



THE TWO WORLDS.

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

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

No. 1798—VOL. XXV.

FRIDAY, APRIL 28, 1922.

PRICE TWOPENCE.

MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.
SUNDAY EVENING SERVICES at 6-30 p.m. in
AEOLIAN HALL, 135, New Bond Street, LONDON, W.

SUNDAY, APRIL 30TH, MRS. J. HEWAT MCKENZIE.
Admission Free. Collection. Enquirers cordially invited
Doors open at 6 p.m. No admission after 6-40 p.m.

LONDON SPIRITUAL MISSION,
13, PEMBRIDGE PLACE, BAYSWATER, LONDON, W.

SUNDAY, APRIL 30TH, at 11, REV. G. WARD.
At 6-30, MR. ERNEST HUNT.

WEDNESDAY, MAY 3RD, at 3-30, CONCENTRATION CLASS
(Members only). At 7-30, MR. A. VOUT PETERS.

THURSDAY, MAY 4TH, at 4, OPEN MEETING.

WIMBLEDON SPIRITUALIST MISSION,
BROADWAY HALL (THRO. PASSAGE BETWEEN 4 & 5 THE
BROADWAY).

SUNDAY, MAY 30TH, at 11, MRS. M. F. ROBERTSON.
At 6-30, at the QUEEN'S CINEMA, WORPLE ROAD,
MR. ERNEST MEADS,

"That Spiritualism is Reasonable and Beneficial."

WEDNESDAY, MAY 3RD, at 3, HEALING CIRCLE. Treatment
from 4 to 5 per Mr. and Mrs. LEWIS.

At 7-30, MR. F. J. JONES, Controlled Address.

LEWISHAM SPIRITUALIST CHURCH,
LIMES HALL, LIMES GROVE, LEWISHAM (op. Electric Theatre)

SUNDAY, APRIL 30TH, at 11-15, CIRCLE, MR. COWLAM.
At 2-45, LYCEUM. At 6-30, MRS. M. H. WALLIS.

WEDNESDAY, MAY 3RD, at 8, HEALING CIRCLE FOR
MEMBERS, MR. F. L. BROWN.

N. L. S. A.

GROYEDALE HALL, GROYEDALE RD., HIGHGATE TUBE STN

SATURDAY, APRIL 29TH, at 7-30, WHIST DRIVE
in aid of Building Fund.

SUNDAY, APRIL 30TH, at 11, MRS. MARY GORDON.
At 3, LYCEUM. At 7, MRS. E. NEVILLE.

MONDAY, MAY 1ST, at 8, DEVELOPING CIRCLE (Members only)

WEDNESDAY, MAY 3RD, at 8, Mr. and Mrs. E. J. PULHAM,
Address and Clairvoyance.

FRIDAY, MAY 5TH, at 8, FREE HEALING CENTRE.
Membership invited. Subscription 6s. per annum.

SOUTH LONDON SPIRITUALIST MISSION,
LAUSANNE HALL, LAUSANNE ROAD, QUEEN'S ROAD,
PECKHAM, LONDON, S.E.

SATURDAY, APRIL 29TH, at 7-30, GRAND CONCERT
will be given in aid of the Building Fund.
Admission by Programme, 8d. and 1s. (including tax).

SUNDAY, APRIL 30TH, at 11-30, CIRCLE. Doors closed 11-40
at 7, Mrs. B. BELL, Address; Mrs. STOOK, Clairvoyance.

THURSDAY, MAY 4TH, at 8-15, MRS. A. JAMRACH,
Address and Clairvoyance.

SUNDAY, MAY 7TH, at 7, MR. A. T. KIRBY.

THURSDAY, MAY 11TH, at 8-15, MRS. NEVILLE.


SUNDAY, MAY 14TH, at 7, MR. PERCY SMYTHE.
Healing Circle on Fridays at 8. Lyceum every Sunday at 3

SALE SPIRITUALIST CHURCH SERVICES.
SUNDAY: 10-45, LYCEUM. AFTERNOON at 3. EVENING
at 6-30 and 8, at the TECHNICAL SCHOOL, SALE.

SUNDAY, APRIL 30TH, MRS. BULL.
MONDAY EVENINGS, at 7-30, at HEREFORD ST. TEMPERANCE
HALL, DEVELOPING CIRCLE for MEMBERS ONLY.

LONDON COLLEGE OF MEDIUMS.
30A, BAKER STREET, LONDON, W.1.

President: MRS. MARY Q. GORDON.
Vice-Presidents: MISS ESTELLE W. STREAD, MISS S.
MACCREADIE and ALD. D. J. DAVIS, J.P.
Treasurer: MRS. H. DAVIDSON. Hon. Sec.: MR. A. T. CONNOR.
Membership is open to all BONA FIDE Spiritualist
Workers and Students. Application forms can be obtained
from the Hon. Sec., MR. A. T. CONNOR, 19, OAKHURST RD.,
FOREST GATE, LONDON, E.7.



The New Hair Grower
To meet the demands of the present day
Safe and Sure for All Ages.
Prevents Greyness.
Let "Sambol" Put Fresh Life
into your scalp and start
A New Growth.
Only one sample to each person.
PRICE 4/6 (postage extra).
Sample, 1/6 (post free).
"Sambol," 22, Strand, Ryde, I.W.
Dept. T.W.5.

MEMPHIS CRYSTALS, 6/6, 10/6 and £1 1s.
OUIJA BOARDS, 7/6 and 16/-.
PLANCHETTES, 4/- and 6/6.
ALUMINIUM SEANCE TRUMPETS, 7/6.

All Goods POST FREE, with full instructions.

MEMPHIS, 14, Clifton Street, CARDIFF.

BOY DIRECT

Ladies' Black Glace Kid: Patent Cap, Stamped all Leather.
10/6, worth 35/-.
Ladies' Tony Willow Calf: All Leather, 16/-, worth 22/-.
Ladies' Tan Glace Kid, with Cap, 10/6.
Strong Boys' All Leather Boot, sizes 4 to 6, 5/-; 7 to 8, 5/9;
9 to 10, 6/9.
Men's Real Box Calf, Welted, sizes 6 to 10, 18/6.

Send P.O. with order. Write address clearly.
W. H. SMALLEY, 58, Ridley Street, Leicester.

Important Notice.

PLEASE NOTE

Burchell's Change of Address :

2, Gardener Road & Brunswick Road,
MORECAMBE, W.E.

Business as usual under the Best Conditions.

BURCHELL'S Famous Six Golden Remedies,

WHICH BY ONE TRIAL WILL SPEAK FOR THEMSELVES.

Burchell's Special Stomach and Liver Pills.

Burchell's Wonderful Tic and Nerve Pills.

Burchell's Special Indigestion Pills.

Burchell's Special Cough and Bronchitis Pills.

Burchell's Special Diuretic and Gravel Pills.

Burchell's Special Rheumatic Pills.

They are not "Cure-Alls," but for the various complaints they are intended for will be found, as we affirm

"REAL GOLDEN REMEDIES."

Sold in Boxes, post free 1/4

Three Boxes, post free 3/6

Six Boxes, post free 6/-

Forming a Useful Medicine Chest for any Home.

In Burchell's Medicine and Pills

Are to be found the pure ingredients of the Finest Herbs, Roots and Barks, which tone up the Stomach, Liver and Blood, and make life worth living.

Medicines are made up specially for every individual case, so that a remedy of the highest value is obtained. Every description of ailment taken in hand through the medium of correspondence, and carefully considered by sending a plain statement of the case, enclosing a stamped envelope for reply.

NO HOME SHOULD BE WITHOUT

BURCHELL'S

Re-Embellisher for the Hair.

It Stops Falling, Thinning and Greying.

WILL WORK WONDERS IF GIVEN A FAIR TRIAL

PRICE 1/9, 3/-, 5/- POST FREE.

CONVINCING TESTIMONIALS from North, South, East and West—London, Liverpool, Bradford, Burnley, Devon, Dewsbury, Bristol, Blackburn, and all over the Kingdom. What we have done for others can be done for you.

ALWAYS AT YOUR SERVICE.

NOTE THE ADDRESS—

J. & J. BURCHELL,

THE HERBAL SPECIALISTS,

2, Gardener Road & Brunswick Road,
MORECAMBE, W.E.

WHEN WRITING, MENTION THIS PAPER.

PROVE THE TRUTH OF SPIRITUALISM IN YOUR OWN HOME.

Try the "ALPHAGRAPH."

Only 5/9 post free (Colonies 6/9).

THE MOST SUCCESSFUL COMMUNICATOR ON THE MARKET
ALSO THE CHEAPEST.

A BOON TO INVESTIGATORS.

It combines in unique form both PLANOGRAPH and ALPHA-POINTER. Can be INSTANTLY CHANGED from one to the other. The most simple, complete and convenient instrument ever brought before the public at so small a price. LARGE SCALE of letters, FIGURES, etc. FULL INSTRUCTIONS. SIMPLE. Testimonials from all parts of the country. SEND FOR ONE TO-DAY AND TRY IT IN YOUR OWN FAMILY.

"RAYSAL" MANUFACTURING CO., 153, Duke Street, Liverpool.



THE UNIVERSAL
BADGE OF SPIRITUALISM (Registered)
Oxydised and Blue Enamel Brooch or Pendant, 3/-. Bronze ditto, 5/-. Gold ditto, 30/-. Sent post free, with symbolical meaning on application to
MRS. MONTGOMERY IRVINE,
115, Ladbrooke Grove, London, W.

JUST REPUBLISHED!

The Arcana of Spiritualism.

BY HUDSON TUTTLE.

A STANDARD BOOK BY A STANDARD AUTHOR.

The ARCANAS has for many years been regarded as the Text-Book of Spiritualism. It has run through many editions, and is regularly quoted. Written by a clear thinker—a medium of high repute—it presents the case from every side, and maintains its place as an authoritative work.

Strongly bound in Scarlet Cloth, with portrait of Author.
Over 300 pages.

Price 7/-. Post free, 7/9.

SPECIAL TERMS TO SOCIETIES FOR QUANTITIES.

THE TWO WORLDS OFFICE, MANCHESTER.

MAN'S SURVIVAL AFTER DEATH.

By REV. CHAS. L. TWEEDALE.

582 Pages. Post Free, 11/3.

"An armoury of facts." .. "Should be in the library of every Spiritualist."—THE TWO WORLDS.

"Epoch making." "Mastery."—BRISTOL TIMES.

"Unquestionably the ablest work extant."—HARRIS GER OF LIGHT.

THE TWO WORLDS OFFICE, MANCHESTER.

THE WONDERS OF THE SAINTS IN THE LIGHT OF SPIRITUALISM.

By F. FIELDING-OULD, M.A.

Vicar of Christ Church, Albany Street, Regent's Park.

WITH AN INTRODUCTION BY LADY GLENCONNER.

CONTENTS: Saints and Spiritualists — Sainthood — Voices — Levitation — Bilocation — Apparitions — Guardian Angels — Fire — Light — Stigmatisation — Miracles — Angels — Transportation — Apports — Heaven — Healing — Prayer — The Odour of Sanctity — The Spirits and the Psychical.

Cloth, 128 pages, 4s. 6d., postage 3d.

THE TWO WORLDS OFFICE, MANCHESTER.

The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1798.—Vol. XXXV.

FRIDAY, APRIL 28, 1922

PRICE TWOPENCE.

The Implications of Spiritualism.

Stanley De Brath.

[CONTINUED FROM LAST WEEK.]

VIII.—SOME SOCIAL IMPLICATIONS.

It will be observed that this vigorous Socialist experiment owed its success entirely to the fact of co-operation—its capital having been created by the industry of the community itself, and to the honesty and ability with which its affairs were conducted by its governing body. There are no data as to how recalcitrant members (if any) were dealt with, but it is quite obvious that its principles were those of any well-ordered State.

Of experiments on a national scale only two need be alluded to: (1) The French Revolution of 1789, and the Russian Revolution of 1917.

As to the first, the exhaustive studies of M. Thiers (10 vols., 1839), of M. Taine (9 vols., 1896-1904), and of Mrs. Webster (1 vol., 1919), compiled from contemporary records and from the French Archives, have quite conclusively proved that the constitutional revolution based on the Socialist doctrines of liberty of action, equality before the law, and fraternity in conduct, came to an end in August, 1789, when the decrees of the Constituent Assembly received the royal assent.

These were, the abolition of serfage, the power to buy out all just seigniorial rights, the abolition of the seigniorial courts, the abolition without compensation of other seigniorial rights, the redemption of tithe, equality of taxation, free admission to civil and military employ, abolition of purchase of offices, abolition of town privileges, reformation of juries, and abolition of all pensions not given for real services. This may justly be termed the work of the people of France and the reforms might well have been followed by a period of prosperity.

But as is always the case in revolutions, the constitutionalists were overwhelmed by the violent party, who, with all the catchwords of Socialism in their mouths but with guns in their hands, sought to establish nothing but their own dictatorship. It is certainly not just to charge on Socialism the ruin that ensued, but it is perfectly true to point out that as a system it failed, and must inevitably fail when the leaders and the led are animated by that mixture of envy, hatred and ignorance that now goes by the name of "class-consciousness."

Prud'homme, himself a republican, writing within sight of the events, gives the total number of the victims of the Terror as something over a million, not one per cent. of whom could possibly have been "aristocrats" in any sense of the word. At the end of the Terrorists' four years of power one of the revolutionaries themselves (L. Lepeaux) a member of the Directory, writes:—

"The National Treasury was empty . . . notes were valueless . . . public revenues were nil, no plan of finance existed . . . infuriated stock jobbing had taken the place of productive commerce, it corrupted all classes of society. . . Hospitals were without revenues, resources or administration; public relief of every kind was reduced to almost nothing. The canals were ruined, many bridges broken down, the roads impassable and communications of every kind extremely difficult. The insolent cynicism the leaders of anarchy had created oblivion to all decency. . . Disorganisation was complete, the army without provisions, without pay, without discipline, and without equipment; the navy beaten,

blockaded in port, tormented by insubordination and ruined by desertions."

"Every day offers the proof of a sad truth," says the "Republicain Francais," "which is that the new rich have harder hearts than those born in affluence. The latter used to share their superfluities with the poor, and nothing was commoner in this town than to see delicately-bred women carrying soup, money and consolations into garrets and prisons. To-day one dies of hunger and grief amidst these new millionaires enriched by our spoils." Is there nothing like this even in England to-day?

It is unnecessary to quote in detail the precisely parallel and quite obvious case of Russia—ten years ago the granary of Europe, and now reduced to starvation and bankruptcy. Kerensky unchained revolution in place of reform; and Lenin, the agent of Germany, using the very same Communistic catchwords as the Terrorists of 1793, armed the scum and instituted a despotism compared with which the worst excesses of Tsarism were mildness itself.

Ireland is going the same road, and India is being incited to follow the example by the same methods.

In neither of these revolutions were the violences the work of "the people." They were the work of its scum. "Give me 300,000 heads," said Marat, "and I will answer for the country being saved. . . Begin by hanging at their doors the bakers, the grocers and all the tradesmen!"

The people at large were the sufferers, and it was their indignation that brought about reaction. Napoleon had the people behind him or he could have done nothing; he neither abolished nor confirmed anything that the Terrorists had done, for they had established nothing whatever.

What is the connection of all this with Spiritualism? It is very close indeed. Firstly, it shows that Socialism is a spiritual ideal, and therefore only to be reached by spiritual causes, i.e., it cannot be applied in the abstract; it will be the fruit of character, and the fruit must grow from the tree. It will be the fruit of the character that should be the logical result of the Seven Principles genuinely believed and put into practice. Secondly, if, as Spiritualists declare, the true human evolution is growth of soul, the inference follows that men cannot be well governed till they can govern themselves well. Thirdly, the ideal can only come into realisation by compliance with the actual laws of production—the more energy, the greater the product. Lastly, the historical facts agree with the Law of Spiritual Consequence, the Nemesis that waits on evil deeds is no other than the consequences of the temper in which acts are done.

It has become the fashion to say that the existing system is the cause of present troubles; and that not the men but the system is responsible for them. This is not true. On the contrary, the system has been evolved from human conditions; its application to selfish purposes and to gambling on a large scale is the real cause, added to the enormous waste and dislocation of war. In Russia the so-called "capitalistic system" has gone, and what is the result? Those who talk so glibly of sweeping away the fiscal system that is as much an evolutionary product as any other, have no conception of the gigantic confusion that must inevitably follow. To such persons two questions should be addressed: "What are you going to do with those who disagree with you?" The answer must be, "To ruin them." And if they resist? To kill them. The revolutionists are not afraid to say so openly. And the logic of facts always brings this to pass. "He who stops half way in revolutions digs his own grave," said St. Just.

Why are State-directed undertakings costly, wasteful and unenterprising? Because office-holders are selected

for quite other reasons than knowledge of the works they are to direct; because they then try to make rules take the place of understanding and insight; because to take responsibility is dangerous and routine is safe, so everyone evades responsibility, with the result of interminable delays; because the official has no incentive to master the intricacies of a business; and last, but not least, because every employee from the top to the bottom is intent on getting the maximum of pay for the minimum of work. In one word, the CHARACTER that makes for efficiency is not there, neither in the leaders nor in the rank and file.

There is no reason but lack of this character that prevents hundreds of businesses being run on Socialist lines just as the New Lanark settlement and the Oneida Colony were run. The obstacles are selfishness and distrust, taking the forms of luxurious living among the masters and limitation of output among the men. Those communities did not find it necessary to upset "the capitalist system"; where they started without it they had to revert to it. But they used it unselfishly. It is probable that if businesses were started on Oneida lines, modified to suit present conditions, when great capital is required to provide machinery, raw materials and organisation, the masters taking the men into confidence as regards costing and profits, and the men frankly abandoning the ruinous device of limitation of output and "ca' canny," such procedure might avail to restore national prosperity. Self-sacrifice on both sides is the essential thing.

At present Britain is dependent for food-stuffs on foreign countries, and these food-stuffs can be paid for only by exports of manufactured goods, i.e., our principal assets are coal, tropical products, human energy, intelligence and inventiveness. The first is a wasting asset, the others need not be.

The home market must ultimately be the chief market in all countries, and the absorbing power of that market must necessarily depend on abundant production and consequent low prices, rather than on higher wages to meet high prices. Higher wages could only be paid in paper, the gold does not exist. The result of high nominal wages and scarcity of products is to be seen more or less in all countries, but especially in Russia. Restriction of production is extraordinarily short-sighted. It is assumed that if each man does one-third of what he could do, three men must be employed to do the work of one, forgetting that the result must be to make prices so high that the product must often be unsaleable and rents exorbitant.

Now, if there is any power that can stop the gambling temper that is doing incalculable harm in all classes, can induce a true statement of business accounts, can suppress the class-antagonism that has been fostered, and bring masters and men into agreement on the great scale as they have often been on a small one, it will be Spiritualism. Not the Spiritualism that takes up with Socialist catch-words without thinking what they mean, and always have meant, in practice; or that quarrels over shades of belief that do not matter two pins, but the Spiritualism that works for an ideal in harmony with evolutionary facts, that approaches every problem by study of real facts and real laws, and determines to set in motion the causes of amity in place of the causes of strife.

Nothing but a spiritual consciousness can check selfishness. Seven years ago the nation was united. Why is it disunited now, but because spiritual purpose and insight are wanting?

When the character is there the system will grow naturally, but to put the system before the character is to put the cart before the horse. Meanwhile the next article will deal with some simple applications of Spiritualistic Socialism that can be put into practice at once.

[TO BE CONTINUED.]

A Rev. Father on Spiritualism

IN a recent address on Spiritualism to the Y.M.C.A., Father Degen, of Coalville, said:—

However unsound and dangerous Spiritualism may be, it is not so demoralising as the gross materialism which rejects a hereafter beyond the grave, and points to the dust-heap as our final destination. If England is to be left to the dogs, the cause is to be found in the material hypothesis, which says, "When you're dead, you're dead with." The craze for Spiritualism, with all its errors and dangers, has at least this to its credit, that its adherents believe in the existence of the human soul and in its revival after death.

Although it would be easy enough to obtain sums of money and valuable presents from wealthy, credulous ladies by means of hetero-suggestion during seances, or deliberately faked messages purporting to come from the dead, the history of post-war Spiritualism does not appear to be inspired by commercialism. Of course, you always find a small percentage of mercenary charlatans associated with the outer fringes of every movement.

Only by the positive Will of God can the dead communicate with us. To attempt to bring them back beyond the veil for an hour or two at a seance is both futile and wicked. The earlier books of the Bible definitely prohibit all such wild gallops into the unknown.

The explanation of all bona fide Spiritualistic phenomena lies in a fuller knowledge of psychology and of mind science. The workings of what is known as the subconscious or subliminal mind constitute an unexplored realm almost boundless in its scope. Abstract science is apt to be neglected because it has less value commercially than industrially than the concrete sciences of chemistry, physics and physiology. All of us, including the blind, the deaf, are clairvoyant and clairaudient when we are asleep. Second sight and somnambulist sight are real, and the same. The phantasms and other external manifestations of Spiritualism are of the same texture and origin as nightmares and dreams.

The consciousness of one person is able to act upon the consciousness of another. This power is known as telepathy. It enables us to communicate with our neighbours independently of the usual channels of speech and the senses. There is, probably, a psychological parallel to the "radiation" of physics and chemistry. The existence of brain rays may yet be discovered. The hypnotised medium is in a condition of psychical receptiveness, enabling his brain to have transmitted to her brain a mental picture, let us say, of a dead son as it exists in the imagination of his broken-hearted mother who is focussing all her mental energy with intense concentration upon him at a seance.

I do not believe that mediumistic messages are attributable to Satan. They are not clever enough to be ascribed to such a highly-intellectual source. It would be a more subtle policy for the Devil to lie low and keep the background instead of gratuitously supplying a strong additional proof of the existence of a hereafter beyond the grave. He would be acting contrary to his own interests and defeating his own ends. The supposed utterances from the dead exactly reflect the uncertainties, wandering errors and incapacity for sustained thought of the average muddle-headed medium.

Mr. Horace Leaf in Australia.

MR. AND MRS. HORACE LEAF arrived safely at Albany, West Australia, on March 9th, and journeyed by train to Perth. They were met by Mr. M. J. Bloomfield, leader of the Victorian Association of Spiritualists, who will manage his tour. Mr. Leaf was interviewed by the representative of the "West Australian," and outlined his itinerary and objects. The reporters were very interested in the growth and development of Spiritualism in the homeland. Mr. Leaf was given a hearty welcome at a reception held in the Perth Literary Institute on March 10th, and on the following day gave his first lantern lecture in the Town Hall where a fine audience gave him a hearty reception.

The man of God will not ask you to organise or join an organisation. All organisation is slavery, hence ungodly. Individuality is God!

The true man of God is sent to benefit and not to tax his fellow man; he will not ask for money; he will not accept it even in trust unless in case of absolute necessity.

Manchester Good Friday Celebrations.

THE Annual Celebrations at Manchester have become the "Mecca" of South Lancashire Spiritualists. For over thirty years Good Friday, a day of solemnity and gloom to many religionists, has been hailed with rejoicing in celebration of the opening of the gates of spirit communion seventy-four years ago. The success which has attended the Manchester effort has prompted other districts to follow so good an example, and we believe the custom will spread with succeeding years.

The Co-operative Hall, Downing-street, Manchester, was a scene of animation early in the morning of the 14th. The officials of the Manchester Group, S.N.U., with a numerous company of ladies, were busy with the arrangements which included suitable and ample provision for the creature comforts of the expected company, and when Mr. E. W. Oaten led his principals on to the platform promptly at 2-15 p.m., he was met by hearty applause from the 600 enthusiasts there gathered. The opening hymn, "Unsought Of Us," went with a swing, and after a moving invocation the chairman alluded to the purpose of the gathering. Great things from little causes spring, and it was never expected seventy-four years ago that a few raps on a wall interrupting the play-hours of a couple of children would shake the world, revolutionise theology, and lay the basis of rapprochement between religion and science. Gradually the truth had spread throughout the world, and its momentum was increasing. The early pioneers and mediums met with bitter and virulent opposition; ostracised and vilified, with few friends and ill equipped to meet the scathing attacks of artful and scheming opponents, their mediumship and good names were traduced; and traps were laid for their unwary feet. Morally and physically they were lacerated and injured, but the world has yet to learn that it cannot injure Spiritualism by traducing Spiritualists. Four-fifths of the accusations of fraud against mediums have been based upon misconceptions, because the phenomena do not take the form which the ill-informed investigator imagines they ought to take. Through it all Spiritualism has emerged as the one power which is moulding the thought of the age, and even the religious systems whose advocates were most bitter in their denunciation are now paying lip tribute to its spiritual value. Spiritualism had won its way into the minds of the people—the time had arrived when it must mould their lives. (Applause.)

Miss Doris Wilmot's rendering of "Beyond the Dawn" was then heartily received, her artistic rendition, clear enunciation and excellent tone winning a round of applause.

Mrs. E. Pickles (President, B.S.L.U.), who was greeted cordially on rising, referred to the fact that this was a reunion of forces on both sides of the veil. The members of many Societies met to exchange greetings, and they were confident that many of the old workers who had joined in previous celebrations and had now passed the veil were with them to join in their gratitude and jubilation. That was the kernel of Spiritualism, it was a bridge which united the incarnate and discarnate. The strength of the bridge depended upon ourselves. The spirit people could only work with the materials we supplied, and they required clean lives, well-equipped minds and devoted souls in order to produce the best results. We were gathered to-day to do honour to the pioneers who had laid the foundations of mediumship deep and broad. The bridge erected thereon may be crude as yet, but it serves a purpose—it is ours to co-operate with the unseen workers to improve it. There was a growing sense of the fact that to secure the best results we must advance half-way to meet our spirit friends rather than drag them down to our level. Let us then rise to the appreciation of our spiritual natures, and by spiritual attainment bring ourselves into closer attunement with our inspirers. (Applause.)

After the hearty singing of "Listen to the Angel Message" the chairman introduced Mr. James Buckley, of Nelson, to give a few clairvoyant descriptions of spirit friends.

Mr. Buckley, on rising, said there was no doubt that Spiritualism had come in response to the need of the age, and in all cases would accommodate itself to the thought and desire of the times. Six descriptions in all were given, and the full details made recognition easy. We summarise them as follows:—

1. A man, age about 66, of medium height, oval face; respected for his outspokenness. He had something to do with a printing machine. This man, before passing away, had a conversation with you about a photo and a locket. He says he's John Bostock, Clarendon-place, Hyde, and that he knows Sam Marshall and a man of the name of Maloney. (Recognised.)

2. A gentleman about 70 years of age. Was fond of the hymn "Tell Me the Old, Old Story." He moved amongst people of many classes. Collected from house to house. He says he collected for the Weavers' Union. He says he is James Duffy ("Old Jim"), Booth-street, Ashton. He says, "I can tell you but little. I bring you the consolation that this life is not all. Life is but a chapter in an all-embracing book containing love and laughter." (Recognised.)

3. There comes a lady and gent. about 60. He says, "How can I comfort thee, dearest friend? There will come a day when we will all be reunited. Do you remember that I sat in the old armchair when you talked to me of the world to come?" His name is William Andrew. He says, "As on earth we were together, so we are joined in heaven's paradise." Her name is Annie. (Recognised.)

4. There are three youthful spirits, very bright and beautiful. They sing, "Our Lyceum, 'Tis of Thee." Their names are Lily, Hilda and Lena. They also give the name of Lamb, of Clayton-street. (Recognised.)

5. Gentleman about 40. Tall, fond of music. Says he was a bandsman—Bandsman Phillips. (Particulars not gathered.)

6 and 7. Two soldiers who want to send a message home. The first says, "Tell them to be of good cheer, I'm with them still." He is Thomas Standring, of 127, Burlington-street. The other one lived two doors below at 123. He says he's Harold Reeves. Left a dear wife in the body, Lizzie, at Ashton-under-Lyne. (Recognised.)

Mr. Buckley was loudly applauded on resuming his seat.

Mr. R. McDermott forcefully and tunelessly sang "The Sailor's Grave," the rich, full tones of his robust voice doing full justice to a fine song.

Mr. Geo. F. Berry, the President of the S.N.U., was enthusiastically received. In a brief but pointed speech he referred to the fact that the great events of an age often have humble beginnings, and are overlooked in their inception. Only after they have won through are they recognised. A very apt quotation from Mr. Joseph McCabe was used to point to the pregnancy of the year 1848. Many new movements were struggling into existence, and the speaker claimed that Modern Spiritualism was amongst the greatest of them all. The authority of the churches was failing. The time for a new philosophy had come, and the spirit world opened the floodgates of revelation. No religion or philosophy can have any hope of success unless it is deep-rooted in the psychic philosophy and principles upon which Spiritualism is built. We are to-day striving to rehabilitate our old pioneers from the misrepresentations of the ignorant. These old workers are with us yet—we will show them that they are not forgotten. We will take them into our counsels, and they and we will work together to establish the greatest, grandest and best spiritual philosophy which the world has ever seen. (Applause.)

Madame Woods-Rowe very sweetly gave us the song, "My Ships." Her mellow voice and artistic rendering were much admired, whilst her animated interpretation evoked hearty appreciation.

Then came the closing hymn and Benediction, which closed a fine meeting, and the audience adjourned for tea. Some 750 happy folks assembled at well-laden tables.

Old friends fraternised, greetings were exchanged and introductions given, whilst quip and jest and joke gave laughter and animation to the scene.

Visitors from Lancashire, Cheshire, Staffordshire, Yorkshire and Derbyshire were gathered round the festive board, and ample justice was done to the appetising comestibles. An hour for a breath of air followed, and little knots of enthusiasts engaged in friendly argument and disputation on the many phases of spiritual philosophy and phenomena. The spirit of fraternity reigned over all, and was good to see.

THE EVENING MEETING.

When the company assembled for the evening meeting the hall was nicely filled, and a steady stream of fresh arrivals was filing in. After the opening hymn and invocation the chairman alluded to the growth of Spiritualism in their particular district, and commented upon the series of monthly meetings which had been held in the Ardwick Picture Theatre, where the regular attendance had varied between 1,500 and 2,000. The spiritual tone of these gatherings had been excellent, and the only fly in the ointment was the singing. This could be improved if they had an orchestra to lead them. The meetings would be resumed in October, and he desired our senior Lyceumists and Spiritualists to volunteer for service. They would thus help the Cause and find opportunities for orchestral work. Mr. F. Meadowcroft would be pleased to assist as conductor. Volunteers could send their names to the President of their Society, the conductor of their Lyceum, or to himself. The suggestion was loudly cheered.

Madame Woods-Rowe having sang "Be Still, Black bird," with admirable effect, the chairman called upon Mr. Geo. F. Berry to address the meeting.

The speaker referred to the work that their beloved Movement had already accomplished. A few of the religious bodies had to-day established seances in connection with their work. Quite a number of established churches had commenced healing classes, whilst psychical phenomena were engaging the attention of an increasing number of clergy, and ministers. These were all signs of the times. In many cases, however, such efforts were being used merely to bolster up old beliefs and superstitions. The world is sick of beliefs. It never judges a man by the religious beliefs he holds. The world knows that a man's assent to any creed or profession of belief is no index to his honesty and straightforwardness, and yet real religion should affect life. You must live the life if you would appeal to men—your beliefs do not matter. There was a mistaken notion that the possession of psychic gifts implied spirituality, but he must insist that the use made of such gifts rather than their possession was the standard of spiritual values. They knew that psychic powers could be used to degrade as well as to bless. We must not forget either that mediumship is a natural faculty for human helpfulness. Not all psychics are fit for public work. He, the speaker, sometimes had remarkable psychic experiences, but it did not follow that he was fitted for mediumistic work upon the platform. Mediumship was quite as useful and helpful in the home and in private life.

Workers are needed quite as much off the platform as on it. True it was that we hadn't enough good mediums to go round, but we did not help the Cause—we rather hindered it—by placing before the public those unfitted for public life. To develop your gifts in order that you may convince others of facts is good, but practically all of us can develop sufficient psychic power to help us live our own lives. Where such power is developed there emanates from us a spiritual force which silently but surely affects others. The woman who touched the hem of the Master's garment illustrated a great fact, and that's the standard of development we can all aim at.

The power of Jesus was more than a merely psychic power. He possessed the ability to rise above the petty things of life, and to love men, whatever their imperfections, with an abundant love. Had his love been less his psychic power would have had less effect. Remember, then, that your psychic development will be aided and its efficacy increased by a broad helpful love for humanity which senses its needs and responds to its sufferings. Better

far than the mechanical side of development is this power to help and love humankind.

The brooding mother thinking of her boy who is away often feels his danger and reacts to his troubles. Love leaps the barrier of space. The great thing which restricts mediumship is incapacity to rise above it. Mediumship is often unconsciously manifest when love is strong. Only the best is worth striving for, and he believes that better mediumship would be forthcoming as we get a better grip of the laws of psychic life. (Prolonged applause.)

Miss Doris Wilmot feelingly sang "La Serenata" (Braga) with violin obligato by Mr. Wilmot, and her rendering elicited such applause that she had to respond with "Idle Words."

Mr. John Jackson appealed for a collection for the National Fund of Benevolence in aid of aged and distressed workers, and the meeting responded to the tune of £10 11s. 2d.

Mr. Buckley and his guide, "The Wanderer," again gave excellent clairvoyance. Eight descriptions were given and all were claimed, some of the messages given being very pointed and evidential. Some of the spirit visitors described were John Bentley, of Stockport, who urged the recipient of the description to be faithful to his trust; Albert Shaw, of Hanover-street, Stalybridge, about 54, and who claimed to have attended the Wesleyan Chapel, declared, "You must live the religion you put before others"; Margaret Annie Beecher, about 18 years, who was connected with Ford-lane, Pendleton. Another gave the name of Arthur Pelham, of Collyhurst-street, and said, "But for the war I might have been one of you. They called us heroes, but the beauty of it is we shall meet again on the platform of eternity." George Hill was next and urged the recipient to live up to the ideal of the citizenship. Miss Wright, of Villiers-street, Ashton-under-Lyne, who had passed over suddenly and had formerly worked in a pensions department, and also been connected with the Salvation Army Home in Old-street, said, "I thought I would have to wait for the resurrection. Isn't it strange that you have to die in order to know that you live?" Tom Andrews, of 73, Fitzroy-street, said, "My mother I'm her guardian, and tell dad to be mindful of the days to come. I often hear mother pray, 'God bless my Tom.'" Tom Saxon, of Market-street, Hyde, who put on a white apron and said, "There's nothing like the bread of life," was the last to be described. He is stated to have taken snuff, and related a conversation on the nature of money which he had formerly had with the recipient. All descriptions were clearly recognised, and the ovation Mr. Buckley received in concluding his labours was but a just tribute to the clarity of his work.

Mr. R. McDermott was encored for his rendering of "The Trumpeter," and responded with "In Sheltered Vale" by two songs illustrating his excellent control of a voice of remarkable tone.

Mrs. Pickles, in the concluding speech of the day, made a strong appeal for the Lyceum side of the Movement. She was proud of her two years' work as President of the B.S.L.U. A closer cohesion was taking place between the two national bodies. They needed not only to educate the children, but to bring them into the seances and get them into touch with the spirit people, so that spirit communion became a normal part of their lives. They would find that the influence of spirit guides in the lives of children was beneficial to their development mentally, physically and spiritually, and the future of the Movement rested with the workers of the future.

A fine day's meetings closed with votes of thanks to the chairman, vocalists and accompanist (Mr. T. Meadowcroft), speakers, the catering staff, the officers, and the committee. The whole gathering was splendidly fraternal and the organisation such that we did not hear a single complaint amongst the thousand folk who attended. That is a great achievement.

Reports of celebrations at Cardiff and Liverpool were held over.

THE son of man is the human body; the son of God is God manifested in that human body. It takes the name of Son because it becomes individualised from the Father.

Celebrations at Wakefield.

EASTER CELEBRATIONS were held at Wakefield on Monday, April 17th, under the auspices of the Yorkshire District Council of the S.N.U. Visitors poured in from all parts of the county. The Lyceum session started at 10 a.m., the President of the Leeds Lyceum District Council acting as conductor, and the room was filled with visitors.

During the session a resolution was moved and carried sending congratulations and good wishes of the assembly to Mr. Ackroyd, of Huddersfield, an old friend and worker, on the occasion of his marriage. At the close of the session many stayed to an admirable lunch.

In the afternoon a propaganda meeting was held, a good number being present. The President, Mr. Rotheray, opened the meeting (after the invocation had been given by Mr. Bramhall) by stating that this was the 74th Anniversary of Modern Spiritualism, and making appropriate remarks thereon. The speakers were Mr. Gush (Huddersfield), Mr. Smithson (Leeds), and Mrs. Boulton and Mrs. Stott, both of Bradford.

In the evening, after a goodly number had partaken of tea, another meeting was held, the President again in the chair, and still a bigger congregation than in the afternoon. The first speaker was the secretary of the S.N.U., Mr. Yates, who stated that the National body consisted of 306 churches, with 15,000 members, and with an attendance of 100,000 people; also 230 Lyceums, with 10,000 scholars; 8 district councils with 11 sub-committees. The British Mediums' Union, the London College of Mediums and other spiritual organisations were affiliated with the S.N.U. Some of these were in other lands, and eventually would lead to an international movement.

Other speakers were Mr. Gush, Mr. Smithson and Mr. Webster, of Sheffield, one of the old workers with Mr. Smithson, who had been specially invited. Other old workers had been invited, but were unable to attend on account of illness and other unavoidable circumstances.

The kernel of most of the remarks that were made was an appeal to the people not to be satisfied with just skimming the surface of Spiritualism, not to be satisfied with the proven facts of spirit return and communion, but to look deeper for the principle of humanity, which was the bed-rock of Spiritualism.

From beginning to end the day was one of great success in every way, the day being brought to a close by a vote of thanks being given to the local friends for the successful catering for the benefit of all concerned.

Celebration at High Shields.

THE annual Easter Monday tea and social combined with a sale of work in aid of the building fund of the High Shields Spiritualist Church was held in the Ambulance Hall, Tyne Dock.

The sale of work was opened by Mr. Melvin, supported by Mrs. Melvin and Mrs. Parker, President of the church. In his address Mr. Melvin explained the purpose for which the bazaar was held. A pleasing feature at the opening ceremony was the presentation of a bouquet of flowers to Mrs. Melvin by Violet Parker, a young Lyceumist. The stalls were laden with useful articles and presided over by Mesdames Parker, Codling, Croton and Woodall, the Misses N. Holland and N. Ogle. The gentlemen's stall was in the charge of Mr. Telford, whilst the Bran Dips stall was controlled by the Misses S. Codling and L. Parker. A dance named "The Country Fair" was very gracefully performed by the Misses E. Menbel, F. Dunmore, N. Hesp, E. Smith, W. Blackburn and A. Waller. Mr. Jack Hird, Tyrolean vocalist, was enthusiastically encored for his songs. Mrs. Crisp gave great satisfaction with her readings, "On the Border" and Mr. Vickers, of Cleadon, was a great success as a phrenologist.

Osmond's Orchestra, of Hebburn, played the dance music during the evening with great ability. An enjoyable day was brought to a close by Mrs. Parker proposing a vote of thanks to the orchestra and workers. This was seconded by Mr. F. Marshall and carried enthusiastically. About 200 partook of the tea.

Mr. E. Bush and Spirit Photography.

Rev. Charles Tweedale.

I SEE that Mr. E. Bush is reported to have said that all the spirit photographs shown by Mr. Osborn at the Wakefield debate were the result of fraud and trickery. As they include the spirit photo of my father-in-law, it is my painful duty to tell Mr. Bush that he is guilty of lying. The photo was not only obtained under careful test conditions and under my personal supervision—I have had 40 years' experience as a photographer, and am familiar with all the various theories of spirit photo frauds—but it was also the result of a surprise visit to Mr. Hope, no previous correspondence having given notice of our coming, and no photograph of the deceased person being taken with us. There was no photograph of the deceased person within 70 miles of Crews when the spirit photo was obtained. Add to this the fact that there is no photograph in existence showing my father-in-law bearded, but without hat, as this psychic photo does, and the effrontery, and impudence of Mr. E. Bush's lie will be clearly manifest.

I possess recognised spirit photos taken for people whom Mr. Hope had never seen until a few minutes before the plate was exposed, and showing the form of a deceased person, of whom there never was a photo, sketch, painting or any other representation made during mortal life (where does Bush's silly, blacking-box theory, or any other theory of the medium's fraud, come in here?); and others showing splendidly clear recognised results obtained by persons of high repute, personally known by me, who entered and left Mr. Hope's studio without giving their names, and who were not known to Mr. Hope until long after the results were obtained. These cases, added to many similar ones, make fraud impossible.

Mr. Bush's statement that no psychic photo has ever been obtained under scientific conditions is another lie, and his further statement that no photo psychic has ever "faced the music" is another. I personally obtained the photo of a man, seen at the same time clairvoyantly, and described by my wife, on December 20th, 1915. This was got spontaneously at a moment's notice, and in a box camera, and in order to prove our bona fides I and the other two persons present made an affidavit of all the particulars before a Commissioner for Oaths in due legal form.

Altar Vases Dedicated at Blackpool Spiritual Church

THE two beautiful oxidised silver altar vases, presented to the Spiritual Church, Albert-road, Blackpool, by the family of the late Mr. and Mrs. Arthur Mewis, who resided at 12, Maybell Avenue, Blackpool, and were prominently identified with the church, were dedicated on Sunday evening, April 16th, in the presence of a large congregation. One of the vases bears the inscription, "In loving memory, from the affectionate family of Elizabeth M. Mewis, who passed to the higher life, December 26th, 1914," and the other, "In loving memory, from the affectionate family of Arthur Mewis, who passed to the higher life, April 5th, 1921."

The special speaker at the service was Mr. Herbert Barrans, of Morecambe, and during the evening Mr. Callis sang "Beloved, It Is Morn," and "Absent," and Miss Shufflebottom, "Abide With Me."

In accepting the oxidised silver vases Mr. Howarth, the chairman, said he did so on behalf of the church officials and members. They would be a lasting memorial, and would always remind them of the late Mr. and Mrs. Mewis's beautiful characters. He mentioned the fact that they were losing a lot of their old workers, and it was very difficult to fill their places. He therefore asked the members to endeavour to fill their places by following the example of Mr. and Mrs. Mewis, who were amongst the pioneers of the church in Blackpool. Mr. Mewis was for 25 years treasurer of the church, and was a man of splendid character, amiable temperament and an example to them all in his faith.

Mr. Barrans also spoke eulogistically of the departed friends and endorsed the remarks made by Mr. Howarth.

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 "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 return any contribution unaccompanied by a stamped and directed envelope.

FRIDAY, APRIL 28th, 1922.

"The Other Side of Death."

WE have read with some pleasure a little brochure under the above title by Mr. Chapman Cohen, editor of the "Freethinker," which, whilst presenting little that is new, nevertheless presents a point of view which is well worth considering. The writer is evidently annoyed with the priesthood, and we fear that such annoyance has imparted a bias to his writing which tinges his whole argument. He certainly tells us that the question of whether there is a life beyond is "a matter of evidence," but he spends much time in pointing to the unworthy uses the priesthood have made of the belief in future existence.

On the general question Mr. Cohen opposes the view that belief in continued existence gives a driving power to life, and suggests that on the contrary it distracts men's attention from present-day duties. He goes on to argue that the concerns of this life are the important ones. From our point of view the fact of continuity beyond the grave is just the one thing that gives driving power to our everyday activities. There is one great reason for educating a child, i.e., that he is growing up, and his future will depend upon the use he makes of the present. The purpose of apprenticing a lad to a trade or profession is that his future will require him to use it, otherwise it has no meaning; the sluggish apprentice, generally speaking, becomes the inefficient craftsman. Hence the urge to do one's duty to-day. Even on the lowest scale the working man is labouring for next week's food and lodging, his last pay-day only provided for this week.

Mr. Cohen makes much of the "desire to live" as a basis of the belief in immortality, and it is probably true that continued reiteration of the belief in survival, and the gorgeous colours in which certain phases of the after life have been painted have produced by suggestion a desire for such life, but behind all this there lies the realm of INTUITION, which is in the nature of a sixth sense. Whilst not accurate in all its perceptions or equal in all persons (what sense is?), the existence of such psychic possession cannot be overlooked, especially in that proportion of the race where it is strong.

The whole question, however, as the author says, is a matter of evidence, and we are further in agreement with him when he says: "Immortality is not something that each of us may achieve or fail to achieve. It is ours as a natural endowment or the whole thing is an illusion. Nothing that we can say or do can alter the fact of immortality, or make it a fact if it is not already one. Either immortality is ours or it is not."

In his chapter on "Soul or Mind," the author, by a careful selection of part of the facts and the ignoring of others, gives us a laboured argument which is by no means convincing. Anything outside that which is carefully selected is assumed to be a mere "cloud of words." He illustrates the flexion of a muscle which contracts under stimuli. He tells us that "the constituent parts of a muscle

are cells and cell fibres." The examination of the cells themselves shows only normal irritability. It is the combination and organisation which gives us the phenomenon of contraction." He however omits all further reference to the "stimuli" with which the argument commences, and ignores the fact that his muscles of a corpse have no power of flexion. He fails to recognise that it is I, not my muscle, who determines whether the muscle shall flex or not, and then deduces the inference therefrom no evidence of soul or mind.

The flexion of the muscle is directed to grasping something. The muscle of itself has no desire to grasp and no purpose to serve. It is mere folly to describe the mechanical and physiological phenomenon and pretend that there is no will or desire (stimuli) prompting the operation. This chapter is a very weak one, and its weakness is dependent less upon what it tells us than upon what is ignored.

We are chiefly interested, however, in the last two chapters of Mr. Cohen's book, which deal with Spiritualism. Let it be at once said that the writer grants half our case to begin with. He tells us that "for various reasons a study of Spiritualism is worth the making," for "the Spiritualist stands alone among the believers in a future life in claiming that his case rests upon observed and verifiable facts." We would only suggest that if such study is entered upon the student would do well to obtain first-hand evidence, and thus gain the facts themselves without the opinions and findings either of Mr. Cohen or the Spiritualists. Fraud, as a serious objection to Spiritualism, the author lays aside, holding that this theory has largely served to distract attention from greater issues. The actuality of spiritistic phenomena is admitted, and we are told, "I am convinced that at the foundation of the belief in Spiritualism . . . there exists a misunderstanding of abnormal states of mind varying from the very mildest forms of automatism on the one hand to pronounced pathological states on the other."

In pursuit of this theory the writer proceeds to dismiss physical phenomena in a few words on the ground that they are not general. "When we read accounts of a heavy object being moved around the room without the observers being able to detect how it is done . . . or that certain people sitting under certain conditions are able to exude some kind of a force that moves tables . . . there is not one of these things that prove existence the other side of the grave!"

Precisely so, Mr. Cohen, but again you have omitted the chief factor, that such table is under intelligent direction, is able to respond to our requests and even (as the writer can testify) to spell intelligent messages which convey veridical information—such information being outside the knowledge of the sitters. It is useless ignoring the greatest factor in the phenomenon, and by dilating on the lesser to pretend you have dealt with the matter. It is also beside the mark to quote the opinions of Flammarion twenty years ago, and ignore the present-day Flammarion. We can, however, understand this attitude on the part of one whose chief authority is Frank Podmore, whose bias was such that he adopted precisely the same method of systematically ignoring that which told against his position. It is just the question of the intelligence conveyed by physical and semi-physical phenomena which is the crux of the whole position. A materialised form, in itself, is a wonderful phenomenon, but when such form speaks and appears to be as intelligent as Mr. Cohen, it is useless to dismiss it as merely "wonderful." Or when the direct voice of one who claims to be a deceased friend spontaneously mentions the names of eleven relatives and does not attempt to include any other name; or when such voice repeats in identical accents the last conversation he had with one, it is useless pretending that these phenomena point to no conclusion.

Having thus dismissed the inconvenient, the author proceeds to build up an alternative case based upon a mere fragment of the phenomena, and a fairly strong case he makes. The interplay of the conscious with the subconscious affords an excellent field of speculation. Lapsed memory, psycho-pathology, and the "dirt" of psycho-analysis are all drawn upon in the endeavour to draw a parallel between the psychical evidences for survival and abnormal or diseased states of the mind. Dual and multiple

personality, hypnotism and suggestion, are all laid under tribute, and the author concludes that mental pathology and abnormal psychology contain the explanation of the whole of Spiritualism without reference to spirits at all.

There is a touch of unconscious humour in the book, however, since the author gratuitously assumes that Spiritualists are unfamiliar with these alternative theories. The fact is, however, that even amongst the generality of Spiritualists they are matters of daily discussion. In our Lyceum Liberty Groups they are dealt with continuously, and no subjects are capable of exciting greater interest amongst our scholars.

Moreover, we think it true that the investigation of such subjects has been stimulated and forced by the activity of Spiritualists and the old school of mesmerists, but for whom our knowledge of such matters—little as it is—would have been far less.

Mr. Cohen doesn't even know Spiritualists. He claims that anything which does not prove communion with the dead does not interest them. He says "he (the Spiritualist) is not concerned with proving that there exists unknown forces in nature, or that man as man possesses unexpected capacities." But that is precisely what the Spiritualist is interested in. The "slogan" of our Movement is, "The child is the repository of infinite possibilities," and if the writer tumbles into a little meeting up a back stair and in a jiffy the first message he is likely to get is, "Get your psychic powers developed, you have faculties which will add to your efficiency." Nothing is gained by ignoring the fact that the majority of intelligent Spiritualists are such, because after lengthy investigation they are convinced that spirit activity plus human faculty is the only theory which covers the whole of the facts.

The editor of the "Freethinker" is getting along nicely, and if he pursues his present investigations we shall presently meet for the study of consciousness is giving us the evidence that there is something in man which death cannot kill, and which, therefore, must survive, and along these lines Mr. Cohen has presented a strong case which demands serious consideration.

"The Other Side of Death," by Chapman Cohen. 8vo., 160 pages, paper, 2s. The Pioneer Press.

CURRENT TOPICS.

A Veteran on the War Path. Mr. R. J. LEES, author of "Through the Mists," despite his more than three score and ten years, recently made a vigorous reply to Father Rouse at Bromley, and related that during the latter's visit to Ilfracombe the announcements of his meetings indicated that discussion would be allowed. Mr. Lees paid two shillings to attend the meeting, but discussion was not allowed until he had threatened to prosecute Father Rouse for fraud unless he were permitted to speak. Rouse persistently refuses to answer questions, presumably because he may be asked to justify some of the misleading statements he makes.

Conviction Beyond Dispute. MR. LEES stated that he was prepared to meet anyone in a six nights' debate, and if beaten would promise not to say or write another word in defence of Spiritualism. He was certain that spirit communion was a fact, and cited many newspaper extracts showing that it was now being generally recognised as such. He declared that he personally received messages more often from his wife and children, one of whom was blown to pieces in the war, than from friends who were here in the body. In our opinion it is remarkable that Mr. Rouse should continue to repeat statements which he knows are false. Such conduct in a clergyman brings contempt to the cloth.

An Important Point from the Recent Debate. IN the course of his recent debate with our editor, Mr. Marriott produced a letter which he threw upon the screen purporting to come from a collaborator with Sir William Crookes. The story told by Mr. Marriott is to the effect that some years after

Mr. Traill Taylor's experiments with David Duguid, Professor Crookes and two other gentlemen conducted a series of experiments with the famous medium, and were unable to secure any positive results. Of the three investigators the only survivor, it was claimed, is the writer of the letter, which was shown on the screen without signature or address. Our editor scouted the idea of an anonymous letter being of any evidential value, especially when uncorroborated. Mr. Marriott replied that the letter as received by him was duly signed and authenticated, and that he was about to lay it before the S.P.R. for their consideration. Our editor retorted that as far as that meeting was concerned the letter WAS anonymous, and as such was contemptible.

An Anonymous Letter is Not Evidence.

We think it wise to draw attention to the matter. We know not who may be the writer, neither do we care. If the document is to be considered it must, to be of any value, be supported by evidence of its bona fides. The position appears to us something like this. Three investigators conduct certain experiments, and because of their inconclusive nature no public statement is made. It may even be that the investigators disagreed. Subsequently two of them die and the survivor, being now free from contradiction, makes a statement involving the findings (or lack of findings) of his collaborators. He decides to make a statement, and chooses as his vehicle, not an independent or unbiassed party, but—Mr. Marriott, whose opposition to the views of Sir William Crookes is well known. The whole proceeding is, to our thinking, most discreditable.

An Interesting Parallel.

We have in mind a series of articles which were some years ago published by a popular weekly journal under the title "Confessions of a Medium." The writer told, with a wealth of boastfulness, of how he and another conspired to deceive a little group of S.P.R. investigators in a series of telepathic experiments, and told of a code by which these researchers were tricked. This secker after fame made one error. He concluded that his confreere was dead. Subsequently, however, it was discovered that the deceased (?) was very much alive, and he took it upon himself to deny the whole fabricated story. The articles promptly ceased. We suppose Mr. Marriott's correspondent is satisfied of the decease of his confreeres, otherwise, perhaps, the letter would not have been written.

Contemptible Methods which Defeat Themselves.

We cannot, within the bounds of decency, express our contempt for a man who waits until all contradiction is impossible and then publishes an ex parte statement unsupported even by documentary evidence, and chooses as the vehicle of publicity a man whose bias against the phenomena in question is a matter of public knowledge. We hope we have heard the last of this absurd story, for we imagine that no man's reputation could rise above such shady methods.

Sir Oliver Lodge on Robert Blatchford.

SIR OLIVER LODGE's comment on Mr. Blatchford's rousing article is a study in moderate yet positive language. He points out that the great fact overlooked by materialism is that "the brain cannot really think, nor the eye really see, but that these beautiful and elaborate instruments, although in themselves well worthy of a life study, are, after all, instruments and mechanisms constructed and employed by 'something else.' This is the truth which is dawning on humanity . . . namely, that the world of matter with which we and other animals are so obtrusively familiar is not the only world."

The Price of Progress.

SIR OLIVER goes on to say that "the exploration of that world had resulted in the explorers forfeiting the help and respect of their fellowmen, in some cases much of their earthly goods and occasionally their tortured bodies. But exploration always demands the sacrifice of pioneers." He concludes by saying that "the continent

towards which we are feeling our way is more worthy of sacrifice and enterprise and pertinacity than any antarctic or other continent on the surface of the Globe!"

A. M. Thompson **Adopts the Attitude of the Open Mind.** Mr. BLATCHFORD's outspoken statement has prompted an article by A. M. Thompson in the "Weekly Dispatch," in which he alludes to the discomfiture of the early followers of Darwin who imagined that because they had discovered, something they had therefore discovered everything. After alluding to our dependence on our sense perceptions, he says, "The growth of a new sensory faculty in man would evidently produce a vast difference in his view of natural phenomena, and there is cause in the genesis of hypnotism, auto-suggestion, and telepathy, to believe that such a faculty and such a recognition are actually dawning on human consciousness."

Progress Towards Our Ideals. THAT seems to us to sum up the central position. Whatever else is true, of this we are assured. Psychical investigation has proved the existence of faculties within man hitherto unsuspected, and the recognition of the fact of subconscious levels within man, which make him the potential super-man, is in itself a justification for all the work done. Even though such discoveries are sometimes quoted against us, we are not dismayed. The present-day recognition of telepathy and subconscious activities is the admission of half our case. Some few of the materialists, as, for instance, Mr. Chapman Cohen, in his recent book, "The Other Side of Death," would have us believe that the recognition of a few of our facts destroys our case. Actually it is the admission of one-half our case, and the facts will presently force the recognition of the remainder. "The flowing tide is with us," and nought can stop its swelling flood.

Incredible and Superstitious Ignorance in America.

NOT only in this country, but in progressive (?) America the creedalists are endeavouring to set back the hands of the clock. A Bill was recently brought into the Kentucky legislature to make the teaching of evolution punishable by a fine of from 500 to 1,000 dollars! Quite a number of Christian Associations passed resolutions in its favour, and have appointed committees to consider in what way Darwin's vile doctrine can be eradicated. The Bill was only defeated by ONE vote. There are, of course, those who imagine that in postulating the principles of evolution Darwin taught us everything, but at least it may be said that certain fundamental and natural facts which were enunciated by him (however much the details cited in their support may have been modified) are to-day beyond cavil or dispute.

The Bible and Commonsense.

THE ostensible reason given for the attempt to taboo Darwinism is that it tends to destroy faith in the Bible. To our thinking it has merely taken from the old Book the silly and antiquated pedestal on which ignorance placed it, and allowed us to use commonsense and the Bible side by side. The chief lay advocate of anti-Darwinism in the States appears to be William Jennings Bryan, late candidate for the Presidency of the U.S.A., and Mr. Bryan has a four column article in the "New York Herald" in which he denies evolution in every form, whether in plant, animal or man. Darwinism, he tells us, denies the Mosaic account of the creation, the miraculous conception, and all that is supernatural in the Bible. Strange, isn't it, how such ideas still linger in the mental backwaters of some men's minds. There are still those who cannot distinguish between the things that matter and the paper in which they are packed.

Breaking Old Fetters.

MEANWHILE Rev. J. Shepherd, M.A., of the Hopton Congregational Church, Mirfield, has resigned his pastorate after eight years of work, and has accepted a pastorate in Durban, South Africa. The reason of the pastor's resignation was stated in a letter to the church and congregation to be that the terms of the trust deed of the

church compel him to accept and preach the doctrine of eternal damnation for those who die in unbelief and in penitence. He says, "I don't believe that God has ordained any child to eternal damnation. I can't preach that doctrine because I don't believe it." The resolve of the rev. gentleman credit, but since we suppose none of the congregation believe it any more than he does, we think he might have helped his people to alter the trust deed before he ran away, and thus ease the way for his successor.

The Steady Advance Due to Persistent Work. WE cite these two cases because they illustrate the tremendous distance by which public opinion has advanced in the last sixty years. In early Victorian times such dogmas were in conformity with average Christian opinion; to-day, except in a few backwaters, they have ceased to have any weight, and the influence and messages of the spirit workers has had much to do with the change. Our pioneers, many of them "unknown, unhonoured and unsung," laboured faithfully and well, and paved the way for the larger and more spiritual gospel.

St. Helens: Opening of New Church.

THE Committee of the late Hardshaw-street Church on Saturday, April 15th, had the pleasure and satisfaction of opening larger and more commodious premises, the Masonic Buildings, Hall-street, St. Helens.

The opening ceremony and social was a great success. The President called upon the gathering outside the hall to sing, "Welcome, Angels, Pure and Bright." A suitable invocation was given by Mrs. Lane, of Stockport, and Mr. S. Williams, secretary and vice-president, was called upon to unlock the door. Mr. Williams, in a few well-chosen words, said he hoped it would be a door of spiritual revelation and manifestation, a door of spiritual peace, and a church where angels and men would gather to enjoy sacred communion. After the unlocking of the door a procession was formed in the church, and the well-known hymn was sung, "Hand In Hand With Angels."

The President and local mediums held a short service of consecration, those taking part being the President (Mr. J. Burrows), Mesdames Greenall, Middlehurst, Atherton and Mr. S. Williams.

The meeting concluded with a social, which realised £5 0s. 6d. Mrs. Lane, of Stockport, conducted the Sunday services.

EASTER CELEBRATIONS AT HEMSWORTH.—On Sunday, April 16th, Mrs. Horton, of Leeds, gave addresses to both congregations. On Monday, April 17th, the annual and public meeting took place, nearly 100 persons partaking of the good substantial meal, after which a public meeting was addressed by Mrs. Horton, who spoke to a crowded audience. After the meeting a presentation was made to Mr. and Mrs. Hale, two members of our church, in commemoration of their silver wedding. Easter has been spent well, and £5 5s. has been raised towards the church expenses.—G.T.

THE ancients considered all serpents as symbolical of wisdom, their bright, lidless eyes symbolising vigilance. The serpent never made war except in self-defence.

PERHAPS the most ignorant man that lives, however intellectual he may be, is he that undertakes to "work" for the honest man for the earthly dross he may get from him.

GOD sent Jesus of Nazareth unto earth as the incarnation of His immanent Spirit, and as the mortal embodiment of all the divine attributes; and to worship the Son is to worship the Father, for the twain are one to all who truly seek the guidance of the Supreme. Man liketh the abstract, hence a concrete embodiment of the great truth. In the multitude of the angelic hosts He stands supreme—beautiful beyond words, glorious beyond imagination, exalted beyond measurement—but yet, truly divine, and pouring out His spirit, as do all the glorified and purified ministers of God.—From the Beyond through A. B. WALTERS.

LIVERPOOL : DAULBY HALL.

On Sunday, April 16th, Miss F. Scatterd, of London, gave a most interesting and instructive address on "Rationalism and Spiritualism." Questions were invited at the conclusion of the address, which were ably answered by the speaker. Miss Scatterd covered the chief topics and lectures of the present time, which are being given against Spiritualism. The congregation were greatly pleased with the manner in which she had taken personal part in these meetings. Oh, for a few more of her kind. Mr. J. J. Parr, the President, presided.

MONKWEARMOUTH.

Mr. A. H. BAIN, late secretary of the Northern District Council, paid his last visit to Sunderland on Sunday, April 16th, prior to his sailing to Nova Scotia. Accompanied by Mrs. Bain, who gave lucid clairvoyant descriptions, he delivered an address on the text, "Brethren, I would not have you ignorant," which was well received by a large congregation gathered to bid him "God speed." We all regret the departure from our midst of two earnest and faithful workers, but we feel sure that the Dominion will gain what we have lost.

Mr. T. Wake, vice-president, was in the chair. Mr. A. Walker, organist, led an appropriate musical parting.

SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church
PRINCESS HALL, MOSS SIDE.

SUNDAY, APRIL 30TH, at 2-30, LYCEUM.
At 6-30 and 8-15, Mrs. SHEARSMITH
MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD.
TUESDAY, at 8-15, Public Developing Circle, Mrs. FORREST.
THURSDAY, at 3 & 8-15, Mrs. MARCROFT

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

SUNDAY, at 6-30.

APRIL 30.—MISS BIRKETT.
MAY 7.—Circle for Members Only.
14.—MR. W. ROOKE.
21.—Circle for Members only.

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

SUNDAY, APR. 30TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, Mrs. BARTON.
MONDAY, at 8, Mrs. CROMPTON.
WEDNESDAY, at 3 and 8, Mrs. APPELEY

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

SUNDAY, APR. 30TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, Mrs. MOULT, Service of Song.
WEDNESDAY, at 8.
SUNDAY, MAY 7TH, OPEN SESSION.

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

SUNDAY, APRIL 30TH, at 6-45,
SPECIAL RE-OPENING SERVICE AFTER
DECORATIONS.

Management of Mr. W. J. GRINDLEY
"Mr. Blatchford and that Something
Else."

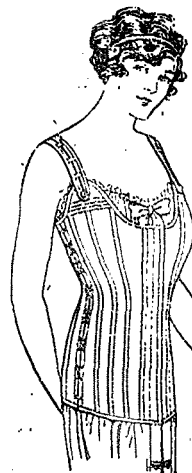
At 8-15, Mrs. CHAPPEL.
TUESDAY, at 8-15, Mrs. SHAKESHAFT.
THURSDAY, at 8-15, Mrs. SMITHURST.

SATURDAY, APRIL 29TH, at 7-30,
GRAND CONCERT by the LONGSIGHT
BLACK AND WHITE CONCERT PARTY.
MONDAY, MAY 8TH, at 8, LADIES'
"AT HOME." Refreshments provided.
Doors closed at 3-20. Members and
Friends invited. Silver collection.

HEALTHY WOMEN

should wear "healthy" corsets, and the "Natural Ease" Corset is the most healthy of all. Every wearer says so. While moulding the figure to the most delicate lines of feminine grace, they vastly improve the health.

THE CORSET OF HEALTH.



The Natural
Ease Corset
Style 2.

8/11 pair

Postage abroad extra.

Complete with
Special Detachable
Suspenders.

Stocked in
all sizes
from 20 to 30.

Made in
Finest Quality Drill.

BACK TO PRE-WAR PRICES

SPECIAL POINTS OF INTEREST.

No bones or steels to drag, hurt, or break.

No lacing at the back.

Made of strong, durable drill of finest quality,
with corded supports and special suspen-
ders, detachable for washing.

It is laced at the sides with elastic lacings to
expand freely when breathing.

It is fitted with adjustable shoulder straps.

It has a short (9 inch) busk in front which
ensures a perfect shape, and is fastened
at the top and bottom with non-rusting
Hooks and Eyes.

It can be easily washed at home, having
nothing to rust or tarnish.

These Corsets are specially recommended for ladies
who enjoy cycling, tennis, dancing, golf, etc., as there
is nothing to hurt or break. Singers, Actresses, and
Invalids will find wonderful assistance, as they enable
them to breathe with perfect freedom. They yield
freely to every movement of the body, and whilst
giving beauty of figure are the most comfortable
Corsets ever worn.

"EVERY STITCH BRITISH." Support British
women workers, and reduce unemployment.

SEND FOR YOURS TO-DAY.

No goods sent without cash, but money willingly
returned if dissatisfied.

Catalogue sent with Corsets.

Cross your Postal Orders thus "11 and make
payable to the

HEALTH CORSET COMPANY

(Dept. 269), Morley House,

26/28, Holborn Viaduct, London, E.C. 1.

NEW SECRETARIES.

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

RUGBY.—MR. E. THATCHER, 40,
Dale-street, Rugby.

NOTICE to all bona fide Society
Speakers that the Spiritualist Temple,
William-st., Heywood, is the only
Society in Heywood, and has no
connection with the Central Spiritu-
alist Hall, Heywood.—MR. E. SHIP-
LEY, Hon. Sec.

Fulham, Morning, circle. Evening,
Mr. W. Ford gave an address on "Thy
Kingdom Come."—BROS. Sunday
next, at 7, Mrs. L. Lewis. Thursday,
May 4th, at 8, Mrs. G. O. HADLEY.

SOCIETY ADVERTISEMENTS.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, APRIL 30TH, at 2-30, LYCEUM.
At 6-30, See SPECIAL ANNOUNCEMENT.

At 8, Mrs. MORGAN.

WEDNESDAY, at 3, Mrs. SHERRBURN.

THURSDAY, at 8, Mrs. WOLFENDALE.

SUNDAY, MAY 7TH, Miss COTTERILL.

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

SUNDAY, APRIL 30TH, at 6-30,
Mrs. ANDREWS.

MONDAY, at 8, Mr. JAHANS.

SUNDAY, MAY 7TH, Miss M. MILLS.

Gillingham Spiritualist Society,
ODDFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, APRIL 30TH, at 7,
Mrs. N. MELLOTT.

SUNDAY, MAY 7TH, Mrs. M. CROWDER.
MAY 14TH, Mr. H. BODDINGTON.

British Magnetic Healers' Association

The above Association will hold a
PROPAGANDA MEETING

at the CHEETHAM SPIRITUAL CHURCH,
CRESCENT RD., CHEETHAM HILL, on
SATURDAY, APRIL 29TH, 1922.

Demonstrations of healing will be given
by a staff of competent healers.

Meeting at 7. Healing at 7-30 prompt.
All are invited. Collection.

**South West Lancashire & Cheshire
District Group.**

THE QUARTERLY MEETING

of the above Group will be held in the
CHORLEY (UNION STREET) CHURCH,
ON SATURDAY, MAY 6TH, 1922.

A good attendance of Associates and
Delegates is hoped for.

E.C. will meet at 2-15.

Business meeting at 3-15.

Star of Progress Spiritual Church.

The First Spiritual Church in Liver-
pool, situated in Boulton-street (five
minutes' walk from the Olympia, West
Derby-road), corner of Sterne-street,
originally used by the congregation of
Norwood Grove as a Mission Hall.

Services as follows:—

SUNDAY, at 11, OPEN CIRCLE.
At 2-45, LYCEUM. At 6-30, ADDRESS.

At 8, CLAIRVOYANCE.

TUESDAY, at 8, CLAIRVOYANCE.

WEDNESDAY, at 8-15, HEALING

BROTHERHOOD.

THURSDAY, at 8, MEMBERS' CIRCLE.

FRIDAY, at 8, CLAIRVOYANCE.

Armley National Spiritual Church,
THEAKER LANE.

RE-UNION OF OLD AND NEW MEMBERS
to celebrate the Clearance of Debt on
Building.

On SATURDAY, MAY 13TH, 1922.

TEA AND SOCIAL.

At 4 o'clock.

TICKETS 1/6 each (limited number
only). Application for tickets must not
be later than MAY 6TH. To be had only
from the Secretary, G. SHACKLETON,
15, Henley Crescent, Bramley, Leeds.

SUNDAY AND MONDAY MEETINGS
conducted by Old Workers.

SOCIETY ADVERTISEMENTS.

Brighton Spiritualist Church.
ATHENIUM HALL, NORTH ST.
Affiliated to S.M.U.

SUNDAY, APRIL 30TH, at 11-15 and 7,
MR. SPENOER,
S.D.C. Week's Mission.
LYCEUM at 3.
MONDAY, at 8, HEALING CIRCLE.
WEDNESDAY, MR. SPENCER.

Worthing Spiritualist Mission,
17, WARWICK STREET, WORTHING.

SUNDAY, APRIL 30TH, at 6-30,
MRS. MAUNDER.
WEDNESDAY, MR. GURD.
SUNDAY, MAY 7TH, MRS. C. O. HADLEY

Hastings Christian Spiritualist Society
THE TEMPLE, 2, PELHAM CRESCENT
(Overlooking Sea).
THE ONLY SOCIETY IN THE TOWN.

Sundays at 11 and 7.
Mondays at 3. Saturdays at 7.
Public Developing Circle on Thursdays
at 7.
SUNDAY NEXT, MRS. L. BROOKMAN.
Speakers coming:
DR. ELLIS POWELL, MR. A. CLAYTON
(Blind Seer), MR. T. W. ELLA, MRS.
ANNIE BRITTAIN, etc.
Visitors are cordially invited to
send stamped addressed envelope for
list of "Where to Stay." Mediums
visiting Hastings on holiday are asked
to communicate with H. ALTON,
Hon. Sec.

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

SUNDAY, APRIL 30TH, at 11-15, CIRCLE.
At 3, LYCEUM. At 7, SERVICE.
MONDAY, at 8, MRS. CLEMENTS,
Public Clairvoyance.

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

SUNDAY, APRIL 30TH, at 11, SERVICE.
At 6-30, REV. GEO. WARD.
SUNDAY, MAY 7TH, MRS. CHECKETTS.
WEDNESDAY, at 7-30.

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

SUNDAY, APRIL 30TH, at 11,
MR. PERCY SCHOLEY.
At 6-30, MISS FLORENCE MORSE.

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

SUNDAY, APRIL 30TH, at 11.
At 3, LYCEUM.
At 7, MR. & MRS. LUND.
SUNDAY, MAY 7TH, MRS. CLEMPSON.

Eltham Spiritualist Church,
WELL HALL, CO-OPERATIVE HALL.

SUNDAY, APRIL 30TH, at 7,
MR. AUSTIN,
Address and Clairvoyance.
WEDNESDAY, MRS. A. JAMRACH,
Address and Clairvoyance.

Ilford Psychical Research Society,
BROADWAY CHAMBERS, ILFORD.

SUNDAY, APRIL 30TH, at 7,
MRS. PODMORE.
WEDNESDAY, MAY 3RD, at 8,
WHIST DRIVE.
THURSDAY, MAY 4TH,
MRS. GARRATT.
FRIDAY, MAY 5TH,
MRS. STEPHENS.

SOCIETY ADVERTISEMENTS.

East London Spiritualist Association.
NO. 7 ROOM, EARLEHAM HALL, EARL-
HAM GROVE, FOREST GATE (pass thro'
Main Building to Second Door on Left).

SUNDAY, APRIL 30TH, at 7,
Speaker to be Announced.
SUNDAY, MAY 7TH, MR. G. T. GWINN.

Hackney Society of Spiritualists,
240A, AMTURST ROAD.

SUNDAY, APRIL 30TH, at 7,
MRS. M. GORDON.
MONDAY, at 8, CIRCLE.

Hounslow Spiritualist Society,
ADULT SCHOOL, WITTON RD.

SUNDAY, APRIL 30TH, at 3, LYCEUM.
At 6-30, MR. BOLTON.
TUESDAY, at 7-45.
WEDNESDAY, at 3, GUILD.

Kingston Spiritualist Society,
BISHOP'S HALL, THAMES STREET.

SUNDAY, APRIL 30TH, at 11, SERVICE.
At 3, LYCEUM.
At 6-30, MRS. CROWDER.
WEDNESDAY, at 7-30, MEMBERS'
MEETING.

Bowes Park Spiritualist Society,
SHAFTESBURY HALL,
Adjoining BOWES PARK STATION, N.22

SUNDAY, APRIL 30TH, at 7,
MR. & MRS. PULHAM.
SUNDAY, MAY 7TH, MRS. F. EVERETT.

London Central Spiritualist Society,
MINERVA ROOMS, 144A, HIGH HOL-
BORN (corner of Bury St.).
(Entrance at Rear.)

Fridays, 7 to 9.
APRIL 28TH, MISS F. MORSE.
MAY 5TH, MR. H. J. OSBORN.
Answers to Written Questions.

Manor Park Spiritualist Church,
CORNER OF SHREWSBURY RD. AND
STRONE RD.

SUNDAY, APRIL 30TH, at 6-30,
MRS. GRACE PRIOR.
THURSDAY, at 8, MR. T. W. ELLA.
SUNDAY, MAY 7TH, MR. & MRS. JONES.

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

SUNDAY, APRIL 30TH, at 6-30,
MRS. JAMRACH.
MONDAY, at 3, Miss HOGG.
WEDNESDAY, at 8, MR. T. W. ELLA.
THURSDAY, at 7-30, GRAND SOCIAL &
DANCE to be held at the LIBRARY,
ROMFORD RD., Tickets 2s. each.
Refreshments included.
SUNDAY, MAY 7TH, MISS MORSE.

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

SUNDAY, APRIL 30TH, at 6-30,
MR. G. PRIOR.
WEDNESDAY, MAY 3RD, at 3,
Ladies' Meeting, MRS. GOLDEN.
THURSDAY, MAY 4TH, at 8,
MRS. PRINCE.
SUNDAY, MAY 7TH, at 6-30,
MRS. E. NEVILLE.
Forward Movement at 11.
Lyceum at 3.

THE BRITTEN MEMORIAL.

All interested in the above are invited
to attend a
PUBLIC MEETING
on SATURDAY, MAY 6TH, 1922,
in the
Hall of the MANCHESTER SOCIETY OF
SPIRITUALISTS, 38, MASKELL ST.
Chair to be taken at 3 p.m. by
MR. E. W. OATEN.

A representative gathering of workers
is desired.
Spiritualists and Lyceumists rally to
the call.
Help to establish in Manchester the
Britten Memorial Institute.

All contributions will be gratefully
acknowledged by the Hon. Sec., MR.
JOHN JACKSON, 30, Buxton Road,
New Mills, nr. Stockport.

BIRTHS, MARRIAGES and
TRANSITIONS.

Ordinary intimations when printed under the above
heading will be inserted as follows: Six lines, 16s.
Above six lines, 2d. per line. Payment must be made
with the intimation. Poetry not accepted.

MARRIAGE.

VICARY-IMISON. — On Saturday,
April 15th, 1922, at Christ Church,
Clifton, Lewis H. Vicary, of Clifton,
was united in marriage to Florence
Annie Imison (Nurse Graham), late
of London, and second daughter of the
late Rev. W. Graham, of Sheffield.
Permanent address, 33, Caledonia
Place, Clifton, Bristol.

TRANSITION.

FIRTH. — On Thursday, April 13th,
Mrs. Firth, of Albert-lane, Todmorden,
passed to the higher life. Our losses
her spiritual gain.

IN MEMORIAM.

IN loving memory of my dear
husband, John H. Sellers, 83, Old-road,
Failsworth. "Being weary, he fell
asleep," April 28th, 1919.—From his
WIFE, SON and GRANDSON.

CLAIRVOYANCE.

A CLASS is being formed for the
study and development of Crystal Gaz-
ing, Psychometry, Normal Clairvoy-
ance and Clairvoyant Sleep. One lesson
per week.

For full particulars send stamped envelope to
A. SIGNA, 12, Newton St., GLASGOW

COMING TO ENGLAND.

B. C. HAILES, INSPIRATIONAL
LECTURER AND TRANCE MEDIUM.
Graduate of Morris Pratt Institute,
only Spiritualist College in the States
or Canada. Teacher of Mediumship
and its Laws, Psychology, Science
and Warfare, Biblical Spiritualism,
Higher Criticism, etc.

She asks will Secretaries kindly
forward vacant dates, etc., as early
as possible to enable her to arrange
her tour of England, Ireland and
Scotland. Communications to B. C.
HAILES, 66, Claverton-street, Victoria
London, England.

Vi-Vax, the wonderful, highly con-
centrated Herbal Remedy for Nervous
Dyspepsia, Wind, Flatulence, Palpita-
tion, etc., is now obtainable in liquid
form. **Vi-Vax** strengthens the whole
nervous system, tones up the stomach
and bowels to healthy action. **Vi-Vax**
is non-purgative, yet laxative. **Vi-Vax**
is packed under plain wrapper and sent
post paid to any address on receipt of
P.O. for 2/6. Write plainly. Agents
considered.—**Vi-Vax Co., 288, Deans-**
gate, Manchester.

TO ALL WHO SUFFER.—Write per-
sonally 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.**

SOUTHPORT SPIRITUALIST CHURCH.

SUNDAY, APRIL 30TH, SPECIAL SERVICES will be held in CAMBRIDGE HALL. Special Engagement of **W. G. HIBBINS, Esq., B.Sc., B. Eng., A.M.I.C.E.**, of Sheffield University AFTERNOON, at 3. Subject: "SCIENCE AND RELIGION." EVENING at 6-30. Subject: "PSYCHIC SCIENCE AND HUMAN IMMORTALITY." CHAIRMAN: **R. WOLSTENHOLME, Esq.**, of BLACKBURN. **MRS. LOMAS**, Clairaudient and Clairvoyant, will give Spirit Messages at each service. SOLOIST: **MISS PARK**. SILVER COLLECTIONS AT EACH SERVICE.

PENDLETON SPIRITUALIST CHURCH, FORD LANE.

SPECIAL ENGAGEMENT of Mr. WILFRED ROOKE, Saturday & Sunday, April 29th, 30th.

Saturday, 29th, at 7-30. Subject: "Mesmerism and Mediumship." Psychic Test Experiments to follow Lecture.

Sunday, 30th, at 8-30. Subject: "The Symbols of Spirit and Truth." At 8, Mrs. MORGAN.

WEDNESDAY, MAY 3rd, at 7-30; LANTERN LECTURE on "SPIRIT PHOTOGRAPHY" by Mr. E. W. OATEN In the PENDLETON CO-OPERATIVE HALL, Broughton Road. Silver Collection at each Meeting

SOUTH MANCHESTER SPIRITUALIST CHURCH, Princess Hall, Princess Road, Moss Side.

WEDNESDAY, MAY 10TH, at 7-30, **E. W. OATEN, Esq.** (Editor of THE TWO WORLDS), will give his Celebrated Lantern Lecture on "Spirit Photography."

Tickets 9d. and 1/-, reserved. Operator: MR. BLETCHER.

WEDNESDAY, MAY 17TH, at 8, Mrs. A. BENTLEY will give a Lecture on "Figureology."

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

PRESIDENT: MISS M. M. HARRISON.

SERVICES EVERY SUNDAY, 2-30.

SUNDAY, APRIL 30TH, at 3. SPEAKER, Miss M. M. HARRISON. Subject, "REINCARNATION."

Soloist, Mrs. E. HART.

Chairman, Mr. J. GARNER.

Discussion open to all.

All are heartily welcome.

SUNDAY, MAY 14TH, at 3. SPEAKER, MR. J. GARNER. Subject, "HUMAN ATMOSPHERES."

Opening of the New Spiritualist Church and Lyceum,

No. 5, LAISTERDYKE, BRADFORD (THE LATE SOCIALIST ROOMS),

On SATURDAY, APRIL 29th, at 4, with a "JACOB'S JOIN." In the Evening, at 7, CONCERT.

SUNDAY, APRIL 30TH, LYCEUM at 10-30 and 1-45.

Speaker at 3 and 6-15, Mrs. SUGBINE.

Special Hymns and Solos.

All are welcome.

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.

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. Developing Class starting for Physical Phenomena. Write first.

ISLE OF WIGHT.—The circle meeting at 3, York-road, Upper Ventnor, P.O.W. wish to thank all visiting mediumistic friends who so kindly helped them last year, and would be delighted to welcome old and new friends who may be visiting the Island during the coming Summer.—HARRY E. SAWLE.

Mrs. FLORENCE SUTTON, Clairvoyant, Health diagnosed. Circles for investigators: Wednesdays at 3, Thursdays at 7-30. Fee 2s. Private sittings daily, 2 till 6.—7, Great Quebec-st., Marylebone-rd., W.1. (two minutes from Baker-st. Station).

WOULD any Lady or Gent. form a circle, weekly or fortnightly, for beginners in the parish of Aldershot, the town being easy of access to several villages round. — Apply "E," Two Worlds Office, Manchester.

WILL Mediums and Speakers please note that the Society started at Wednesbury is not connected with Darlaston. We are affiliated to the S.N.U. and M.D.U. — W. W. KNOWLES

Palms Simply Explained. With numerous Diagrams. By James Ward Price 101d.

SPEAKERS, OPEN DATES, Etc.

ALTRINCHAM SPIRITUALIST CHURCH.—Will Speakers with open dates forward same to Mr. T. H. YATES, Sec., Oak Cottage, Wellfield-lane, Timperley, Altrincham.

MR. W. HUTCHINSON, 188, Railway-street, Nelson, Lancs., is booking dates for October, November and December, 1922, for Lantern Lectures on Spirit Photography and Spirit Painting. Satisfactory references can be supplied. Sundays or week-nights.

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

S. C. BARNES, Physical Medium, Speaker and Clairvoyant, is booking dates for 1922-3.—122, Burcot-road, Sheffield.

SALE SPIRITUALIST SOCIETY.—Will Speakers kindly send their open dates to Mr. DAWSON, 6, Friar's-road, Sale.

SECRETARIES please note that Miss CROMACK, Speaker and Clairvoyant, is now booking, and has a few openings for 1922.—Address, 6, Scarborough-st., Armley-road, Leeds.

FOR SALE.

HAIR made beautiful by using my Hair Curling Powder. Restores colour, cleans dandruff, and promotes growth. Guaranteed harmless. Trial packet, 1s. 3d.—ROBERTS, The Briars, Glendale Gardens, Leigh-on-Sea.

TO LET.

Rooms To Let near Brooks' Bar for a quiet, respectable couple (no children).—Apply Box "H," Two Worlds Office.

Bad Leg.

Mrs. Hardy, of Grimsby, Cured by Germolene.

First Dressing Worked Wonders.

The old method of treating skin complaints with antiseptic ointment, lotions, and salves is a thing of the past. Germolene, the new aseptic dressing, has definitely revolutionised skin treatment, and the corroding and drastic influence of antiseptic drugs has given place to the soothing, cleansing, and healing action of medicaments which have made Germolene the triumph of the century so far as domestic skin treatment is concerned. Day by day conclusive evidence of this fact comes to hand, and the following instance is one of thousands.

Mrs. Hardy, of 10, Spring Cottages, Lower Spring-street, Great Grimsby, ten months ago contracted a bad leg of a very serious nature owing to a scratch. An ulcer formed that grew and deepened until it seemed to have reached the very bone. The unfortunate lady could hardly stand on account of the pain and swelling, and when she was induced to try Germolene, she was almost in despair. But to use her own words: "The first dressing worked wonders; the swelling went down, and soon my leg was quite cured. It has never troubled me in the least since then."

The sole manufacturers of Germolene are the Veno Drug Co., Ltd., of Manchester, and it is made in the same remarkable laboratory as Dr. Cassell's Tablets and Veno's Cough Cure. Germolene was awarded four gold medals at international exhibitions. Sold at 3/- per tin (1/3 the small size) by all chemists.



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.

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.**

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 Agitante, Chorea, Writer's Cramp, Sprain, Dislocations, Footballer's Knees, Goitre, Necks, 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, 77, 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.

F. GABRIEL & CO., 78, Hackford Rd., London, S.W.9. (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 permanent 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 fee 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.

£5 FOR A DAY'S WORK!

Double your income by a few hours' easy work. No risk, small outlay. Free Booklet, "The Helping Hand."

Stanley E. Bruce, 192, Alexandra Rd., London, N.W.8.

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.

YOU FEEL YOUR WORK A BURDEN AND YOUR LIFE NOT WORTH LIVING?

Your Medical Adviser says: "A change."

You say: "It is an utter impossibility," "Cannot afford," or "No time."

Be what it may, you just try

THE ORIENTAL ELIXIR OF LIFE

(made of Indian Herbs, Barks, Berries, etc.), and in **FOUR DAYS** you will be a **DIFFERENT PERSON** altogether.

It is **NOT** a purgative, but a Powerful Nerve.

It will drive depression away and make life a pleasure.

Send 2/3 and 2d. postage for Trial Box.

THE ORIENTAL ELIXIR, 54, Gladstone Road, Wallasey.

Order received (Liverpool) April 11th:—"Please send me two 2/3 size of **ORIENTAL ELIXIR**, hoping same will benefit me as it has done many others."

SUPPORT OUR ADVERTISERS.

APARTMENTS.

BLACKPOOL.

MRS. CARTER, 138, LYTHAM Apartments with or without board. Trams pass door. Home comforts. Piano. Phone 558.

LONDON.

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

MRS. BLACKWELL, 87, CARLTON Rd., TUFNELL PARK, HOLLYWAY, N.7. Bed and breakfast. Home comforts. Very central.

MORECAMBE.

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

NEW BRIGHTON.

MRS. GROSVENTOR, 1, HYDENE GROSVENOR RD. Visitors, apartments. Piano. With or without board.

SCARBOROUGH.

MRS. LAYCOCK, NORTHELEIGH BLenheim STREET. Comfortable Apartments. View of both bays.

SOUTHPORT.

MRS. JOHN PEMBERTON, HYDE VILLE, 4, IRVING STREET. Home Apartments. Sea view.

HOMEY APARTMENTS FOR SPIRIT UALISTS, with or without board. Terms moderate.—**Mrs. E. PRINCE** Conservatoire, 109, Sussex-road.

ST. IVES, CORNWALL.

MRS. C. TUCKER, CLIFF VIEW 5, BOWLING GREEN. Uninterrupted view of bay and cliffs.

Heart Flutter, Dyspepsia and Nerve Windy Indigestion and Sleeplessness Cured by Dr. Cassell's Tablets.

Mrs. A. Halstead, 42, May Street, Burnley, says:—"About two years ago I began to feel out of sorts. The trouble was my heart; it used to palpitate till I felt like fainting. Then my digestion got all wrong, and I had a frightful pain at my chest after everything I ate. And then there was wind. It nearly choked me, and added to this I was so nervous that I would jump at a sound and was afraid to go out alone. At night I could not sleep, and I was simply fit for nothing in the morning.

I had plenty of medicine, but instead of getting better I got worse, and I had to keep to bed at last. The trouble had lasted nine months, and I had been in bed nine weeks when I commenced taking **Dr. Cassell's Tablets**. Soon the wind and palpitation ceased to trouble me, and I could do anything without fear of having to suffer for it afterwards. At the present time I feel in splendid health, my nerves are quite steady, and I eat and sleep as well as ever in my life."

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. Especially 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. **The Veno-Drug Co., Ltd.,** Manufacturing Chemists, Manchester, England, sold at 3/- per box, smaller size 1/- by chemists and stores everywhere. Ask distinctly for **Dr. Cassell's Tablets**.

PLANCHETTES FOR SALE, with instructions, 5s.—**CHURCHILL, 106, Station-road, Westcliffe-on-Sea.**