincing. The recent Lyceum rally has stimulated interest in this mid-Tyn town.

WEST MELTON. — Mr. Inman, of Sheffield, gave an address on "Spiritualism, the need of the age," followed by clairvoyance.

WEST STANLEY. — The members of the above church dedicated their church in the afternoon. The door was opened by the President, Mr. B. West, and the dedication ceremony was performed by Mr. J. S. Wardle, hon. sec.

YORK, National. — Mrs. Harvey, of London, gave addresses and clairvoyance.

## SOCIETY ADVERTISEMENTS.

## South Manchester Spiritualist Church.

PRINCESS HALL, MOSS SIDE

SUNDAY, APL. 24TH, at 2-30, LYCEUM. At 6-30 and 8-15, MR. A. ROBINSON.

MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD.

TUESDAY, at 8, Public Developing Circle, Mrs. FORREST.

THURSDAY, at 3 & 8-15, Mrs. HALL.

## Manchester Society of Spiritualists,

38, MASKELL STREET, ARDWICK

SUNDAY, APL. 24TH, at 10-30, LYCEUM. At 3, PUBLIC CIRCLE.

At 6-30, MR. KAY.

MONDAY, at 8, Mrs. INGLE.

WEDNESDAY, at 3, LADIES' MEETING. At 8, Mrs. CLAYTON.

## Collyhurst Spiritual Church,

COLLYHURST STREET

SUNDAY, APL. 24TH, at 10-30, LYCEUM. At 3, OPEN CIRCLE.

At 6-30 and 8, Mrs. LARNER.

MONDAY, at 3 and 8, Mrs. ROBERTS.

WEDNESDAY, at 8, Mrs. HYNES.

SUNDAY, MAY 1ST, Miss SANDIFORD.

## Longsight Spiritualist Society,

SHEPLEY ST., OPPOSITE PIT ENTRANCE KING'S THEATRE.

SUNDAY, APL. 24TH, at 6-45 and 8-45. MR. BLUMENTHAL.

TUESDAY, at 8-15, Mrs. WOLFE.

THURSDAY, at 8-15, SPECIAL CIRCLE. CHART ADDRESS by Mrs. LANE.

Silver Collection.

Open Circle on Saturdays at 7-30.

## Milton Spiritualist Church,

BOOTH STREET, EGGLES CROSS

SATURDAY, APL. 23RD, at 7-30, CIRCLE.

SUNDAY, APL. 24TH, at 3-16-30, & 7-45. Mrs. BOOTH.

MONDAY, at 3, 7-45, Miss WESTALL.

WEDNESDAY, at 7-45, Mr. ROSCOE.

THURSDAY, DEVELOPING CLASS.

## IN MEMORIAM.

In loving memory of Nathan Smith, who passed to the higher life on April 21st, 1920, in his 74th year. Late of Lozells-rd., Birmingham. Ever remembered by WIFE AND FAMILY.



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

SUNDAY, at 6-30.

April 24.—Circle for Members Only.  
 MAY 1.—Mr. A. ROBINSON.  
 8.—Circle for Members Only.  
 15.—Mrs. ADCOCK.

**Moston Spiritualist Lyceum Church,**  
CO-OP HALL, AMOS STREET.SUNDAY, APR. 24TH, at 10-30, LYCEUM.  
At 3, OPEN CIRCLE.

At 6-30, Mrs. WALLWORK.

SUNDAY, MAY 1ST, OPEN SESSION.

**Moss Side Progressive Lyceum Church,**

66, RABY STREET.

SUNDAY, APR. 24TH, at 2-30, OPEN.

SUNDAY, MAY 1ST, MR. G. STEVENSON  
REID, on "The Story of the Creation."**Pendleton Spiritualist Church,**  
FORD LANE.SUNDAY, APR. 24TH, at 2-30, LYCEUM.  
At 6-30 & 8, Mrs. SHEARSMITH.

WEDNESDAY, at 3, Miss COTTERILL.

THURSDAY, at 8, Mrs. CHARNLEY.

SUNDAY, MAY 1ST, Mr. HEPWORTH.

**Gillingham Spiritualist Society,**

ODDFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, APR. 24TH, Mrs. IMISON.

SUNDAY, MAY 1ST, Mr. A. LAMSLEY.

MAY 8TH, Mr. TAYLER GWINN.

**Brighton Spiritualist Church,**ATHENAEUM HALL, NORTH ST.  
Affiliated to the S.N.U.SUNDAY, APR. 24TH, at 11-15 and 7,  
Miss VIOLET BURTON

Lyceum at 3.

WEDNESDAY, at 8, Mr. R. GURD.

**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, APRIL 23RD, at 7-30,

Dr. W. J. VANSTONE,

Special Lecture on "Egyptian Philo-  
sophy and Modern Spiritualism."SUNDAY, APR. 24TH, at 11-30 and 7,  
Dr. W. J. VANSTONE,

MONDAY &amp; TUESDAY, Mr. R. BRAILEY.

**Hastings & St. Leonards Christian  
Spiritualist Society,**3, CARLISLE PARADE, on SEA FRONT,  
NE. CLOCK TOWER MEMORIAL.

APRIL 23RD, 24TH and 25TH, Special  
 Visit of Mr. RONALD BRAILEY.  
 Drawing-Room Seance, MONDAY, at 3.  
 NEXT SUNDAY, Mr. PERCY SCHOLEY.

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

SUNDAY, APRIL 24TH, at 11,

Mrs. GREEN.

At 6-30, Mrs. CROWDER.

WEDNESDAYS at 7-30.

**Where Are Our Heroic Dead?** By  
 Sir William Barnshaw Cooper, C.I.E.  
 The Church's opportunity. Eminent  
 fitted to circulate among Christian  
 inquirers. 21d. post free.

**SOCIETY ADVERTISEMENTS.****Battersea Spiritualist Church,**640, WANDSWORTH RD., LAVENDER  
HILL.SUNDAY, APR. 24TH, at 11-30, CIRCLE.  
At 6-30, Mr. H. N. CALEY.

THURSDAY, at 8-15, SERVICE.

SUNDAY, MAY 1ST, at 6-30,  
MUBARAK ALI, B.A., B.T.,  
"Islam and Spiritualism."Silver Collection taken at door at all  
Services.**Brixton Spiritualist Brotherhood  
Church,**

STOCKWELL PARK RD., BRIXTON, S.W.

SUNDAY, APR. 24TH, at 11-15 and 7,

Mrs. HARVEY,

Address and Clairvoyance.

At 3, LYCEUM.

SUNDAY, MAY 1ST, Mrs. PODMORE.

CIRCLES: Monday, at 7-30, Ladies;  
Tuesday, at 8, Members; Thursday,  
at 8-15, Public.**Church of the Spirit, Croydon,**

HAREWOOD HALL, 96, HIGH STREET.

SUNDAY, APRIL 24TH, at 11,

Mr. PERCY SCHOLEY.

At 6-30, Mr. GEORGE MORLEY.

**Clapham Spiritualist Church,**ADJOINING REFORM CLUB, ST. LUKE'S  
RD., HIGH ST., CLAPHAM, S.W.SUNDAY, APR. 24TH, at 11, CIRCLE.  
At 3, LYCEUM.At 7, Mrs. CANNOCK, Address and  
Clairvoyance.

FRIDAY, at 8, Meeting for Enquirers.

SUNDAY, MAY 1ST, Mr. NICKELS, of  
Luton.**East London Spiritualist Association,**NO. 7 ROOM, EARLHAM HALL, EARL-  
HAM GROVE, FOREST GATE (pass thro'  
Main Building to Second Door on Left).

SUNDAY, APRIL 24TH, at 7,

Mr. &amp; Mrs. MUSPRATT.

SUNDAY, MAY 1ST, Mrs. CLEMPSON.

**Hackney Spiritualist Church,**

240A, AMHURST ROAD.

SUNDAY, APRIL 24TH, at 7,

MADAM DE BEAUREPAIRE.

MONDAY, at 7-45, CIRCLE.

All Members Welcome.

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

SUNDAY, APRIL 24TH, at 7,

Mr. G. PRIOR.

TUESDAY, at 7, Mrs. JAMRACH.

**Plumstead National Spiritualist  
Church,**

INVICTA HALL, CRESCENT RD.

SUNDAY, APR. 24TH, at 11, CIRCLE.

At 3, LYCEUM. At 7, Rev. G. WARD

THURSDAY, at 8, Mr. NORTH.

**Hounslow Spiritualist Society,**

ADULT SCHOOL, WHITTON RD.

Owing to Military authorities com-  
 mandeering the Adult School Hall,

**Hounslow Spiritualists' Church**

will meet by kind permission of Mr.  
 H. Clements, at his house, "GLENLEA,"  
 MUSWELL PARK. Further arrange-  
 ments will be announced.

SUNDAY, APRIL 24TH, at 6-30,

Miss L. GEORGE.

TUESDAY, at 7-45, OPEN NIGHT  
LYCEUM at 3.**SOCIETY ADVERTISEMENTS.****Richmond Spiritualist Society,**GYMNASIUM HALL, PRINCESS RD., off  
BROOMFIELD RD., KEW GARDENS.

SUNDAY, APR. 24TH, at 11, Service.

At 3, LYCEUM.

At 7, Mr. MASKEILL.

MONDAY, at 7-30, PUBLIC CIRCLE.

WEDNESDAY, at 7-30, Address and  
Clairvoyance.**Kingston Spiritualist Society,**

BISHOP'S HALL, THAMES STREET.

SUNDAY, APRIL 24TH, at 11,

Mr. KIRBY. At 3, LYCEUM.

At 6-30, SERVICE.

WEDNESDAY, APRIL 27TH, at 8, at

POLYTECHNIC HALL, FIFE RD.

LANTERN LECTURE ON "PSYCHIC

PHOTOGRAPHY,"

By Mr. JAMES COATES, F.A.S.

Tickets: Reserved, 2s. Unreserved, 1s.

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

SUNDAY, APRIL 24TH, at 6-30,

Mrs. CHECKETTS.

SUNDAY, MAY 1ST, Mrs. I. ROLLESTON.

FOUR DAYS' VISIT OF Mr. SPENCER:

MAY 2ND, 3RD, 4TH, 5TH.

MONDAY EVENING, PRIVATE CIRCLE.

TUESDAY EVENING, PRIVATE CIRCLE.

WEDNESDAY, MEMBERS' CIRCLE.

THURSDAY EVENING, LECTURE and

CLAIRVOYANCE.

Admission 1s.

Applications for Private Circles to be  
made to the Secretary.**Little Ilford Christian Spiritualist  
Society,**CHURCH ROAD, CORNER OF THIRD AV.  
MANOR PARK, E.

SUNDAY, APRIL 24TH, at 6-30,

Mrs. A. BODDINGTON.

MONDAY, at 3, LADIES' MEETING.

WEDNESDAY, at 8, Mr. T. W. TILLY,

Trance Address and Questions.

SUNDAY, MAY 1ST, at 6-30,

Mrs. BLANCHE PETZ.

Lyceum every Sunday at 3.

**London Central Spiritualist Society,**FOOD REFORM RESTAURANT,  
3, FURNIVAL STREET, HOLBORN.

Every Friday, 7-30 to 9.

FRIDAY, APRIL 22ND,

Mrs. G. PRIOR, Clairvoyance.

FRIDAY, APRIL 29TH,

Miss F. MORSE, Clairvoyance.

Silver Collection.

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

SUNDAY, APRIL 24TH, at 6-30,

Mrs. MAUNDERS.

WEDNESDAY, APRIL 27TH, at 8,

Ladies' Meeting, Mrs. SELF.

THURSDAY, APRIL 28TH, at 8,

PUBLIC CIRCLE.

SUNDAY, MAY 1ST, at 6-30,

Mr. G. PRIOR.

Forward Movement at 11.

Lyceum at 3.



# OLDHAM SPIRITUALIST CHURCH, ELLIOTT STREET, OFF EGERTON STREET.

## Special Engagement of Mr. W. REX SOWDEN, of Newcastle,

On WEDNESDAY, THURSDAY, and FRIDAY, APRIL 27th, 28th, and 29th.

Meetings to commence at 7-30 p.m.

SUNDAY, MAY 1st, Mr. WALTER HOWELL, OF BIRMINGHAM.

### SOCIETY ADVERTISEMENTS.

#### Stockport Progressive Spiritualist Church, HILLGATE.

SATURDAY, APRIL 30TH,  
SOCIAL EVENING AND PRIZE  
DISTRIBUTION.  
SUNDAY, MAY 1st, at 3, 6-30 and 8,  
LYCEUM OPEN SESSIONS.  
Special Singing, Recitations and  
Readings.

#### Newton Heath Spiritual Church, ALLEN ST., NEWTON HEATH, 2 min. from Newton Heath Tram Terminus.

On WEDNESDAY EVENING, MAY 4TH,  
at 7-30 PROMPT,  
we have specially engaged  
Mr. WALTER HOWELL, of Birming-  
ham, as our Speaker, and  
Miss H. WATSON, Clairvoyant.  
Silver Collection.

#### British Magnetic Healers' Association.

The above Association will hold a  
**HOSPITAL SUNDAY**  
at the UPPER MILL SPIRITUALIST  
CHURCH, SADDLEWORTH, on  
**Sunday, April 24th, at 3 and 6-30.**  
Speaker: Mr. H. UMBERS.  
Clairvoyant: Mrs. E. WALTON.  
A cordial invitation to all.  
Lend your support by your presence.

The above Association will hold a  
**PROPAGANDA MEETING**  
on SATURDAY, APRIL 23RD, at  
**Elliott St. Spiritualist Church, Oldham.**  
Demonstrations of Magnetic Healing  
will be given. All patients treated free  
of charge.

You are cordially invited.  
Meeting at 7 o'clock, Healing at 7-30.  
A Collection will be taken.  
NOTICE.—Our usual meetings are held  
at 21, MANOR ST. (See Advert.)

The above Association will hold a  
**PROPAGANDA MEETING**  
on SATURDAY, APRIL 30TH, at the  
**Crescent Rd. Spiritualist Church,  
Cheetham Hill.**

We invite you to come and test the  
value of the MAGNETIC FORCES at our  
command. Meeting at 7, Healing at 7-30  
All funds raised by Propaganda Work  
goes directly towards the upkeep of  
our Institution, 21, Manor St.  
All work done by our Healers is given  
voluntarily.  
Help the Cause that is helping you!  
Come. Collection.  
The usual meetings are held at 21,  
MANOR ST. every Saturday evening.  
(See Advert.)

FOR SALE.—Genuine Offer. LADIES'  
SHOES, Glacé Kid, Patent Caps, Sewn.  
Warranted all Leather, 12/11. Cash  
with order. All sizes. WRIGHT'S,  
Northampton Square, Leicester.

### SOCIETY ADVERTISEMENTS.

#### Bristol Spiritualist Temple, 47, OAKFIELD RD., CLIFTON.

SUNDAY, MAY 1st, at 6-30,  
Miss MARY MILLS, B.T.Sc.,  
Speaker and Clairvoyant.

#### Bristol Universal Spiritualist Church, BISHOP STREET, ST. PAUL'S.

SUNDAY, APRIL 24TH, at 6-30,  
Mrs. BROOKS.  
SUNDAY, MAY 1st, Mr. SAUNDERS.

#### Sutton Spiritualist Society, CO-OPERATIVE HALL, BENHILL ST., SUTTON.

SUNDAY, APRIL 24TH, at 6-30,  
Mrs. WORTHINGTON, Address.

#### South West Lancashire & Cheshire District Union.

**THE QUARTERLY MEETING**  
of the above Union will be held at  
WARRINGTON CHURCH, DRUIDS' HALL,  
SANKEY ST., WARRINGTON,  
**Saturday, April 30th, 1921.**  
E.C., 2-30. General Meeting, 3-15.

We have a full agenda to deal with,  
and respectfully request a good repre-  
sentation.

#### PIN MONEY CAN BE EARNED

by making NON-GREASY (Vanishing) or  
GREASY **TOILET CREAM** at home and  
supplying your friends. Quite easy,  
most interesting and remunerative.  
Approximate cost of making one  
pound of cream, 8d. No expensive or  
"patent" ingredients. Formula for  
both with full directions sent for 1/2.

**The Forster Laboratory, 97, Edgware Rd.  
London, W.2.**

#### TO SKIN SUFFERERS! WILLIAM LAMB,

whose record at Century Buildings,  
Deansgate, is still spoken of with  
admiration, begs to announce that he  
may be consulted at 90 GROSVENOR ST.,  
ALL SAINTS, MANCHESTER on and after  
WEDNESDAY, APRIL 27TH, 1921.  
Hours: 10 to 4, for treatment of the  
above complaints.

Eczema, Lupus, etc. a speciality.

Stop that swelling in the Joints!  
That racking pain in the Back!

#### DR. GARNER'S "LITTLE GOLDIES" CURE IT.

The GOLDEN REMEDY for all Uric-acid  
complaints, Gout, Rheumatism, Arth-  
ritis, Sciatica and Lumbago.  
Get the little PILL that extracts the  
**Poison from the system To-day.**  
Delay means acute suffering.

Prices 1/3 and 3/- per Box post free  
from the Proprietors.

**Pharmachem Products Ltd. (Dept. 5),  
18, Anglesey St., Lozells, Birmingham.**  
Give your Chemist our address, he will  
get them for you.

### Miscellaneous Advertisements.

(NOT DISPLAYED.)

To Let, Wanted, For Sale, Prospective Announce-  
ments, Speakers' Dates, Mediums, Wanted, etc. 30  
words, 1/6. Each additional line, 3d.

SECRETARIES please note change of  
address of Mrs. WALKER to 290,  
Rochdale-rd., Oldham.

MARDY SPIRITUALIST CHURCH,  
THE WATCH COMPETITION. The  
first watch stopped 7hrs. 4min. 29secs.  
The second stopped 2hrs. 11mins.

TO ALL SECRETARIES. Mrs.  
LOMAS has removed from 63, Peter-  
burg-road, Edgeley, Stockport, to  
10, Bromton-road, Southport.

VERSES for Condolence, "In Memor-  
iam," in congratulation, etc. More  
effective than letter-writing. Send  
particulars of "Event" and relation-  
ship of those concerned and 2s. to  
McWILLIAMS, 125, Aberrhondda-rd.,  
Porth, Glam.

WONDERFUL MOVING PHOTOS. They  
wink, smile, frown and laugh. JS.  
Lovers' kissing photos, 1/3.—ALBERT  
FEATHER (T.W. Dept.), 93, White  
Abbey-road, Bradford, Yorkshire.

PLANCHETTE.—This is the genuine  
instrument for obtaining automatic  
spirit writing; also telepathic messages  
from your friends. Full instructions  
given. Price 7/6.—Address, CHURCHILL  
Spiritualist Alliance, 106, Station-rd.,  
Westcliff-on-Sea.

#### SPEAKERS' OPEN DATES, ETC.

MR. ROBERT DAVIES, Exponent and  
Demonstrator, conducts circles and  
classes, study groups, etc. For partic-  
ulars write to 5, Lila-st., Church-rd.,  
Moston.

MISS ANNIE PHILLIPS, Flower Medi-  
um, has a few open dates for 1921-22  
Week-ends. Tours and Missions—  
253, Waterloo-st., Burton-on-Trent.

#### WANTED.

WANTED Position as Secretary to  
gentleman travelling or otherwise.  
Age 20 in October next.—BREEZE, 3  
Carrington Terrace, Llanrwst, Wales.

WANTED by middle-aged woman,  
Light Work for two half-days a week.—  
PLUMMER, 20, Somerset-rd., Queen's  
rd., Walthamstow.

## Skin Troubles

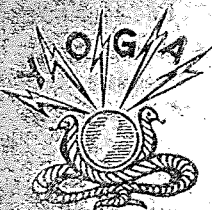
Such as Eczema, Rashes, Ulcers.  
**GERMOLENE, THE NEW ASEPTIC  
DRESSING.**

Soothes at a touch.  
**FREE TO THE PUBLIC.**

Those who have experienced the  
torment of such skin disorders as  
eczema, rashes, ulcers, pimples, piles,  
or bad leg, will hail GERMOLENE, the  
new aseptic dressing with gladness, for  
it relieves these troubles automatically.  
It must do so, because it is composed  
of ingredients which expel, kill, and  
exclude all germ life.

The Proprietors of GERMOLENE have  
such faith in it that they know it has  
only to be used to be universally  
adopted as a skin remedy. They  
know it is no mere exaggeration to  
say that it soothes at a touch, and  
they are willing to send a tin of Ger-  
molene entirely free and post paid to  
any reader of this paper who sends his  
or her name and address to the Veno  
Drug Co., Ltd., Manufacturing Chem-  
ists, Manchester. GERMOLENE costs  
1/3 and 3/- at Chemists.



**YOGA CRYSTALS.**For Developing **CLAIRVOYANCE** and  
**PSYCHIC FACULTIES.**Size 2½ dia., solid;  
18/6 each.  
Special, with instructions  
21/- each.**YOGA,**  
46, Well Close  
Mount, LEEDS.**HAIRCUTTING AT HOME.**

With the **British Self Haircutter** you can cut and trim your own hair as good as a first-class hairdresser, without fear of making a botch of it even at the first trial. You use it like a comb, and the result is always smooth and even. It cuts the hair at the back and behind the ears with the greatest ease. Mothers can cut their children's hair quite easily. Over 10,000 customers satisfied. Advertised at £1. Our price is 2/11 to clear. Send now.

**F. GABRIEL & CO., 78, Hackford Rd., Brixton, London, S.W. (Mention T.W.)**

**SIX WONDERFUL BOOKS.**

**CLAIRVOYANCE AND CRYSTAL GAZING. PRACTICAL PSYCHOMETRY. MEDICAL HYENOTISM & SUGGESTION. HOW TO CONVERSE WITH SPIRIT FRIENDS. PERSONAL MAGNETISM & WILL POWER. TABLE RAPPING & AUTOMATIC WRITING.**

Price 3d. each, post free 10d.

N.B.—Each book contains a full course of lessons. Address all orders to **ALEX. VERNER, 15, Vernon Street, Bolton, England.**

To those persons that suffer from **INDIGESTION, NERVOUS DYSPEPSIA and WIND FLATULENCE,** I will send a sample of "**VI-VAX**" **PILLS** post free on receipt of sixpence to cover cost of packing.

"**VI-VAX**" are purely herbal, non-purgative, yet laxative. A highly concentrated remedy for the stomach and nerves.

Price: Large box, 1/3 post paid.  
Prepared by  
**FRANK E. DALE, 12, Oldfield Road, Sale, Manchester.**  
Get your sample to-day.

**CANCER.****Important Notice to the Inhabitants of Colwyn Bay and Elsewhere.**

**PROF. N. EVANS, M.N.A.M.H.,** of "The Laurels," 17, Woodland-rd., W., Colwyn Bay, desires to make known broadly for the benefit of humanity his great discovery of a **perfect and permanent cure** for the awful scourge of **Cancer**, which is and has been so prevalent throughout this and other countries; and which has baffled all the orthodox medical practitioners to the present day. **PROF. N. EVANS**, therefore, after much study and careful analysis of the many and varied Herbs, God's gift to man, can claim to his credit to be the only and original discoverer of a perfect and permanent cure for the above-named terrible malady, **Cancer**. All who read the above please make known broadcast the wonderful information. Stamp for reply.

**500 Velvet Hearth Rugs, 27ins. by 60ins.** Attractive designs and shades; a beautiful addition to any room. We will send sample rug for 15s; six for 24 5s; 12 for 48 5s. Secure now. 500 only to be cleared at this price to advertise this unique line. **JOHNSTONES, 18, Colonial House, London, S.E.1**

**THE MAGNETIC & HERBAL TREATMENT THAT CURES.****PARTICULARS FREE.**

If sufferers from all kinds of diseases, no matter how long standing, chronic, or if given up by doctors, will send me a full description of their complaints, and stamped addressed envelope, I will send them free particulars of my Celebrated Herbal Treatment. By this Natural Method of Healing I have permanently cured hundreds of cases that have been pronounced incurable. I use no drugs or minerals, but Nature's Herbal Remedies, that find the seat of the Disease at once, and all my remedies are **MAGNETISED** by me before making up. This treatment gives quick relief and permanently cures. In the Twenty Years of experience before the public I have been marvellously successful in permanently curing all kinds of diseases. Testimonials can be seen. Note addresses:—

**Mr. GEORGE VERNON,**  
Magnetic Healer, Medical Herbalist & Masseur,  
Queen's Chambers, 5, John Dalton St., Deansgate, Manchester,  
and at 610, Stockport Rd., Longsight.  
Hours of Attendance: 10 to 4 p.m.

**BRITISH MAGNETIC HEALERS' ASSOCIATION**

21, MANOR STREET, ARDWICK GREEN, MANCHESTER,  
will hold **Public Healing Meetings**  
On **SATURDAY** and **TUESDAY EVENINGS**  
at 7-30.  
A Hearty Invitation to all.

**MR. VERNON** will Diagnose Disease and give Herbal Recipe for same (donations voluntary), from 7-30 to 8-30 every Saturday.

**MADAM BLANCHE WILLIAMS,**  
LICENTIAE IN ELOCUTION, VICTORIA COLLEGE, LONDON,  
gives **Lessons in Voice Production and Elocution.**

Special Course for Platform Speakers.  
For terms apply  
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**HINTS ON THE ART OF TEACHING THE PIANOFORTE**

BY  
**Arthur W. Wilcox, F.I.G.C.M., L.Mus.,**  
etc., for sometime Examiner for the National College of Music, also occasionally for the Victoria College of Music, and Provincial Professor of the Pianoforte for the latter Institution.

The booklet is written expressly for young Teachers and for those intending Candidates for the same Diploma.

Price 1/- post free.

Also the **Children's Hymn of Praise for Anniversaries, etc.** Price 2d. post free.

**MR. WILCOX** gives lessons and advice on all Musical Subjects; also prepares and coaches for examinations.  
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**MRS. CARTER, 138, LYTHAM RD.** Apartments with or without board. Trams pass door. Home comforts. Piano. Phone 553.

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**MRS. BLACKWELL, 87, CARLETON RD., TUFNELL PARK RD.** LONDON, N.7. Bed and Breakfast, 5s. Homely, very central.

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**MRS. BURROWS, "WHITE HEATH," VICTORIA RD.** Comfortable Apartments. Near sea.

**SCARBOROUGH.**

**MRS. LAYCOCK, NORTHEIGH, 5, BLENHEIM STREET.** Comfortable apartments. View of both bays.

**MRS. ROBERTS, 8, BRUNSWICK TERRACE.** Apartments. Central, five minutes sea, Spa and station.

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**MRS. JOHN PEMBERTON, HYDEVILLE, 4, IRVING STREET.** Homely apartments. Sea view.

**MR. & MRS. CURTIS,**

FOUNDERS OF THE SPIRITUALIST MOVEMENT IN HASTINGS,

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**PAYING GUESTS AT THE HAUNTED HOUSE**

Terms 6/6 per Day.

Unique position. Unequalled air. Unrivalled scenery. Increased bedroom accommodation.

Good class Mediums desiring change of air and scene will find residence at the Great Mystery Mansion an easy and pleasant means of adding to their income, as the house stands in its own grounds a few yards from the ruins of Hastings Castle, and during the holiday season is visited by thousands of people from all parts of the country.

**SPECIAL OFFER.**

**Ten Complete Lessons in Book Form on CLAIRVOYANCE.**

By **H. JOHNSON.**

It tells you how to Develop Normal Clairvoyance, Trance Clairvoyance, Psychic Phenomena, Physical Phenomena, Thought Transference.

"An excellent guide to mediumship." By post, 1/4.  
**A. SIGNA, 12, Newton St., GLASGOW.**

**CLAIRVOYANCE.**

A **CLASS** is being formed for the study and development of Crystal Gazing, Psychometry, Normal Clairvoyance and Clairvoyant Sleep. One lesson per week.

For full particulars send stamped envelope to

**A. SIGNA, 12, Newton St., GLASGOW.****IS YOUR HAIR FALLING OR TURNING GREY?**

**Restorine Herbal Hair Food** feeds and nourishes the Hair Roots, stops Scurvy and Dandruff, Falling Hair, and Restores Premature Greyness.

Sold by Boots' Cash Chemists, or sent direct, post free, at 1/3 and 2/9 per jar.

**GISSY ZEILA, Hair Specialist** (Dept. T.W.), Restor. Laboratories, Demesne Street, Seacombe, Cheshire.

"CRYSTAL GAZAARS," from 5/11 to £5 each. We are noted for our Pearl Beads, Corals, Brooches, Rings, etc. Trial solicited of our 5s. sample parcel of jewellery. Silk handkerchiefs and mufflers, 36-inch, spots and prints. Trade supplied. **MAGGIESFIELD SIX STORES, 35, Shudehill, Manchester.** Oddments always to clear for bazaars and markets.