



# THE TWO WORLDS.

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

No. 1793—Vol. XXXV.

FRIDAY, MARCH 24, 1922.

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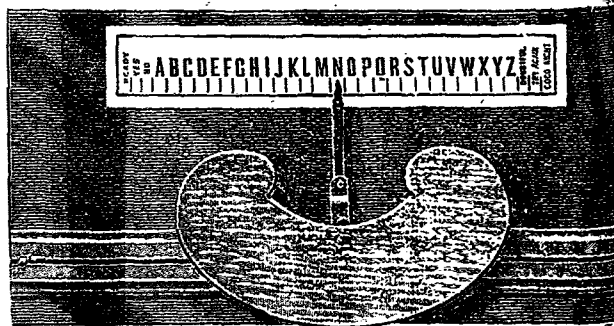
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# The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1793—Vol. XXXV.

FRIDAY, MARCH 24, 1922

PRICE TWOPENCE.

## Spirit Power.

A PAPER READ AT THE BIRMINGHAM STUDY GROUP BY  
Albert Cook.

### A THEORY OF CREATION AND THE UNIVERSE.

ORIGINALLY, whenever that was, spirit alone existed (Latin "spiritus"—breath, from "spiro," to breathe). Spirit is defined as "spiritual substance or being," or "self-conscious life," and we may take it that spirit is the body or substance of God—"The Spirit."

Spirit is omnipresent, all-pervading and infinite. It has power, which is defined as the "faculty of doing or performing anything; strength, ability, force—French, 'pouvoir.'" So we may deduce that spirit, pervading the whole universe, has all the powers or forces which are met with anywhere in the universe, and can use them.

Now, science teaches us that all powers, forces, or impulses are the result of vibrations of the particles of the ether, or spirit substance, and that these impulses or vibrations travel with a spiral motion. So that when the Spirit—God—first manifested power, vibrations with a spiral motion were set up in the ether, and we may presume to call this primal manifestation of power, the desire to demonstrate power or life—a "thought." These vibrations formed whorls or centres about which the vibrations revolved, in which ether or spirit substance became congealed, solidified or coagulated into "matter," and so the stellar bodies were constituted or created. So that spirit power formed matter of itself by vibrations. These stellar bodies, having their rotations and revolutions given to them by the spiral motion of the vibrations, and the heat of their rapid rotation coupled with their motion, shaping them as oblate spheroids, the attraction of gravitation inherent in matter retaining them in their positions, continuing on their courses by the power of the spirit, which started them.

As spirit permeates all the universe, including the stellar bodies and matter, the vibrations or powers of the spirit can pass through space and matter without hindrance, and spirit power is thus the controlling force which creates, which regulates the movements of, and operates all the activities of the heavenly bodies. To confine our enquiry to the mundane plane, there is a LIFE (this being the popular meaning of "spirit power") "of" or about the earth, a life "on" the earth, and a life "in" or within the earth. To further restrict our present enquiry to the life "on" the earth, and to that form of life on the earth which has been stated to be the best study of mankind—that is man—we can deduce that the spirit animates (by vibrations) man; and that the portion of spirit in each individual man must become an individualised spirit, according as his vibrations affect his material body and that finer body, the soul, until he becomes an entity, yet always and ever in contact by vibrations, with all eternal infinite spirit, of which he is a part.

### VIBRATIONS.

In considering the vibrations, we may accept the atomic or electronic theory of the ether as correct. Any impulse, generated from a centre, be it star, sun, fire, dynamo or brain, or any originator of force, causes the nearest electrons to collide with those next to them, in every direction; these second ones to impact upon the third ones in order, and so on. Thus the force is transmitted in every direction, until the last ones impinge upon some sensitive membrane or obstacle which records (within its limits) the number of impacts or vibrations received. The sensation produced depends upon the velocity of the vibrations, and

the limits of range of the sensitive membrane affected. The bed-rock fact is that similar vibrations of the same ether, but at varying rates, produce differing sensations of sound, electricity and magnetism, light, heat, Rontgen rays, radium rays, and others, including thought. Many of these others, probably most of them, have not yet been discovered, examined or classified, because they are beyond our present range of sensitiveness. Owing to the immensity of the number of electrons composing the ether, all these different forces can operate simultaneously along their own "lines" of force, viz., the chains of electrons rebounding from each other at similar rates, so long as the impulse originally started along each chain of electrons continues to operate.

Low rate vibrations of 16 to 35,000 per second are perceived as sound through the ear, though they also impinge upon the eye, but are not registered there. The other portions of the body likewise receive the impacts but do not register them, since they are outside the range of all parts of the body but the ear.

No vibrations per second will give the note emitted by a 32 feet unstopped organ pipe—bottom C, which is inaudible to some high-ranged ears. 35,000 per second gives a high note—one of those delicate "Vox-celeste" notes which lies beyond the range of many low-range ears. In between these ranges lie all the notes and sounds and noises that the ear can take cognisance of.

More rapid, but similar, vibrations of the same ether, say from about one million to about 34,000,000 per second manifest as electricity or magnetism—magnetic or electric waves or rays (1,048,576—34,359,738,368).

Still quicker vibrations, from 450 billions to 800 billions per second, are perceived as light. A billion is the digit 1 followed by 12 noughts.

About 450 billions per second gives red; about 520 billions per second gives yellow; about 590 billions per second gives green; about 720 billions per second gives blue; and about 790 billions per second gives violet. All the beautiful gradations of shade between the primary colours are the result of the different variations in rate of vibration of the light waves. Beyond the 800 billions per second we have the ultra-violet rays, which produce the chemical and photographic results, but are unperceived by the human eye.

When the vibrations attain to 1,125 billions per second, we experience heat. At about 1 million billions (1 followed by 18 noughts) we are within the range of X-rays or Rontgen rays, which pass through most opaque bodies. At about 9 million billions we are within the range of Radio activity.

Others beyond these are awaiting discovery and classification. Thought, the simplest, the most used, yet, perhaps, the least understood power, presumably the first used power, probably lies at the highest possible range of vibrations. And if we consider its rapidity, its extensive range, its potency, and its effects in imagination, art, science and the other departments of inventive operation, it seems to me reasonable to argue that here lies the creative power that makes us most like unto our Creator, and characterises the purely spirit realms.

And here would I emphasise the singleness of God's great purpose, one medium, the ether, for the transmission of all the various forms of power; one method, vibrations—but the manifestations, infinitely divergent in character, of the power of the same spirit, working through all.

### MODES OF OPERATION—PHENOMENA.

Hitherto we have considered this power of the spirit—all a matter of vibrations—from the standpoint of its effect upon man from the outside, but it must be borne



in mind that these vibrations take effect through and within all matter, including man's body. Also must we remember that a part of the infinite spirit of God—a spirit joined with and contacting freely with the universal spirit—is within man, and can put into operation the vibrations mentioned to work outwards from within. Thus we can make sounds, exude magnetism, diffuse light and heat, manipulate rays similar to Rontgen and radium rays or waves, and operate by thought.

Thus correspondence is set up from both sides, between spirits outside us and our spirit within. Clairaudience, healing, clairvoyance, psychometry, soul-sensing, control and so on, are only possible by reason of the etheric vibrations caused by the workings of spirit power. The first would be impossible but for the lower rate vibrations set up by the spirit of a discarnate entity, and heard by the incarnate spirit of the clairaudient.

Similarly, healing were impossible but for the magnetic vibrations of the body caused by the vibrant life of the spirit within, and amenable to regulation by spirit power whenever their true flow is upset. Clairvoyance can only be possible when the light-vibrations render visible one spirit to the perception of another; be either or both incarnate or discarnate. Psychometry and soul-sensing consist purely of registering and perceiving the vibrations emitted by a physical or spiritual body (soul) or object, and which has been previously affected by the vibrations of a spirit (incarnate or discarnate).

Control is only possible by operating upon the vibrations of spirit beings and rendering them of similar rapidity, so that when "in tune" the one can use the spirit powers of the other as if for the time being identical in personality. To understand these powers more completely let us more intimately examine one of these forms of spirit operation.

#### HEALING.

Healing is, to me, the sweetest use of spirit power in the physical realm, in that it exhibits in its most noticeable form that sweet charity which distinguishes the truly spiritual life. The great medium, Jesus, in his earthly ministry, was ever ready to demonstrate his healing power upon his fellows, and thereby hallowed to the service of his followers this most useful act of worship, which, alas, his successors have so sadly allowed to fall into desuetude.

When the physical body is in perfect health, the ordinary vibrations of the particles composing it (the life, the magnetism) flow in proper regular waves or courses. That is to say, the spirit powers are operating in natural manner. Any interruption or disarrangement of the proper flow of vibrations is immediately perceived as pain, sickness, or malady. To restore health it is necessary to entice the normal flow to resume its proper course either to repair the interrupted line of electron conductors, or to strengthen them to resume their natural vibrations, or to remove whatever obstruction is preventing their even course. The nature, or spirit power or life, of the individual will do this by itself, provided that suitable conditions are given. Healthy food, fresh air, exercise, rest, prudent labour, recreation will do this. Sometimes an added impulse or a strengthening of the vibrations will expedite the resumption of proper circulation. Hence, the proper use of the magnetic "passes" of the healer in the right direction, from the part where the vibrations are congested towards those parts where they are sluggish. The true purpose of the "laying on of hands," or of massage, was well understood by the old writers, who were true psychics. And indications that this was so remain even now, in spite of many attempts at translation by non-psychic translators. For in the Gospels we read that "he laid his hands upon them," and they were made whole. That actual contact is not always necessary was well understood, for in the healing of the woman with the issue of blood we read "touched the border of his garment" and "perceive that virtue is gone out of me," showing the psychic knowledge of the original writer.

A sound knowledge of the situation of the main nervous centres and of the direction in the flow of the veins and arteries, and a right understanding of the purpose and operation of the vibrations of spirit power in the body, are all that is necessary to guide a healer in ordinary cases, especially of nervous affections. And there is no doubt that continued application and patience in exciting the

natural flow of power would ultimately overcome any ailment or disease of the body. Ofttimes the taking of herbal extracts or medicines will expedite the restoration of the tissues by providing conditions of nourishment and cleansing from noxious irritants. For this, however, special knowledge of the effects of various medicines upon certain organs and tissues of the body is requisite, or more harm than good may result. I would lay great stress upon the possession of this knowledge before any attempt be made to heal by magnetic vibrations, either by the healing medium or if under control, then at least by the controlling entity. Ignorance might result in retarding instead of helping towards recovery, and such, in the case of an already weakened body, might have disastrous consequences.

Again, as the spirit within the healer's body is in free contact with the spirit outside, and that again in free contact with the spirit within the patient's body, the vibrations of healing power can readily pass, even without actual physical contact; in fact, it is these circumstances which allow of healing at a distance—the ether naturally transmitting the healthy vibrations sent forth. Concentration of thought by both healer and patient at the time of generating the healing vibrations will greatly aid their transmission and augment their power.

#### DEVELOPMENT.

This brings us to the consideration of the development of the spirit power within ourselves. Any spirit entity incarnate or discarnate, who understands putting in force or directing the vibrations of the ether, already mentioned, can bring about the results enumerated.

The more highly evolved spirits have learned how to raise, lower and control the rapidity of the etheric vibrations, and can, therefore, accomplish all those apparently miraculous happenings that we read of in the pages of the Bible and history. Therefore, if we desire to progress in knowledge, wisdom and power we must patiently and diligently train our triune nature (body, soul and spirit) to work harmoniously with the vibrations of the three media in which they operate (matter, ether and spirit). Since spirit created matter and ether, and controls them, there is nothing inexplicable, no happening not explainable by the theory of vibrations. Apports, materialisations, dematerialisations, direct voice, immunity from burning, rapid healing, clairvoyance, clairaudience, psychic photography, levitations and, in fact, all the phenomena of Spiritualism, and of life, are explainable by the theory of spirit power and vibrations. Soul projection, inspiration and control are all accountable in this way. Creation, life, living and immortality; all become natural and reasonable in the light of spirit power. As each of us is an individualised spirit, and have the heritage of spirit power, and can claim to be upheld in every good purpose by the accumulated spirit power of the great ocean of spirit, one can easily conceive that the power "to remove mountains" given us in the Gospel is within the bounds of possibility, if we only make ourselves fit to deserve such power—translated as "having faith" in the Bible. There is no power beyond our reach if we faithfully develop our spirit and soul and body in accordance with the vibrations of the great Spirit which gave us birth. We must learn to live in tune with the Infinite Spirit. It is only because we fail in following the true dictates of Nature's laws, or refrain from using properly the powers given us that we cannot attain to the heights of spiritual power reached by the great souls of history.

#### EXEMPLARS.

Moses could command (if we believe the narratives in the Bible) the sea to divide for a nation to pass through; could cause water to flow from a rock; could bring about wonders to punish and plague Pharaoh.

Joshua could command the sun and moon to stand still. Jesus could command the tempest, could disappear from among his enemies, and multiply loaves and fishes. Not of themselves could they do these things, but by the great power of the Spirit, by living in tune with it, and by developing and expanding their spiritual powers.

History teems with instances and modern Spiritualistic literature is flooded with wondrous examples well authenticated, and substantiating Bible story of marvellous demonstrations of spirit power. Perhaps it may be alleged

that some of the demonstrators of wonderful spirit powers did not live lives such as we generally acknowledge as spiritual. But psychic faculty may be operated, to some extent, by those who lack spirituality. There are good and bad spirits on the spiritual planes, as in the incarnate spheres of existence, and these may exert forces and assist mediums. But it is my firm opinion that they fail to get beyond a certain limit of power, until they turn towards the real, true, ultimate good; and start upon the road of real progress. There is only apparent or temporary success.

It may be that, to an extent, spirit powers can be acquired without previous guarantee that they shall only be used for right purposes. But the more highly rated powers are withheld, I believe, until a proper understanding of their use has brought wisdom and judgment and sagacity. There is no doubt that to a person of only ordinary progression in the path of good, the knowledge of the potency, the operation, and the effects of these spirit powers would ensure only a proper use of these wonderful and sweet gifts.

What we have to do is so attune ourselves to the vibrations unceasingly flowing about, around, in and through us, that we develop and exercise our powers of using them, for our own progress, and the help, assistance and progress of our fellow creatures, and so make ourselves fit to receive and deserve the higher blessings that our loving Spirit Parent is waiting to give us.

Then, and then only, shall we enjoy full and unrestricted spirit powers. It is a great and glorious destiny, to deserve and wield these marvellously potent, yet wonderfully simple powers of the Spirit. Think upon it, determine to reach it, and so do.

### The Amendment of the Vagrancy and Witchcraft Act.

MR. W. H. JONES, ex-secretary, Wolverhampton Spiritualists' Society, informs us that on behalf of the Spiritualists of West Wolverhampton the following question was submitted for the consideration of the two Parliamentary candidates for that division:—

"Will you assist our National Church to secure the same rights and privileges as are accorded to other religious organisations, and to urge that our National Church and its members shall not suffer the application or implication of certain Acts of Parliament?"

The Acts referred to are the Vagrancy Acts and the Acts of George IV., which were framed many years before the inception of Modern Spiritualism, and which were never intended to apply to any religious body, or form of religious activity, but are still enforced to the detriment of bona-fide Spiritualists.

Sir R. Bird replied: "I am strongly in favour of complete religious liberty. Of course, if the law acts unjustly in any particular, that is a matter for Parliament, and if coming up for consideration while I were a member of the House of Commons, I would give you my careful consideration and support."

Mr. Walkden says: "In my view, every shade of religious opinion is entitled to freedom of expression."

(As a general election cannot long be delayed, similar action should be taken by Spiritualists in every Parliamentary division, and we should be glad to know of any replies received.—ED.)

In making up our Volumes for binding, we find ourselves short of a few copies of our issue of March 24th, 1921. Can any reader oblige?

THE Commemoration Conversation and Dance of the Marylebone Association at Mortimer Hall, W., on the 29th inst. is being looked forward to with pleasurable anticipation, and all Spiritualistic London will be there.

**THE NATIONAL HYMN BOOK.**—Will Secretaries please note that the Seventh Edition is now exhausted and out of print. A large order has been deposited for further supplies, and printers are busily engaged in production. We hope to resume our despatch of orders by the end of this month. Orders already in hand will receive first attention, and supplies will be sent out in strict order of priority.

## Pioneer Sunday, March 26th, 1922.

TO THE CHURCHES AND COMRADES IN THE LANCASHIRE AREA.

THE S.N.U. has set apart a day wherein all units in our Movement may participate in sending out our heartfelt thanks to all the pioneers of the past who so unselfishly laboured for truth's highest revelations. We rejoice with them in the wonderful results that have accrued. Let us, both as speakers, demonstrators and humble workers, try to consolidate still more our forces by pouring in all that is possible, both spiritually and financially, always remembering that we are reaping the results of their united efforts of the past. We can never work for self alone, ever bear in mind that our children's lives will be all the happier and the richer for our labours in this great work. It behoves us all to try and make this day, the 26th of March, a huge success spiritually and financially.

The appeal that we want to make to our churches is that the whole of the collections on this day be given to the special "Pioneer Sunday Fund." To our speakers and demonstrators we would ask them to show their appreciation of the pioneers of old by giving half or the whole of their fees for that day. If, however, owing to the distress and hard times through which we are passing, churches find that they are unable to give the whole of their collections, then one-half would be equally as welcome. We would also suggest that a special appeal be made to all attending our services on that day, and that a retiring collection be taken at the end of each service.

These, then, are the opportunities afforded us to make more secure our "bridge of communication," and during the hours of services in our churches we shall become conscious of those vibrations that tend to make earth and heaven one. We would ask that every Spiritualist in the Lancashire Area unite in sending out greetings to those loved ones on the other side who once constructed crude bridges from the meagre material at their disposal, but who now help us to bring into being safer, stronger and better equipped bridges on which mortals and immortals meet.

The thought which dominates this request is the great significance attached to the purpose of joining together in one common, yet holy, bond all our forces here, and linking up our lives with theirs more fully, that all may avail themselves of the opportunities afforded by spirit communion. May the true spirit of love help us to reach them and receive their instructions, and our work will be more complete.

I would suggest that all contributions be first forwarded to the Group Secretary, who in turn can forward to the Area Secretary. He then would be able to remit to the S.N.U. for the whole area.

GROUP SECRETARIES: Manchester and District, Mr. D. Morgan, 79, Fitzroy-street, Ashton-u-Lyne; North-East Lancashire, Mr. E. O. Mason, 314, Ribbleson-lane, Preston; South-West Lancashire, Mr. Crewdson, 200, Dornington-road, Wigan; North-West Lancashire and Cumberland, Mrs. Taylor, 13, Casson-street, Ulverston.

Lancashire Area, Council Secretary, Mr. E. O. Mason, 314, Ribbleson-lane, Preston.

MARY E. PICKLES, Hon. President.

E. O. MASON, Hon. Secretary.

### PIONEERS' DAY.

SIR,—With reference to the proposed tribute to the memory of the pioneer workers to be observed on the 26th inst., may I, for the information of some of the younger generation of Spiritualists, mention the names of James Swindlehurst, the missionary for the old S.N.F., John J. Lamont, James Robertson, David Duguid, J. J. Morse, G. Spriggs, J. Macdonald, Mrs. Groom, William Johnson, William Walker, Richard Fitton, Alfred Smedley, Mr. and Mrs. Everitt, Mrs. Haley and John Taylor, who, by their faithful assiduity in their different fields of work, did so much to spread the truth of Spiritualism. The list might be almost indefinitely extended, but even these few names will awaken memories of honoured personalities and blessed experiences that have made life brighter and happier for their coming.

A. W. ORR.

## J. M. Peebles, M.D.

THE passing of Dr. Peebles, which we briefly referred to last week, severs another earthly link with the "old guard" of Modern Spiritualism. As lecturer, author, traveller and physician, he was known the world over. His tall, erect figure and patriarchal white beard gave him an imposing personality, whilst clear, intuitive powers, keen analytical faculties, and an observant mind enabled him to cull a full measure of information over a wide field. Down to the very last, when he was within forty days of 100 years of age, his mind was clear and his hearing and eyesight good, despite the gradual decline of his physical body.

James Martin Peebles was born at Whittingham, Vermont, U.S.A., on March 23rd, 1822, at a few minutes past midnight. It will interest our astrological friends to know that the sign of "the Archer" was riding the Eastern horizon. He was descended from a Scottish family who had settled in Ulster, and which produced a good many doctors and preachers. In 1718 the family crossed to America, and some members penetrated later to the West.

As a youth Dr. Peebles was slender and sensitive, with a strong tendency to stammering, and in moments of vehement denunciation and indignation traces of this weakness were often apparent later in life.

At 17 years of age he taught in school, boarding with an old Baptist deacon in Pitcher, N.Y., and it was whilst here, during a religious revival, that James became "converted." The effect, however, was not lengthy, for the deacon turned out a rogue, and this considerably weakened the faith of the new convert. His early reading of Hume, Paine and Voltaire inclined him to atheistic thought for a time, but these being followed by Swedenborg, Emerson and Theodore Parker, turned his mind again to religion. He strove hard to acquire a good education, and, having espoused the doctrines of the Universalist Church, was admitted to its ministry in 1844, and later was appointed minister at Kelloggville.

He soon left this ministry, finding a fixed creed too narrow for him, and this was quickly followed by an investigation of Modern Spiritualism. He had attended one or two seances before leaving his pastorate, and now attended several more. Being impressed with what he had witnessed, he had made reference to angels and guardian spirits from the pulpit, and this raised quite a stormcloud, which hastened his retirement.

At Cleveland, Ohio, he fell in with the Davenport Brothers, and challenged their guides to visit him in his bedroom. He occupied the same room as Mr. J. K. Brown, and during the night, with the bright moonlight streaming into the room, he was heavily struck upon the head. The bedclothes were pulled from him, the bed rocked, he was slapped upon the back, and in fear and pain he called out, "I know you are spirits! I give it up! I will believe." Davenport's guides explained that they subjected him to this rough treatment in order to bring conviction to him, and they urged him to "go forth and teach."

He studied medicine, graduated at the Philadelphia University, and set up as a practising physician, continuing to practice medicine to the end of his life, espousing in turn the allopathic, homeopathic and magnetic forms of treatment. From 1862 he was a strict vegetarian, and tabooed both tobacco and alcoholic liquors. To this he

largely attributed his vigorous health and long life. He married Miss M. M. Conkey, of Canton, New York, daughter of a deacon.

He took considerable interest in the broader issues of United States policy. In 1868 he was a member of the Indian Peace Commission, which settled many of the Indian problems in the middle east, whilst in 1869 he was appointed United States Consul at Trebizond, Turkey. Later on he represented the United States Arbitration League at the International Peace Commission in Paris.

For three years Dr. Peebles was professor in the Eclectic Medical College of Cincinnati, and was connected with a large number of American and European Societies and the recipient of many honorary Diplomas and honours.

In the realm of literature he has written largely against vaccination and vivisection, and in favour of Spiritualism, theosophy, vegetarianism and humanitarian subjects generally. He was for some years joint editor of the "Banner of Light," and he collaborated with Messrs. Bailey and Barrett in the compilation of the "Spiritual Harp," a hymnal in general use amongst American Spiritualists. He subsequently became editor of "The Spiritual Universe," a monthly journal, and "The American Spiritualist,"

published in Cleveland, whilst his books include such well-known works as "Seers of the Ages," "The Christ Question Settled," "Vaccination — a Curse," "Death Defeated," "How to Live a Century and Grow Old Gracefully," "Immortality," "India and Her Magic," etc., etc.

He was closely associated with Wm. Lloyd Garrison, Cullen Bryant, Russell Lowell, H. W. Longfellow, and Walt Whitman, and had met Carlyle and other leading minds in this country.

In 1869 he left the States for England en route to Asia, travelling by way of London, France, Italy and Greece to Trebizond, where for a brief period he acted as U.S. Consul. The red tape and routine of diplomatic life, however, disagreed with him, and he resigned his post and travelled through Asia Minor and Southern Europe to London, where

with the assistance of the late James Burns, he organised a series of Sunday meetings in the Cavendish Rooms and visited Yorkshire, Scotland and other districts. Subsequently, in 1872, he journeyed to Australia and delivered the first series of Spiritualistic lectures in that country in co-operation with Mr. W. H. Terry, visiting New Zealand, China, Malacca, Arabia, India, Egypt, Palestine, Turkey and Italy to London once again. It was during this tour, we believe, that he sat at Baron Kirkup's residence at Florence with Longfellow, where the poet was showered with flowers whilst holding the medium's hands. It is but fair to state that Longfellow subsequently inferred that he was not convinced of "spirit" action in this case.

In 1877 he again travelled round the world, visiting Australia, India and South Africa, and addressing large numbers of public meetings. Three times since then he has visited Europe, and on each occasion England has heard his voice.

In October, 1892, he purchased a sanatorium in Texas, where he built up a fine practice and won several important legal actions over the local physicians, whose jealousy he had to fight. This establishment was destroyed by fire in 1894, when the doctor removed to Southern California, which he has since made his headquarters.

Dr. Peebles has indeed fought a good fight. His





years have been filled with useful labour. The golden sheaves lie all about him. He has assuaged many tears and extended many a helping hand, especially to young mediums, and now the sun has set upon his life's work, and with conviction in his heart and the light of expectancy in his eyes he has passed through the fitful gloom to greet the morning of a larger day. "God speed thee, friend! Our love and gratitude go out to thee, and presently we shall greet thee again, for thou art still ours!"

## The Implications of Spiritualism.

Stanley De Brath.

[CONTINUED FROM LAST WEEK.]

### SPACE AND TIME ARE CORRELATIVES OF MATTER.

THESE facts indicate a link between the modes of material existence. They also show how all language has naturally grown from the perceptions of the senses; though the supernormal faculties could not, in the nature of things, have been developed from the material environment. Darwin lays down as axiomatic that selection and adaptation can never develop any organ or faculty in an animal beyond its needs. The supernormal faculties have no survival-value, and therefore could not have been called out by the material environment. They may, however, well have been developed by the psychic and spiritual environment.

But these faculties are not to be understood under our present notions of space and time. Space and time are not realities, though they seem so to us. This is easily proved. Space is the distance between masses of matter, measured in three directions, whether the walls of a room or from star to star. Time is a rate of movement of masses, whether the movement of the earth that gives us our day and year, the swing of a pendulum (whose rate is dependent on the mass of the earth), or the molecular movement which constitutes the ageing of a tree or a man. It did not need Einstein to prove that space and time are correlatives to matter and energy, in the absence of these space and time would be non-existent; that is obvious to anyone who goes at all below the surface of things.

Matter, energy, time and space are the relativity of this world to which our minds are accustomed. If our perceptions of matter were to change, our notions of time and space would change similarly. It seems probable that this is just what occurs at death, the mind is the same mind, but it changes its relativity by losing touch with matter, if not entirely, certainly to a great extent. We then enter "eternity," which is not boundless time, but a state in which time has a different meaning. There is neither time nor space as we understand them. We enter a new relativity.

Many facts are concordant to this inference. Telepathy is independent of space. The case quoted by Sir Oliver Lodge ("Survival of Man," page 59) of a telepathic message from a dying mother received in the wilds of South Africa and afterwards verified to the letter, shows this independence of distance and locality. The message came to the subconsciousness of the recipient at a remote place quite unknown to the dying woman. Whether the actual spirit was there present or whether the message was telepathic in the usual sense of the word, makes no difference to the fact—space was practically annihilated. This characterises hundreds of similar "messages." Communications from the other side tell us that they feel "a telepathic call" which is independent of where we or they may happen to be. This does not seem in any way analogous to wireless telegraphy where the effect varies as the square of the distance. Sir Oliver Lodge says that there is no proof at all that telepathic action is etherial.

As telepathy is independent of space so lucidity and psychometry are independent of time; and again, this is true whether the prophecies are given as actual messages as in "The Hill of Vision" and the Glastonbury script, or whether they are prophetic utterances such as the Sheikh's prophecy in 1877 of the Mahdi invasions and the battle of

Omdurman, the Sonnet predictions of the wars of 1870 and 1914, or the more recent predictions of the exact course of the late Russo-Polish war, which latter are indubitably established by their publication in print before the events occurred. (Revue Metapsychique, No. 7) It is a general feature in such predictions that the seer speaks of events which seem to him present. This is observable, too, in many scriptural prophecies, and also in psychometrical cases; the seer seems to be describing something that he sees, whether in past or future time.

It may be inferred that there is a new relativity into which we enter at death when matter stands to us in much the same imperceptible relation as the ether stands to us now; when time is known chiefly by change of mental state; and when space takes some new significance. It need, therefore, cause us no surprise that those who have entered the new state can tell us nothing of it unless by similes and figures drawn from earth-life. To this there is only one exception: the moral qualities of affection and remembrance seem to be unchanged. Minds are still much the same, at first, in their new environment. The same love endures—the same hatreds endure for awhile—the same sense of right and wrong, of justice and injustice, persists. And it is quite natural that the consequences of earth-life should endure by the persistence of the mentality, that life has cultivated, and that a state of misery should last just as long as that mentality persists, but no longer. Years have nothing to say to the matter.

All these considerations lead to the chief implication of Spiritualism—that the part of the mind now subconscious, otherwise called the soul, is a reality; that it has even in this life gleams of the faculties which are more fully developed in its next evolutionary stage, and that these faculties should be independent of space and time as we know them. It is probable that some different form of substance takes the place of our "matter," and that the new perceptions are related to it just as our present perceptions are related to material things.

If, too, the psychic and spiritual faculties have been developed in mankind by contact with a spiritual world in which time has no place other than change of state, we can see a reason why the process of spiritual evolution is so desperately slow to our notions, and why we are probably inverting fact in considering the unseen as a kind of replica of our world. It is much more likely that ours is a kind of replica of theirs—a representation in intractable matter of an altogether higher world. The statue is a replica of the man, not the man of the statue. We have individually to pass through the lower state before we are fitted for the higher.

The really important thing is, therefore, to develop the moral qualities that persist. Mere knowledge is of minor value; for what knowledge can we have but of things in this present world? Even here knowledge is so much less important than character that the highest scientific knowledge is often perverted to the worst ends. All that vanishes away. What is it that remains with us when we cross the river? The little kindnesses done out of sheer goodwill without a thought of self; patience, a temperate will, resolution, courage, desire for truth, and, above all, the power to love unselfishly.

These are the permanent possessions that win a place in the higher life and constitute the permanent individuality. For those who have failed to cultivate these qualities what future can there be but pain? It is in accordance with natural law that those who for fifty years of earth-life have given free rein to greed, envy, and ill-will should remain imprisoned in their own limitations till they change, irrespective of time. For those who have attained the higher character, what can there be but joy when they enter on the life where there is no deception, no bodily trammels, and the atmosphere of beauty, truth and goodwill.

[TO BE CONTINUED.]

DON'T praise the fellow whom you admire—study him.

ONE man cannot cure another; he can but aid and concentrate nature, but often only amuses the patient while nature cures him.

FOUNDED NOVEMBER 18th, 1887.

# THE TWO WORLDS

THE PEOPLE'S POPULAR SPIRITUAL PAPER  
PRICE TWOPENCE. POSTAGE ONE PENNY.

ISSUED EVERY WEEK BY  
THE TWO WORLDS PUBLISHING COMPANY LIMITED  
AT ITS REGISTERED OFFICE,  
18, CORPORATION STREET, MANCHESTER,  
WHERE ALL BUSINESS COMMUNICATIONS SHOULD BE ADDRESSED.

SUBSCRIPTION RATES TO ALL PARTS OF THE WORLD,  
One year, 13s.; Six Months, 6s. 6d.; Three Months, 3s. 3d., post free.

Editor and Secretary - - - ERNEST W. OATEN,

To whom all communications should be addressed.

Cheques and Drafts should be crossed "—" & Co., and made payable  
to THE TWO WORLDS Publishing Company Limited.

Bankers: The Union Bank of Manchester Limited (Corn Exchange Branch).

"THE TWO WORLDS" CAN BE OBTAINED OF ALL NEWSAGENTS.

The Editor will not undertake to be responsible for any rejected MS., nor to  
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FRIDAY, MARCH 24th, 1922.

## Transition of Dr. James M. Peebles.

### "The Pilgrim" Extends His Pilgrimage.

As briefly announced last week, the grand old man of Spiritualism obtained release from his physical body on February 15th last, wanting only 38 days to complete his hundredth year. For over sixty years he has laboured with pen and voice for the extension of Spiritualism in many lands, and amongst people of all nations, and now, in the fulness of years, with the ripened snows of age upon him and a wealth of experience within his mind, he has been called to join the "old guard." For the past five months his health had caused anxiety, and it was just a question whether his dominant will would pull him through to the summertime. Many were hoping that he would at least see his hundredth birthday, but on the above-mentioned date he peacefully closed his eyes on the scenes of earth to open them upon the broad fields of the Summerland. What faces peered at him, what hands were held out to greet him, can only be surmised, but we may be sure that the many friendships formed during a long and busy life will ensure him a fitting reception, and that hundredth birthday will be fittingly celebrated in his new home.

Senator Cole, who visited him shortly before his passing, expressed the hope that he would see his next birthday, and the doctor replied, "It matters not to me whether I celebrate here or on the other side. When I depart from this life I shall pass through an open portal, greet my loved ones, and celebrate my birthday there," whilst Mr. Pierce (the undertaker) says that Dr. Peebles was fully cognisant of being about to pass on, and made all arrangements for his funeral. It is interesting to note that nearly half a century ago Dr. Peebles wrote a book, "How to Live a Century and Grow Old Gracefully." His last words to the world were, "Let the good work go on; spread the truth."

The body lay in state from 9 a.m. till noon on Saturday, February 18th. The interment service took place at the English Lutheran Church, which, however, was by no means large enough to contain the large crowd who assembled to pay tribute to so great a life. The services were uniquely beautiful. Floral tributes were sent by the National Association of Spiritualists, the Californian State Association, and all of the adjacent churches, the Centenarian and Octogenarian Clubs, and a large number of private individuals.

Dr. C. C. Pierce, an old friend of Dr. Peebles, took charge of the service, which was also addressed by Mrs. Minnie Sayers, Pastor of the Spiritualist Church of Revelations, Dr. B. F. Austin, U.S. Senator, Cornelius Cole, in his 99th year, who was a contemporary of President Lincoln, and Professor Wm. F. Knight (astronomer).

The body, at Dr. Peebles' request, was cremated, and the ashes distributed in a pear grove adjacent to his dwelling.

A memorial service was held on Sunday at the Church of Revelation, of which church the doctor was the senior

member. Mr. W. Q. Sayers, President and chairman, made a few fitting remarks, and the service opened with the Lyceum song, "Be Happy," which was composed by Dr. Peebles. Invocation was offered by Pastor J. Norton, and Dr. B. F. Austin bore eloquent testimony to the great worth of their beloved veteran. Mary C. Vinton on behalf of the State Association, expressed the gratitude of that body for the wonderful library which Dr. Peebles had presented to them. Mr. John Slater, the veteran clairvoyant and missionary, was enthusiastically received and spoke forcibly of the wonderful work the doctor had accomplished for the spirit world. Mrs. E. Courtney and Stewart Riching also spoke, whilst the solos, "Face to Face" by Mrs. Evans, and "Crossing the Bar," by Mrs. Selburg, were very impressive.

Mrs. Minnie Sayers alluded to Dr. Peebles as a saviour, as his writings had brought the light to her, enabled her to find the way to spiritual attainment. The whole service was magnificently impressive, and a fitting tribute to a great life, and the attendance at the funeral numbered thousands.

Five times he perambulated the globe, and had spoken in the temples and mosques of all the great religions. We remember with what irony he alluded to the barrier raised against him in a London church some years ago. "Well," said he, "I've spoken for every other religion without hindrance, and the Christian bodies seem the only ones who are afraid to hear the truth." He numbered amongst his personal friends many of the great literateurs, statesmen and scientists of the last 70 years. A great sensation was caused back in the 70's of last century when it became known that he had taken Henry Wadsworth Longfellow to seance at Florence, at which the poet had the pleasure of speaking with his deceased wife.

Oh, what a volume of memoirs such a man could have written! We cannot sorrow for his passing, he is "still living, still loving, still ours."

## CURRENT TOPICS.

### Pioneers' Sunday, March 25th.

WE trust that the effort to secure Pioneer Sunday in each year in which to pay special tribute to our early pioneers will grow with every successive anniversary. The annual celebrations at Manchester which have been adopted now by many other centres have done great good, but have touched comparatively few people. The great effort which should be put forward is to persuade each of our 400 Societies to make the life work of one or other of our pioneers—national or local—the main SUBJECT of the ADDRESS delivered on that day. Amongst other benefits thus obtained will be that of inducing our platform speakers to familiarise themselves with the work of their predecessors, whilst the general public who are new to Spiritualism will have their attention drawn to lives of heroism and sacrifice which the world knows little of.

### Our Early Mediums and Their Difficulties.

IN every-day practice we find even to-day that a medium becomes a target for the criticism and venom of our opponents. Though he be as much above suspicion as Caesar's wife, he may be sure that as soon as the public get to hear about him, some ignoramus will shout "fraud" and others parrot-like will repeat the cry, and this without the slightest foundation of fact. If this is so to-day when psychic phenomena are generally recognised, it is easy to conceive how much greater was the tide of accusation when the subject was less known and not at all understood.

### Keep the Flag Flying.

MEDIUMS are sensitives, and there are tortures which do not embrace the rack and thumbscrew which, nevertheless, tear delicate minds asunder, and injure more than the flesh. These were the refined methods of persecution through which our pioneers fought their way. Let us not forget them. Those who are left with us should be very precious. Many of them have to be financially



helped by the National Fund of Benevolence, for which each responsible Society makes a collection in the Autumn. The best tribute to the work of those who have passed beyond is to continue the work they loved. This means spreading the Cause—propaganda—and the S.N.U. appeals for funds for such propaganda. The two funds, however, must not be confused.

### The "Dope and Drug" Evil.

A CORRESPONDENT sends us a long letter drawing attention to the "Daily Express" campaign against the "dope" scandal, and urging us to use our influence to secure such reform of the law as will effectually counteract it. We have every sympathy with the object aimed at, but we very much doubt the efficacy of any laws that may be passed for its suppression. Spiritualists at least have too much respect for their physical bodies to indulge in such reprehensible practices which wreck the body, unbalance the mind, and degrade the spirit. Our journal, however, is primarily a Spiritualistic one, and the limitations of our space prevent us dealing at any great length with the thousand scandals of present-day practices.

### Repression Has Its Difficulties.

FORTUNATELY the giddy fools who play with such evils are few in number, and a high spiritual idealism is the effective antidote to all such practices. We fear that a system of education is the only effective remedy. Legal repression generally results in imposing restrictions upon the innocent, whilst the guilty find ways to evade the law. No doubt everyone could be kept honest if we stationed a policeman in every home and office in the land, but the remedy would be worse than the malady which it was sought to cure.

### The Need to Develop True Manhood and Womanhood.

THE whole question leads us up to the great ideal which humanity should aim for: The condition of society when every individual shall be a law unto himself, keeping in view his responsibilities to himself, his neighbour and his God. The man who, with such an ideal, strives honourably to keep himself sound in health, well-informed in mind, and to unfold in successive degree his innate powers: who, in addition, lives in harmony and helpfulness with his fellows, is kind to the lower animals and faithful in the performance of his life's duties and obligations—such a man honours God's gift of life, and his spiritual worth is far greater than that of the man who is merely law-abiding because the authorities dragoon and discipline him in a kind of glorified reformatory. It is not easy to make laws imposing restrictions on the criminal without penalising the decent citizen and restricting his legitimate freedom.

### Banqueting "Our Knight."

THE Spiritualists of Sussex gave an enthusiastic send-off to Sir Arthur and Lady Doyle on the eve of their departure for a tour of the United States. The Banqueting Room of the Royal Pavilion, Brighton, presented a scene of joyous enthusiasm when Mr. H. Engholm presided over a thoroughly representative luncheon gathering. The guests had a rousing reception, and Sir Arthur's vigorous and pointed remarks were received with acclamation as he stated our claims. "What was the message to which he and others were devoting their lives? It was the reform of religion and the substitution for man-made promises of God-given realities." "Already," said Sir Arthur, "they saw signs of their victory!" Mr. Leslie Gurnow and Mr. J. J. Goodwin (the organiser of the effort) also spoke.

### Interesting Photographic Illustrations.

AFTER the luncheon a mass meeting was held in the Hove Town Hall, when Sir Arthur delivered a remarkable lecture illustrated by lantern slides on "Life after Death," which we hope to reproduce in our next issue. The hall was overcrowded, and the pictures of "ectoplasm" shown excited intense interest, which was heightened by the speaker's first-hand testimony to having seen and handled it. Sir Arthur's relation of incidents concerning ghosts and hauntings was intensely interesting.

## Spiritualism at Merthyr.

### Another Successful Mission at the Temple.

LARGE crowds were again the order of the day at the above place of worship on a recent Sunday, despite the adverse climatic conditions prevailing throughout the day. Mr. Edward Spencer, of Glasgow, the speaker, is a great favourite with Merthyr Spiritualists, and his visits to the town are looked forward to as something of a red-letter day, and there is no doubt that as a result of his week's work Spiritualism in the town will take yet another leap forward.

#### "THE LEGEND BEAUTIFUL."

On Sunday morning the subject of Mr. Spencer's discourse was based upon Longfellow's "Legend Beautiful," and in the course of his remarks the speaker said that religious beliefs, creeds and dogmas of the past had shackled the minds, spirits and aspirations of humanity. They had kept the immortal life in the mists, and had hindered mankind from coming into direct contact with that ministry which God had made possible to us. Spiritualists were breaking away from these limitations imposed by belief and creeds; their minds and spirits were soaring beyond them, and as a result they were coming into contact with the ministry of angels.

Immortality had become a fact to them—based on knowledge, and not merely a belief. Spiritualists were beholding a resurrection—not like the monk in the poem quoted—but of their own loved ones. Such revelations brought comfort to the bereaved and illuminated what was once believed to be a grim passage into the shadows, into a new birth into immortal life. Such ministry, as was the daily experience of Spiritualists, refuted, and would continue to refute, the doctrine of the monstrous hell which burned, and the stagnant heaven. The Spiritualist believed God had accomplished something grander than that, something more in keeping with His divinity. He had planted within each and every one of us a divine spark which, if realised and utilised, would make this life a heaven; or, if neglected or abused, would make it a veritable hell.

The speaker exhorted his hearers to copy the example of the monk, and spend more time in the silence, in contemplation of the things of the spirit; to let their minds soar above material things, and thus come into contact with those inspiring influences of the world beyond. "Seek the good," concluded Mr. Spencer, "seek the kingdom of heaven which lies within the heart of everyone of us. Seek the inspiring influences of the spirit world, for from thence comes the stream of living water which inspires us to the proper and complete fulfilment of our daily tasks."

### WEST BROMWICH.

MRS. TRUEMAN, of Plymouth, has been with us for a few days, and her visit has given some of our friends the opportunity of witnessing, for the first time, phenomena of a nature which, to them, was entirely new. The messages given by the direct voice through the trumpet were enjoyed by all, but especially by those to whom the messages were given; a most convincing form of proving the continuity of existence when one hears one's own mother speaking in the manner which she adopted when in earth life, and in a dialect entirely foreign to this district.

Helpful messages were also written on a slate by unseen hands in form and character which could leave no doubt as to the identity of those communicating thus, and the power and intelligence which the unseen ones possess was clearly shown by the manner in which musical instruments were lifted into space, being played all the time, and also the bringing of flowers, vases, etc., from other parts of the building through locked floors. Our friends are grateful for the opportunity thus afforded them, and trust soon to have another visit from Mrs. Trueman.

"I never blame a man for using crutches, but I do blame him when he wants me to believe they are living legs."

## REPORTS OF SOCIETARY WORK

MEETINGS HELD ON SUNDAY,  
MARCH 19th, 1922.

**BARROW-IN-FURNESS**, Dalkeith-st. — Mrs. Charnley, of Leeds, discoursed on "Spiritualism and the Scientist" and also gave clairvoyance. Hall full. Mr. Dobson presided.

**BARRY**, Atlantic Hall. — Mr. A. E. Taylor gave an address on "The divinity of Spiritualism," followed by successful clairvoyance. Mr. Shark presided.

**BIRMINGHAM**, Balsall Heath. — Mr. Cleaver, the President, gave the address and clairvoyance. Mrs. Reaney presided.

**Small Heath**: — Services taken by Miss L. Randall, who gave an address on "Modern Spiritualism as it should be." She also gave clairvoyance. Mrs. A. Sharpe presided. Hall full.

**BRISTOL**, Dighton Hall. — Addresses and clairvoyance by Miss Coleman, of Birmingham. Mr. Hapgood presided.

**Clifton**: Address given by Miss M. Mills. The members' communion circle followed.

**United**: Mr. and Mrs. Alexander, of Penarth, were the speaker and demonstrator. Mr. Pritchard presided.

**CARDIFF**, Queen-st. — Mrs. Jamrach, of London, paid her visit to Wales. Her subjects were "Reason for the faith that is in me" and "How the dead rise, and with what body."

**DERBY**, Forester-st. — Addresses and clairvoyance throughout the day by Mr. Porter, of Derby.

**EXETER**, Market Hall. — Mr. E. Spencer, of Glasgow, discoursed on "The Legend Beautiful" and "Beyond the resurrection." Clairvoyance was also given.

**LIVERPOOL**, Daulby Hall. — Mr. H. Batten, of Bolton, was the speaker in the evening, he spoke on "Man's progress," followed by clairvoyance. Mr. J. J. Parr presided.

**LONDON** — Beilmondsey: Herv-Ka drew an all but full congregation. Subject, "Consciousness and immortality," followed by psychometry.

**Brixton**: Mrs. Harvey gave an address, and followed with clairvoyance.

**Clapham**: Mr. H. Clark gave an address on "What we can learn from Spiritualism," followed by clairvoyance.

**E.L.S.A.**: Mr. Ella gave an address on "Soul growth."

**Fulham**: Morning circle. Evening, Rev. G. Ward gave an address. — Pros.: Sunday next, at 7, Mrs. BLOODWORTH. Thursday, March 30th, at 8, Mrs. BODDINGTON.

**Lewisham**: Morning, Mr. Cowlam. Evening, Mrs. Arnold, a visitor from Blackpool, gave an address on "What is truth?" to an attentive audience.

**London Spiritual Mission**: Mr. G. Prior spoke on "Faith and knowledge" in the morning. Miss Langland gave an address on "Transition time" in the evening.

**Manor Park**: Morning, Mr. Mead conducted the healing service. Afternoon, the Lyceum held a session. In the evening Mrs. Brittain gave an address on "The naturalness of Spiritualism." The choir rendered the anthem, "Send Out Thy Light," and clairvoyance was also given.

**South London**: Morning, circle conducted by Mrs. Still. Evening, Mrs. E. Neville gave an address followed by clairvoyance.

**LOUGHBOROUGH**. — Miss Coddington conducted the meetings afternoon and evening, and also gave clairvoyance.

**PETERBOROUGH**. — Addresses by Mrs. Malpress. Clairvoyance by Mr. E. W. Rickett. Mrs. Haddon was the soloist.

**PLYMOUTH**, Monley-st. — Mr. E. R. Mundy gave a splendid address on

"Knowledge." Mrs. Cook gave clairvoyance.

**Stonehouse**: 3<sup>rd</sup> Meeting conducted by Mr. Prout. Soloist, Miss Lobey. Address by Mr. Bevan James on "The Kingdom of God." Clairvoyance by Mrs. Joachim Dennis.

**PORTSMOUTH**, Lake-rd. — Mrs. Hayward, of Southsea, gave an address and clairvoyance. Mr. Fairbairn presided.

**Temple**: Mrs. G. Bewick, of Cardiff, started a few days' mission by giving two address and clairvoyance to good audiences.

**ROTHERHAM**, Percy-st. — Sunday, March 12th, Miss Fitzpatrick, of Hemsworth, gave an address on "Spiritualism: What it is and means." Clairvoyant descriptions were also given. March 19th, Mr. Gale, of Sheffield, was the speaker.

**SCARBOROUGH**, Sherwood-st. — Mrs. Nicol, of Grimsby, gave addresses and clairvoyance.

**TREDEGAR**, Temperance Hall. — Morning, address by Mr. E. Jones on "He stooped to conquer," followed by discussion. Evening, Mrs. Halestrap gave an address on "I am the vine, ye are the branches." He also gave clairvoyance. The President presided.

**YORK**, Spen-lane. — Mr. W. R. Sowden conducted the week-end meetings. Evening subject, "Immortality." Discarnate friends were described.

## SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church  
PRINCESS HALL, MOSS SIDE.

SUNDAY, MARCH 26TH,  
LYCEUM OPEN SERVICES.  
At 2-30 and 6-30, SERVICE OF SONG will be rendered by the Lyceumists entitled "Spirit Return."  
Reader, Mr. JAMES HAMER.

At 8-15, Mr. JEPSON.  
MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD.  
TUESDAY, at 8-15, Public Developing Circle, Mrs. FORREST.

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

SUNDAY, at 6-30.  
MAR. 26.—Circle for Members only.  
APRIL 2.—Mr. W. APPLEYARD.  
Meeting held at ARDWICK PICTURE THEATRE.  
APRIL 9.—Circle for Members only.  
" 16.—Mr. ROBERT DAVIES,  
At WOOD ST. MISSION.

Collyhurst Spiritual Church,  
COLLYHURST STREET.

SUNDAY, MAR. 26TH, at 10-30, LYCEUM.  
At 3, 6-30 and 8, LOCALS.  
MONDAY, at 3 and 8, Mrs. IRONS.  
WEDNESDAY, at 8, Mrs. WORTHINGTON.  
SUNDAY, APRIL 2ND, Mr. and Mrs. WHYMAN.

Pendleton Spiritualist Church,  
FORD LANE.

SUNDAY, MAR. 26TH, at 2-30, LYCEUM.  
At 6-30, MR. HALLIDAY.  
WEDNESDAY, at 3, Mrs. HOLT.  
THURSDAY, at 8, Mrs. PLATT.  
SUNDAY, APR. 2ND, Mr. C. E. TIMMS.

Moston Spiritualist Lyceum Church,  
Oo-OP. HALL, AMOS STREET.

SUNDAY, MAR. 26TH, at 10-30, LYCEUM.  
At 3, OPEN CIRCLE.  
At 6-30, MR. ROBINSON.  
WEDNESDAY, at 8.  
SUNDAY, APRIL 2ND, MR. LEE.

**Where Are Our Heroic Dead?** By Sir William Earnshaw Cooper, C.I.E. The Church's opportunity. Eminently fitted to circulate among Christian inquirers. 2d., post free.

## SOCIETY ADVERTISEMENTS.

Manchester Society of Spiritualists  
38, MASKELL STREET, ARDWICK.

SUNDAY, MAR. 26TH, at 10-30, LYCEUM.  
At 3, OPEN CIRCLE.

At 6-30, MRS. ELLEN GREEN.  
Subject, "The Open Door of Spiritual Communion."

Soloist, MADAM EDGARD.  
MONDAY, at 8, Miss M. SMITH.  
WEDNESDAY, 3 & 8, Mrs. WORTHINGTON.

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

SUNDAY, MAR. 26TH, at 6-45 and 8-15.  
MR. P. M. REEKIE, of Rochdale.  
Subject, "To Every Man His Work." Collection in aid of Pioneer Sunday Fund.

TUESDAY, at 8-15, Mrs. SHAKESHAFT.  
THURSDAY, at 8-15, Miss GOODWIN.  
SATURDAY, MARCH 25TH, at 7-30,  
GRAND CONCERT by the RUMMOND CONCERT PARTY.  
Tickets 9d. can be obtained from the Society.

Small Heath Spiritualist Church,  
Birmingham,  
YARDLEY RD. COUNCIL SCHOOLS (off  
GREEN LANE).

SUNDAY, MARCH 26TH, at 6-30 and  
MONDAY, MARCH 27TH, at 8,  
ANNIVERSARY SERVICES.  
Mrs. A. SHARPE.

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

SUNDAY, MARCH 26TH, at 6-30,  
MR. SAUNDERS.  
MONDAY, at 8, Miss MARY MILLS.  
SUNDAY, APRIL 2ND, Miss MILLS.

Brighton Spiritualist Church,  
ATHENAEUM HALL, NORTH ST.  
Affiliated to S.N.U.

SUNDAY, MAR. 26TH, at 11-15 and 7-30,  
MR. A. PUNTER.  
LYCEUM at 3.  
MONDAY, at 8, HEALING CIRCLE.  
WEDNESDAY, MR. F. CURRY.

Brighton Spiritualist Brotherhood,  
OLD STEINE HALL, 52A, OLD STEINE  
Established July, 1917.  
Motto: "Inward and Upward."

Sundays at 11-30 and 7. Lyceum at 3.  
Mondays and Thursdays at 7-15.  
Tuesdays at 3.  
Enquiries daily, 3 to 5.

SUNDAY, MARCH 26TH,  
MRS. NEVILLE.

## British Magnetic Healers' Association

The above Association will hold a  
**PROPAGANDA MEETING**  
on SATURDAY, MARCH 25TH, at the  
BRACKLEY ST. SPIRITUALIST CHURCH,  
SWINTON.

Demonstrations of Healing will be given.  
No charge for treatment.  
Commence, 7. Healing, 7-30, promptly.  
Come! Bring your ailments with you.  
We'll cure them. Collection.

The above Association will hold a  
**PROPAGANDA MEETING**  
on SATURDAY, APRIL 1ST, at the  
SION ST. SPIRITUALIST CHURCH,  
RADCLIFFE.

Tea will be provided at 5-30.  
All are welcome. Nominal charge.  
Demonstrations of Healing commence  
7-30 sharp.  
Practical experience beats all theory.  
Come and test it.

## SOCIETY ADVERTISEMENTS.

**Gillingham Spiritualist Society,**  
ODDFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, MARCH 26TH, at 7.  
MRS. A. BODDINGTON.

APRIL 2ND, MR. SNOWDON, HALL.

APRIL 9TH, MRS. N. BLOODWORTH.

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

SUNDAY, MAR. 26TH, at 11-15, CIRCLE.  
At 3, LYCEUM.

At 7, MR. H. BODDINGTON.

SUNDAY, APR. 2ND, MR. NUTHALL.

CIRCLES: Monday, at 7-30, Ladies;  
Tuesday, at 8, Members; Thursday,  
at 8-15, Public.

**Church of the Spirit, Camberwell,**  
WINDSOR RD., DENMARK HILL.

SUNDAY, MAR. 26TH, at 11, SERVICE.

At 6-30, MR. ERNEST MEADS.

SUNDAY, APR. 2ND, MRS. CHECKETTS

and Mr. JOHN OSBORN.

WEDNESDAY at 7-30.

**Church of the Spirit, Croydon,**  
HAREWOOD HALL, 96, HIGH STREET.

SUNDAY, MARCH 26TH, at 11,

MR. P. SCHOLEY.

At 6-30, MRS. B. MCKENZIE.

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

SUNDAY, MAR. 26TH, at 11, CIRCLE.

At 3 and 7, LYCEUM ANNIVERSARY.

FRIDAY, at 8, MRS. M. CLEMPSON.

SUNDAY, APR. 2ND, MR. ENGHOLM.

**East London Spiritualist Association.**

NO. 7 ROOM, EARLHAM HALL, EARL-

AM GROVE, FOREST GATE (pass thro'

Main Building to Second Door on Left).

SUNDAY, MARCH 26TH, at 7-30,

MRS. GEORGE.

SUNDAY, APR. 2ND, MR. G. TAYLER

GWINN.

**Eltham Spiritualist Church,**

WELL HALL, CO-OPERATIVE HALL.

SUNDAY, MARCH 26TH, at 7,

MISS V. BURTON.

Address and Clairvoyance.

WEDNESDAY, MRS. L. LEWIS,

Address and Clairvoyance.

**Kingston Spiritualist Society,**

BISHOP'S HALL, THAMES STREET.

SUNDAY, MAR. 26TH, at 11 and 6-30,

MRS. RUTH DARBY.

MONDAY, at 7-30, DR. VANSTONE.

WEDNESDAY, at 7-30, MRS. R. DARBY.

**Hounslow Spiritualist Society,**

ADULT SCHOOL, WITTON RD.

SUNDAY, MARCH 26TH, at 6-30,

MRS. GOLDEN. LYCEUM at 3.

TUESDAY, at 7-45, MR. AUSTIN.

WEDNESDAY, at 3, GUILD.

**Ilford Psychical Research Society,**

BROADWAY CHAMBERS, ILFORD.

SUNDAY, MARCH 26TH, at 7,

MR. FORD.

THURSDAY, at 3, MRS. CLEMENTS.

FRIDAY, at 8, MRS. MAUNDER.

## SOCIETY ADVERTISEMENTS.

**Hackney Society of Spiritualists,**  
240A, AMHURST ROAD.

SUNDAY, MARCH 26TH, at 7,

MRS. GRADDON KENT.

MONDAY, at 8, CIRCLE.

**Manor Park Spiritualist Church,**  
CORNER OF SHREWSBURY RD. AND  
STRENE RD.

SUNDAY, MARCH 22ND, at 6-30,

MRS. EDEY.

Church Fund of Benevolence.

THURSDAY, at 8, MRS. CROWDER.

SUNDAY, APR. 2ND, Mr. & Mrs. SMITH.

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

SUNDAY, MARCH 26TH, at 6-30,

MR. G. TAYLER & WINN.

WEDNESDAY, MARCH 29TH, at 3,

Ladies' Meeting, MRS. PRINCE.

THURSDAY, MARCH 30TH, at 8,

PUBLIC CIRCLE.

SUNDAY, APRIL 2ND, at 6-30,

Mr. F. THIERAUF.

Forward Movement at 11.

Lyceum at 3.

**SHAFTESBURY HALL,**  
adjoining BOWES PARK STATION, N.22.

SUNDAY, MARCH 26TH, at 7,

OPENING SERVICES by

MR. R. BODDINGTON.

Pres., London District Council.

Subject, "The Message of Spiritualism."

Clairvoyance by MRS. E. CLEMENTS.

Chairman, LESLIE CURNOW, Esq.

## Varicose Ulcer.

**Mrs. Hillman Finds Immediate Relief  
in Germolene.  
Begins to Cure in a Week.**

AWARDED FOUR GOLD MEDALS.

Some of the most wonderful cures which stand to the credit of Germolene, the new aseptic skin dressing, have been associated with the treatment of bad leg, and deep-seated and indolent ulcer. These terrible complaints have ruined the happiness of thousands, and their invariable persistency has led to them being regarded by many unfortunate sufferers as being incurable. But the following case shows that a cure is not only possible, but rapid, when the Germolene treatment is applied. This instance is one out of hundreds in which astonishingly beneficial experience has followed the adoption of the remarkable Germolene treatment.

Mrs. M. L. Hillman, 10, Amies-st., Lavender Hill, London, S.W., has suffered for five years with varicose ulcer. The pain in her ankles and legs was terrible, and she was hardly able to do her housework. She used many preparations, but nothing did her any good until at length she was induced to try Germolene. The very first dressing soothed the pain, soothed it at a touch. She had such rest and sleep as she had not known for years, and now she is altogether free from pain and goes about in perfect comfort.

Germolene has superseded all the old antiseptic salves and ointments. It is prepared in the laboratory of the Veno Drug Co., Ltd., the most perfectly equipped, the most up-to-date of its kind in the British Empire, which is also the home of those world-renowned remedies Dr. Cassell's Tablets and Veno's Cough Cure. Germolene costs 3/- per tin (1/3 for the small size) of all chemists in the Empire.

## Miscellaneous Advertisements.

(NOT DISPLAYED.)

Prospective Announcements, Speakers' Open Dates, Mediums Wanted, To Let, For Sale, Wanted, etc.: 20 words, 1/6. Each additional line, 3d.

## SPEAKERS, OPEN DATES, Etc.

ALL Media having open dates and desirous of booking for 1922 with the Christian Spiritual Church, Mottram-st. Stockport, apply to Secretary, Mr. G. T. Rook, 4, Chapel-street, Stockport

CHANGE OF ADDRESS.—MRS. RUTH DARBY, "Killarney," 77b, Clovelly-road, Southampton. No open dates.

MISS E. H. BIRKETT, 10, Miller-st., Smallshaw, Ashton-u-Lyne is now booking engagements for 1923, week-ends.

MR. JAS. R. DAYBELL, Normal Clairvoyant and Speaker, has open dates for 1922.—Address, 6, Pickering-st., Deane-rd., Bolton.

MR. W. HUTCHINSON, 188, Railway-st., Nelson, Lancs., is booking dates for Lantern Lectures on Spirit Photography and Spirit Painting. Satisfactory references can be supplied. Sundays or weeknights.

MRS. A. SHAKESHAF, Inspirational Speaker and Clairvoyant, is taking up platform work again. Now booking for 1922 and 1923.—71, Albert-street, Ardwick, Manchester.

MRS. E. EDEY, 44, St. Mary's-rd., Leyton, Essex, has a few open dates for 1922. Address and clairvoyance.

RONALD BRAILEY, Trance Lecturer and Clairvoyant. Speciality, sketches of spirit faces. Few open dates for 1922.—Castledene, Shoreham-by-the-Sea.

WILL Secretaries please note that MRS. ALICE SHARPE, Psychic and Lecturer, and also her son, Mr. J. H. SHARPE, known as the Boy Medium, will be in London and South from May 13th to June. Open for dates, week-nights or otherwise.—Apply, 15, Wordsworth-rd., Small Heath, Birmingham.

## WANTED.

LADY, Widow, requires post as companion, help, housekeeper or similar. Thoroughly domesticated, plain cook, cheerful, willing. Experienced. Good references. Please write—Box "Y," TWO WORLDS Office.

## FOR SALE.

HARMONIUM, fine instrument, eight stops, three sets of reeds, handsome case, Suit home or mission. Baroain—5, Louisa-st., Clowes-st., West Gorton, Manchester.

## SPECIAL OFFER.

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

By R. 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

## THE PSYCHIC TELEPHONE

(as constructed by F. R. Melton, B.Sc.)

These Instruments can be procured from

HERBERT J. DARVES,

SCIENTIFIC INSTRUMENT MAKER,

18, St. Margaret's Road, Brockley, London, S.E.4.,

who is the sole maker under protected rights. Also parts are supplied to those wishing to make their own Instrument.

All particulars from H. J. DARVES.

**TO ALL WHO SUFFER.**—Write personally and enclose age and sex and 2d. stamp, and see what can be done for you.—Dr. Blackburn, N.Y., 35, Chapelhouse-road, Nelson, Lancs.



**MOSS SIDE PROGRESSIVE LYCEUM CHURCH, 66, RABY STREET, MANCHESTER.**

PRESIDENT: MISS M. M. HARRISON.

SERVICES HELD EVERY SUNDAY AT 2-30 P.M.

Next SUNDAY, MARCH 26th. LYCEUM SERVICE at 2-30. Special interest. Mr. J. BELL will answer questions from the children. All are welcome.

**Special announcement, April 2nd, Visit of MISS KITSON**

SERVICES at 2-30 and 6-30. At 3 p.m., Speaker, Miss ANNIE SHARPLES. Subject, "Free Will." Discussion. Evening at 6-30, OPEN SERVICE. A bright Programme of Music, Recitals, etc., will be rendered by Members and Lyceumists from other Lyceums. A hearty invitation to all.

**Come and welcome Miss Kitson.**

Tea provided at a nominal charge.

LOOK OUT FOR THE

**Good Friday Celebrations at Manchester****APRIL 14th.** Keep this date open. Further announcements next week.**PIONEER SUNDAY, March 26th, 1922.**

Under the joint auspices of the LANCASHIRE AREA COUNCIL and the BOLTON & DISTRICT JOINT COMMITTEE, the following

**Propaganda Meetings will be held in the Paragon Picture Palace, Bradshawgate, Bolton**

Afternoon at 2-30; LANTERN LECTURE by E. W. OATEN, Esq. (Editor, THE TWO WORLDS).

Evening at 6-30, Addresses by R. A. OWEN, Esq., and other well-known Speakers.

At 8, Clairvoyance by Mrs. E. A. MAYOR (Preston).

ADMISSION FREE. SILVER COLLECTIONS. A few reserved seats can be obtained at 1/- for each meeting from any of the Bolton Churches.

ALL PROFITS WILL BE DEVOTED TO THE PIONEER SUNDAY FUND.

**THE BRITISH MAGNETIC HEALERS' INSTITUTE,**

21, MANOR STREET, ARDWICK GREEN, MANCHESTER.

**An American Tea and Cake and Apron Sale will be held on Wednesday, March 29th,**

at 3 and 6-30.

Mrs. HOPE (the Manchester Clairvoyant and Psychometrist) and Mr. BLUMENTHAL ("Scientific Character Reader") will give delineations. Teas provided at nominal charges.

Cars from Town, 32, 34, 35, 36, 37 to Rusholme Road.

*To Commemorate the Anniversary of Modern Spiritualism***On WEDNESDAY, March 29th, at 7-30, a CONVERSAZIONE and DANCE**

Will be held at MORTIMER HALL, Mortimer Street, off Regent St., W.

TICKETS 2/6 EACH, to be obtained from the MARYLEBONE SPIRITUALIST ASSOCIATION, LTD., 4, Tavistock Sq., W.C.1. EVENING DRESS OPTIONAL.

**THE BRITTEN MEMORIAL.**

The Annual General Meeting of Subscribers

will be held in the

ONWARD BUILDING, 207, DEANS GATE, MANC. ESTER,

on WEDNESDAY, AFTERNOON,

MARCH 29th, at 3 p.m.,

for the transaction of the usual business.

The Trustees hope that every Subscriber who can will attend.

A. W. ORR, Hon. Sec.

**CHURCH OF THE SPIRIT, CROYDON.****A SALE OF WORK AND SOCIAL**

in aid of the Building Fund of the above Church

will be held on

WEDNESDAY and THURSDAY, APRIL 5th and 6th, at

Harwood Hall, 96, High St., Croydon (Opposite Friends' Road).

The OPENING CEREMONY will be performed on Wednesday, 5th, at 3, by

MRS. ELLIS POWELL.

TICKETS: Wednesday, One Shilling.

Thursday, Sixpence.

**Had to Fight for Breath**

Very Severe Bronchial Trouble Cured by Veno's Lightning Cough Cure.

Mrs. Florrie Taylor, 209, Park Lane, Leeds, says:—"I suffered fearfully through bronchial trouble and racking cough. Dreadful pains in the chest and back attacked me, and the coughing nearly shook me to pieces. The least change of weather affected me: it seemed as if the tubes were choked up, and I had to fight for every breath. Nothing did me any good until I got Veno's Lightning Cough Cure. The first dose gave me relief, and as I continued my breathing became easy and regular, and the cough left me altogether."

**Veno's Lightning Cough Cure**

is the world's supreme remedy for Coughs and Colds, Lung Troubles, Asthma, Bronchitis, Nasal Catarrh, Hoarseness, Difficult Breathing, and Influenza. Specially recommended for Whooping Cough and other Bronchial Troubles in children. Prices 1s. 3d. and 3s., the 3s. size being the more economical. Of Chemists and Medicine Vendors everywhere. Insist on having Veno's and refuse all substitutes.

SUPPORT OUR ADVERTISERS.

**BIRTHS, MARRIAGES and TRANSITIONS.**

Ordinary intimations when printed under the above heading will be inserted as follows: Six lines, 1s. 6d. Above six lines, 2d. per line. Payment must be sent with the intimation. Poetry not accepted.

**IN MEMORIAM.**

In ever loving memory of my dear husband, Samuel Roberts, who passed into the Higher Life on March 19th, 1920.—Holmwood, Yew-st., Broughton (late of Weaste).

**NEW SECRETARIES.**

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

COLLYHURST SPIRITUALIST CHURCH.—Mrs. SHEARSMITH, 109, Lightbown Road, Moston, Manchester.

**MR. H. J. OSBORN'S**

Early fixtures are:—March 29th, Hampton Hill; 31st, London Central; April 1st, 2nd, 3rd, Morecambe; 4th, Huddersfield; 5th and 6th, Wakefield; 9th and 10th, Lancaster; Easter Week, Cumberland; April 23rd, Walthamstow; 26th, Groyedale; May 4th, 7th and 11th, Tottenham; H. J. OSBORN, 41, Cartwright Gardens, London, W.C.1.

## Yoga Crystals

FOR DEVELOPING  
PSYCHIC FACULTIES.

The Yoga Crystal is solid, 2" dia. (with Instructions), 21/- each. Smaller size, 10/6 each. Yoga, 46, Well Close Mount, Leeds.



ALL WOMEN should write immediately for **FREE SAMPLE** of the "Triumph" Treatment. The sure and speedy remedy for all irregularities. Testimonials, Sample, and "Manual of Wisdom" free on application to the Manageress, Le Brasseur Surgical Manfg. Co. Ltd., (Dept. 31), 90 & 92, Worcester Street, Birmingham. Works: PASSY, PARIS.

## MR. A. H. CROXFORD

MAGNETIC HEALER,

Cures by Vital Magnetism, Rheumatism, Neuritis, Sciatica, Nervous and Functional Troubles. Testimonials. Patients visited.

82, HEREFORD RD., BAYSWATER, LONDON, W.2.

## SUFFERERS

Are advised to try my SPECIALISED COURSE OF SCIENTIFIC MASSAGE, ELECTRO THERAPY, and SWEDISH REMEDIAL EXERCISE TREATMENTS in conjunction with

**NATURAL MAGNETIC HEALING.** These INDIVIDUAL Treatments are specific, and have proved highly successful in curing Headaches, Neuralgia, Insomnia, Loss of Appetite, General Weakness, Indigestion, Constipation, and all troubles arising from impaired circulation, Rheumatic conditions of Joints and Muscles, Stiff Joints, Gout, Sciatica, Neuritis, Wasted Muscles, Spinal Curvatures, Infantile Paralysis, Deformed Limbs, Paralysis Agitan's, Chorea, Writer's Cramp, Sprain, Dislocations, Footballer's Knees, Goitre, Neck, Asthma, and some kinds of Deafness.

Consultations and Treatments by appointment to avoid waiting.

## JAMES KITE,

NATURAL MAGNETIC HEALER, Certificated in Medical and Surgical Massage, Electro Therapy and Swedish Remedials. Monday, Tuesday, Thursday, Friday, 99, Radnor Street, Hulme, Manchester. Wednesday and Saturday, 17, Albert Rd. and 37, Palatine Rd., Blackpool.

## PUT AND TAKE FREE.

To all customers of our Haircutters or Piano Tutors we will send the famous "Put and Take" Spinning Game. Millions sold at 1s. each. Get yours now **FREE**

## BRITISH SELF-HAIRCUTTER.

You can cut and trim your own hair at home with ease without making a mess of the job. Over 10,000 customers are delighted with this money-saving British discovery. We have only a few left at the reduced price of 2/11, post-free. Don't delay, send now.

## PIANO VAMPING AND PLAYING BY EAR

Taught by post in One Easy Lesson by our wonderful new system. Simple as A.B.C. No previous knowledge required. Success in every case. Send 1/6 now. No further expense.

GABRIEL & CO., 78, Hackford Rd., London, S.E.19. (Mention T.W.)

## The Magnetic and 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 Thirty years of experience before the public I have been marvellously successful in permanently curing all kinds of diseases. Testimonials can be seen. No address:—

### MR. GEORGE VERNON,

The British Magnetic Healers' Institute, 21, Manor St., Ardwick Green, Manchester.

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.

### SIX WONDERFUL BOOKS.

CLAIRVOYANCE and CRYSTAL GAZING. PRACTICAL PSYCHOMETRY. MEDICAL HYPNOTISM & SUGGESTION. HOW TO CONVERSE WITH SPIRIT FRIENDS.

PERSONAL MAGNETISM & WILL POWER. TABLE RAPPING & AUTOMATIC WRITING. Price 8d. each, post free 10d.

Each book contains a full course of lessons.

Address all orders to

ALEX. VERNER, 15, Vernon Street, Bolton, England.

## INFANCY.

Mrs. Huxy, 44, Watlam Street, Leeds, says:—"Over 10 years ago when suffering from Paralysis I received great benefit from Vitadatio and many of my friends commenced taking this Tonic because of what it had done for me."

Before and after the birth of my last baby I again took Vitadatio. The baby is now 18 months old and we call her the VITADATIO BABY as she has been reared on it. I have three other children but baby is the only strong one among them."

## OLD AGE.

Mrs. J. Wilson, Derwent Cottages, Grange, Keswick, says:—"For many years I was unable to walk owing to Gout and Rheumatism. Ten years ago the doctor said I should never walk again. I heard of Vitadatio and gave it a good trial, and was eventually able to go about my work."

I am now in my 88th YEAR and during the War I managed to knit 200 pairs of socks whilst for only I often wondered if ever I would be able to hold a needle again.

I owe my present health to Vitadatio, but for it I should have been an invalid for life, as no other medicine did me any good."

Thousands of sufferers of every age have been restored to health by

## VITADATIO

THE FAMOUS HERBAL TONIC AND BLOOD PURIFIER, UNRIVALLED FOR

Liver, Kidney and Stomach Troubles Nervous Complaints, Blood Disorders

Internal Ailments.

2/6 AND 5/- PER BOTTLE.

at Chemists and Stores or direct from

VITADATIO, 13 Park Sq., LEEDS.

Postage—1 bottle 6d., 2 9d., 3 1s.

Testimonials post free.

## APARTMENTS.

### BLACKPOOL.

MRS. CARTER, 138, LYTHAM RD. Apartments with or without board. Trams pass door. Home comforts. Piano. Phone 553.

### LONDON.

MRS. ROSE, 319, OLAPHAM RD., S.W.9. Visitors, bed and breakfast, 5s. Central to all parts.

MRS. BLACKWELL, 87, CARLTON RD., TUFNELL PARK, HOLLOWAY, N.7. Bed and breakfast. Homely. Very central.

### MORECAMBE.

MOUNT ROYD BOARDING ESTABLISHMENT, 1, SEA VIEW PARADE, Write for tariff.—MRS. LEE, Proprietress.

### NEW BRIGHTON.

MRS. HUNTER, IVYDENE, 27, GROSVENOR RD., Homely apartments. Piano. With or without board.

### SCARBOROUGH.

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

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MRS. JOHN PEMBERTON, HYDES VILLE, 4, IRVING STREET. Homely Apartments. Sea view.

HOMELY APARTMENTS FOR SPIRITUALISTS, with or without board. Terms moderate. — Mrs. E. PRINCE, Conservatoire, 109, Sussex-road.

### 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.

## Lost all Power and Feeling.

Helpless for Two Years. Completely Cured by Dr. Cassell's Tablets.

Mr. James Hopps, 8, Derwent-st., Newport-road, Middlesbrough, says:—"One night on going upstairs to bed I began to shake all over. I tried to come down again, but all power seemed to go out of my legs, and from that time I was powerless. There was no pain, but there was no feeling; needles pushed into my leg I never felt. I could do nothing for myself, and had to be attended to like a child. I did not eat much, and steadily wasted away to skin and bone. Nothing prescribed did any good, and I remained helpless for two years, could not move at all without crutches. Nobody ever believed I could recover, in fact I was given up. But I got Dr. Cassell's Tablets, and almost at once I began to feel power returning. Soon I could walk without crutches, and to-day I am a strong, fit man again."

Dr. Cassell's Tablets are the Universal Home Remedy for Nervous Breakdown, Neuritis, Indigestion, Sleeplessness, Neurasthenia, Anæmia, Palpitation, Kidney Weakness, Children's Weakness, and Wasting. Specially valuable for Nursing Mothers, and during the critical periods of life.

Dr. Cassell's Tablets are manufactured under the supervision of skilled chemists in the most perfectly equipped laboratory of its kind in the Empire, by The Veno Drug Co., Ltd., Manufacturing Chemists, Manchester, Eng., and sold at 3/- per box, smaller size, 1/3, by chemists and stores everywhere. Ask distinctly for Dr. Cassell's Tablets.

"The Two Worlds" Magic Crystal, 10/6.

# Simple Appliance Replaces Truss

*Adjustable to Any Size Person. Easy, Comfortable, Affording Instant Relief.*

*Made for Men, Women and Children.*

**Sent on Trial to Prove It.**

**Read this Generous Offer.**

For something over thirty years we have been curing rupture. It has been a great and useful work—and we are proud of our record. We have something different in the way of a Rupture Appliance from anything you have ever had. It makes no difference what you have used, it is not like this Appliance. Please remember that.

We have done away with all those things that you find annoying, irritating and uncomfortable in the truss you are now wearing.

We have produced an Appliance that holds the rupture securely, comfortably, and allows perfect freedom of every movement of the body. It has cured hundreds of people in all parts of the world.

It is light, yet strong—weighs only a few ounces, but it cannot shift or slip out of position, and is as easy to wear as a coat.



From a photograph of Mr. C. E. Brooks, inventor of the Appliance, who cured himself, and whose experience has since benefited thousands. If ruptured, write to-day.

We make it for you—to your measure—send it to you to try, and if for any reason it is not satisfactory, you can send it back and your money will be refunded.

Do you know of any other firm or person in the United Kingdom making an offer of this kind?

We can offer our Appliance to you on this basis because we know what it can do. There is no uncertainty—no guesswork—about it at all.

You have the RIGHT to get rid of your truss.

Because you are ruptured at present, are you willing to stay ruptured?

Wouldn't it pay you to investigate if we say to you that we have something better—vastly better—than any common truss you have ever used?

If you have been wearing common trusses ever since you were ruptured—if you have been trying to get rid of your rupture by using salves, oils, or liniments—if you have been discouraged and disheartened, and led to believe that there is no help for you, or think that a cure is impossible—then write to us.

## TEN REASONS WHY

**You should send for the Brooks Rupture Appliance.**

1. It is absolutely the only Appliance of the kind on the market to-day, and it are embodied the principles that inventors have sought after for years.
2. The Appliance for retaining the rupture cannot be thrown out of position.
3. Being an air-cushion of soft rubber, it clings closely to the body, yet no blisters or causes irritation.
4. Unlike the ordinary so-called pads used in common trusses, it is cumbersome or ungainly.
5. It is small, soft and pliable, and positively cannot be detected through clothing.
6. The soft, pliable bands holding the Appliance do not give one the unpleasant sensation of wearing harness.
7. There is nothing about it to get foul, and when it becomes soiled it can be washed without injuring it in the least.
8. There are no metal springs in the Appliance to torture one by cutting or bruising the flesh.
9. All the material of which the Appliances are made is of the very best money can buy, making it a durable and safe Appliance to wear.
10. Our reputation for honesty and fair dealing is so thoroughly established, an experience of over thirty years of dealing with the public, and the price so reasonable, the terms so fair, that there certainly should be no hesitancy in sending the free coupon.

*A few letters from grateful patients:*

### "Perfectly Cured."

Lane House, Llanbister, Nr. Penybout St., Radnor.  
Dear Sir,—I write to tell you that the Appliance I received a year ago has perfectly cured my rupture, and I cannot praise it too highly. I am a cured man and life seems different to what it did before. I shall recommend it to my friends. You can make use of my letter if needed.  
EDWARD ROGERS

### "Cured after Months of Agony."

12, Ferndale Street, Grangetown, Cardiff.  
Dear Sir,—I am pleased to state that, after having tried your Appliance, I can truthfully say that I have obtained great benefit, and that I am perfectly cured after many months of agony. I do not think there is another Appliance to equal it in comfort and fit, and also a sure cure. I can highly recommend it, and am thankful for it. If this testimonial is of any use I should be very pleased.  
F. C. MOON

### "I feel Nothing of my Rupture."

16, Francis St., Clydach Vale, Rhondda Valley.  
Dear Sir,—Your Appliance has done me a lot of good, and I shall be glad to recommend it to anyone suffering from the same complaint as myself. I have nothing of my rupture since the day I put it on, and the Appliance is comfortable wear.  
C. EVANS

Post the Coupon below after writing in your name and address. If in London call at our Consulting Rooms, 80, Chancery Lane, London, W.C.2.  
Nurses for Ladies and Children.

## Free Information Coupon.

Brooks Appliance Co., Ltd. (1845A), 80, Chancery Lane, London, W.C. 2.

Please send me by post in plain wrapper, your Illustrated Book and full information about your Appliance for Cure of Rupture.



Name.....

Address.....

Please write plainly.

**FIVE PRIZES OF £250 EACH.**

**FIVE PRIZES OF £25 EACH.**

**FIVE PRIZES OF £10 EACH.**

and a host of smaller prizes offered and must be won in "Bullets 442." A RECORD PRIZE LIST in this week's "John Bull."

Can you write your own lines? If not, I will supply you with lines properly written on coupons ready for entering.

Four Lines, 1/9. Eight Lines, 3/6

Stamped addressed envelope must be enclosed, and you must faithfully promise to pay me 20 per cent. commission on all prizes won with the lines I supply to you.

Lines that I send out are specially written for each client—there is no duplication of lines.

**JACK SUTTON,**

THE LINE WRITER WHO HAS WRITTEN HUNDREDS OF WINNING LINES.

49, Furnace Lane, Hockley, Birmingham

## IN APPRECIATION.

DEAR MR. VERNON,—I wish to testify to the good all who suffer from Rheumatism may derive from your Magnetic Healing and Massaging. My wife suffered for years through Rheumatism it had almost got to paralysis. She was advised to see you. She did so on June 15th, 1921, and went under your treatment, with such success that you dismissed her on Nov. 14th, 1921, as cured. Since then she has had to go out in all sorts of weather, far more than she liked, to nurse others, but I am thankful to say she has felt no ill effects; thanks to your thorough treatment. You may use this testimony as you like or think best. — Yours sincerely, PERCY MCQUIOD WILSON, 11, Percy-st., Cleveland-road, Hf. Crumpsall.

**Palmistry Simply Explained.** With numerous Diagrams. By James Ward. Price 10½d.

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A DRAWING-ROOM SERVICE is held at 15, Sandmere-road, Clapham, S.W. near Clapham-road Tube Station. Mrs. CLARA IRWIN, the well-known Medium will give clairvoyance every Sunday at 7 for investigators. Seance, Friday at 8, fee 2s.