



THE TWO WORLDS

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

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FRIDAY, DECEMBER 29, 1922.

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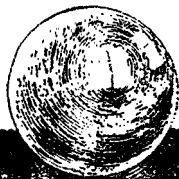
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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1833.—VOL. XXXV.

FRIDAY, DECEMBER 29, 1922

PRICE TWOPENCE.

Original Poetry.

My Love's Return.

OVER the western heights the sun
In mystic glory fell
Mid radiant shafts of light that shone
Like golden threads from hill to dell.
Hush'd was the song of warbling bird,
All nature's life was still;
No cry or vibrant sound was heard,
As I wandered down the hill.
The curtain of night was drawn,
Lost was the earth to view,
When at my side appeared a form—
A form at once I knew.

Then in the silence of the night
I heard the voice of one
Now passed away from earthly sight,
Who softly whispered, "I have come.
Love all Divine hath guided me
On wings of faith and peace;
To show my constant care for thee
Is the joy of my release.
Love is the angel's song,
Theme of the mighty throng;
Love hath called me to thy side,
Across the flowing tide.

"Love hath called me to thy side
To be thy help and guide."

—W. A.

From the Impersonal to the Personal.

W. H. Evans.

[CONCLUDED FROM LAST WEEK.]

And now I turn to Gustave Geley, and find there a key which the other two writers know not of, and I see in his work a perception of that underlying principle which renders our universe in very deed a cosmos. Professor Hyslop has truly said that without scientific evidence of man's survival of bodily death the whole universe is irrational. It is the one fact which is the key to all other facts. Without it the universe is simply a dance of atoms, without meaning, without hope. It is this which makes Spiritualism so practical. It has as much to do with life here as it has with life in the beyond. We have not yet realised its practical significance. The secret and meaning of our seance work has as great a bearing upon the great issues of to-day as it has in regard to our future state. For the one great fact—to me the greatest fact of all—which emerges is that we are all spirits, and all our relationships, political, commercial, national and international, all the industrial problems of the day, hinge upon it. To realise that we are spirits and apply the knowledge is to solve the great economic problems of our day. Our seance work is not merely a question of sitting together and singing "Oh, Think of the Friends Over There," but something even greater than the sweet fellowship and communion we enjoy in our circles. And until we realise that greater thing, that intimate personal and spiritual relationship between man and man we shall not have caught the inner and true meaning of Spiritualism.

Dr. Geley, while accepting the theory of evolution, subjects it to a close scrutiny, and makes several criticisms which go to prove that the various theories advanced do not adequately account for many of the phenomena of life. Materialistic science has ignored psychic and spiritual

causes, and endeavoured to find the solution of all problems within the narrow confines of the material aspect of the universe. Dr. Geley's experiments with his medium, Eva C., in whose presence partial materialisations take place, has by his treatment thrown a great light upon many biological phenomena, and incidentally upon physics.

I have for years considered that a proper scientific investigation and experimentation with the phenomena of materialisation was likely to lead to a clearer understanding of the origin and constitution of matter. But it is questionable at present whether it is correct to say that the ectoplasm acts in the manner it does by what we may call its own volition. The great question is, why does the ectoplasm with one medium form into rods and cantilevers, and in another into hands, faces and full-sized human forms? The directivity displayed in the ectoplasm in these phenomena may not be inherent in it, but be the result, as Spiritualists affirm, of some external will acting upon it. After all, ectoplasm is a substance, and under certain conditions becomes visible.

But is it one with the primitive substance of which all things are made? To quote Dr. Geley's own questions, "Is there an evolution? What is it evolves? How and why does evolution act?" He concludes there is an evolution, "an uninterrupted progress from the simple to the complex." The question, "What is it evolves?" is much more difficult to answer. "Present scientific notions tend to establish the unity of substance. They tend, moreover, to analyse this single substance into atoms. They tend to-day to view the atom not as (strictly speaking) material, but as a centre of force." With reference to modern conceptions of matter he quotes M. Gustave Le Bon's "Evolution of Matter" thus:—

"Matter has passed through widely differing phases. The first carries us back to the very beginning of the universe and is beyond the reach of experiment. It is the period of chaos of ancient legend. That from which the universe was to develop was but formless clouds of ether.

"Directed and condensed by unknown forces acting for unknown ages, the ether finally organised itself into atomic forms. Matter, as it exists on our earth, or as we can observe it in celestial bodies at different evolutionary stages, is an aggregation of these atoms.

"During this period of progressive formations the atoms stored up the energy which under the modes of electricity, heat, etc., . . . they gradually expend as time goes on.

"In thus slowly losing their accumulated energy they underwent diverse evolutionary change, and have put on diverse aspects.

"When they have radiated all their energy under the forms of luminous, calorific or other vibrations, they must return, by the very fact of this radiation, to the dissociated state, to the primitive ether whence they were derived. This, therefore, represents the final nirvana to which all things must return after a more or less ephemeral existence.

"This summary glance over the origin of our universe and its end are obviously but feeble lights thrown on the darkness which enshrouds our past and veils our future. They are insufficient explanations. Science can put forward no other, and cannot catch a glimpse of the true first reason of things, nor even reach the real cause of any single phenomenon. It must leave to philosophy and religion the task of imagining systems which can satisfy our need to know."

Dr. Geley assures us that "our actual knowledge allows us to go much further," and it is due to the physical

research work of such men as our author that we can.

The two postulates which Dr. Geley seeks to establish, and which he claims rest upon facts, are as follows:—

"That which is essential in the universe and the individual is a single 'dynamo-psychism' primitively unconscious, but having in itself all potentialities, the innumerable and diverse appearance of things being always its representations.

"The essential and creative dynamo-psychism passes by evolution from unconsciousness to consciousness."

This is the foundation, the absolute need of the intellect, which ever seeks some fulcrum for the lever of thought. This implies a primitive substance in which the "dynamo-psychism" is inherent. But is that substance unconscious? I do not think this phrase a happy one, though such unconsciousness does not imply an absence of consciousness, but only, I take it, self-consciousness. It is impersonal, and ever seeks, if I may use the phrase, for self-realisation in personality. This process, which we call evolutionary, is a method which works by the inherent impulse in the primitive substance. We can trace the method from the simple to the complex, and realise that it applies not only to the organic, but to that which we call the inorganic.

Dr. Geley accepts the theory of re-incarnation, which is necessary to an understanding of the world process. The various forms in which life expresses itself are vehicles made by life, and register the standard of development reached by the life energising it. The subconsciousness upon which rests the normal self-consciousness of the individual implies that the line of evolutionary continuity is unbroken. It holds within itself the results of the evolutionary experiences of the race, and always expresses itself in visibility when it is able to respond to the appropriate environment. Thus, when the germ is deposited it acts by its inherent creative impulse, and because it has the appropriate environment to which it can respond. Being linked up with the subconscious side of life on its material side, what we term a new personality ultimately emerges from the cabinet of materialisation. The germ is simply evolved to provide the necessary point of contact for the reincarnating ego to contact afresh the physical aspects of life. This it is which we speak of as the informing spirit, and applies to all forms of life expression. One, too, can conceive of master minds acting co-operatively with the inherent directivity of life, who may be able to modify, and when necessary accelerate, the evolutionary process. What, then, is the future of the individual? We have seen what Winwood Reade and F. J. Gould think, let us here quote Dr. Geley:—

"If now, having considered past and present evolution (of the individual) we seek to predict what its future may be, we are led to an important inference.

"As the reversion from the conscious to the unconscious illuminates the latter more and more, there will necessarily come a time when nothing will be mysterious or obscure.

"At what we call the summit of evolution, as far as it is possible to conceive of this, the apparent separation and temporary scission between the conscious and the subconscious will no longer exist. All the capacities and all the knowledge that go to make up the living being, all its vast past, will henceforward be integrally, directly, regularly and normally accessible. Similarly the supernormal powers will be under the control of the conscious will.

"The subconscious being will have disappeared, and only the conscious being will remain. Then, but only then, the essential dynamo-psychism will deserve the name of will."

"We did not fear to lose our way in the metaphysical realm; we might permit ourselves another inference, but one which we can merely indicate with caution and with large reservations.

"This infinitely vast expansion of consciousness should necessarily result in the disruption of those factions and transitory groupings which make individualisation.

"The monads would then return to the original unity from whence they were derived.

"But this unity, this synthesis of all consciousness, will absorb them all into itself, while leaving each indelible and eternal."

"Arrived at its 'summit,' each individual consciousness will be expanded to total consciousness; it will become the total Consciousness itself.

"The 'summit' of evolution may then be imaged as a kind of 'conscious nirvana.'"

Here we have what we may term a more intense integration of our individuality. The absorption of the individual into the Primitive Substance virtually means an enrichment of it, because each brings to it the whole fruits of his experiences and becomes capable of undertaking the evolution and development of worlds and universes in the future. Here we have an intensification of our hope, and an intelligent optimism takes the place of the despair—as related to the personal self—of the materialist. We arrive freighted with vast knowledge, having suffered and conquered through suffering. The whole of life reaches up from the primitively impersonal to the personal, to self-realisation in individuality. For that purpose it operates and works through the various kingdoms of life until it reaches man. It there attains self-realisation in self-consciousness. Beyond this are other and finer worlds, where the universal process goes on, and evolution carries the individual to comparative fruition.

Turning away from what to some may be purely speculative and abstract, to a brief consideration of the world struggle we are witnessing to-day, we can follow the course of human history as outlined by Winwood Reade, and see some underlying purpose. We realise that every form of social life in the past is expressed by some influence in the present. To-day we stand at the end of an era, where the transition from private enterprise to collective enterprise has already begun. We see the process becoming accelerated through the very efforts of those who strive to hinder that process and maintain things as they are. New ideals are emerging, or is it but the ideals of ancient seers and prophets becoming energised by the people of to-day? It is the slow realisation in the mass consciousness of what "may" be."

"The heroism of battlefields," says F. J. Gould, "is nothing but the heroism, otherwise uttered, of the peace field. . . . No war creates its heroism; no war lessens it; and the heroism will flourish when wars are but a memory."

That is sinking deep into the minds of many. It is revealing that our present system is stifling the social consciousness of the people. The rise from the impersonal to the personal carries with it untold possibilities, and we are just beginning to catch a peep of some of them. Is not the very unrest of the present but an outcome of the great processes we have here briefly considered? We may express it in terms of social evolution, speak of economic influences, which is, after all, but another way of speaking of the hunger of mankind for something higher, but even behind it, ever working, ceaselessly driving forward with irresistible force, is that "dynamo-psychism" which seeks a fuller and deeper realisation of itself. I will close this absorbing study with a quotation from F. J. Gould:—

"Therefore, I class this vision of the old Hebrew prophet-poet as a Utopia evolved by a subconscious biological motive. It was the song of the living answering the urge of the ever-unfolding world-life.

"The wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose. It shall rejoice even with joy and singing. The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon. . . . And an highway shall be there, and it shall be called the way of Holiness. The unclean shall not pass over it. The wayfaring men, though fools, shall not err therein. No lion shall be there, nor shall any ravenous beast go up thereon. The redeemed shall walk there, and the ransomed, of the Lord shall return, and come with singing unto Zion. And everlasting joy shall be upon their heads. They shall obtain gladness and joy, and sorrow and sighing shall flee away."

Or take snatches from the "Eclogue," in which Virgil announces to the Romans the coming of a Child Wonderful:

"The great series of ages begins anew. A new offspring descends from high heaven. He shall share the life of the Gods. The earth, O Child, will pour forth to you, without cultivation, the creeping ivy, with ladies' gloves and Egyptian beans, and smiling acanthus. The goats of

themselves shall convey homewards their udders swollen with milk; nor shall the herds dread the monstrous lions. Purple grapes shall hang on the wild brambles, and hard frosts drop the honey as dew. See how all things—the convex world, land, sea, sky—rejoice at the approach of this happy time. May I live long enough, and with sufficient breath, to sing your deeds.”

Sundry Comments.

By “Radamus.”

MR. R. A. BUSH, commenting upon Sir Joseph Hood's delightfully evasive answer to the question whether he would support legislation to amend the Witchcraft Act, said that he ought to have been a solicitor. He is one. How difficult it is to hide the cloven hoof! He is, perhaps, better known as the Deputy Chairman of the British American Tobacco Co.

In Mr. Kitson's “Bible Studies, No. 4” he quotes 1 Cor. xiv. 32: “The spirits of the prophets are subject to the prophets.” What an experienced Spiritualist Paul was! Doctor Moffat translates this, “Prophets can control their own prophetic spirits,” which means that mediums should be master of their own bodies and allow control only at their own will. It is not uncommon at some seances to see persons unexpectedly controlled, or even against their will. This should never be allowed at any time.

“Out of the mouth of babes and sucklings thou hast perfected praise.” I had almost written “proof.” In the following case it amounts to the same thing. A lady was returning home from India for the purpose of her confinement in England. The baby was born on board ship prematurely, and the mother died. The child is being cared for by friends in this country. She is 2½ years of age. Ever since she could toddle she had a preference for a certain room in the house, and would frequently be found there alone, talking to someone, and in the attitude of embracing and kissing. When questioned she said she was “talking to the pretty lady.” A doctor was called in. This doctor was a wise one, and did not prescribe an experiment. He said, “Let her alone; do not interfere.” Obviously the child never knew her mother. One day it occurred to the guardians to show her a photograph of her mother. “That's the pretty lady,” she exclaimed delightfully.

The Quarterly Transactions of the British College of Psychic Science are worth reading. At half-a-crown the Journal is beyond the reach of most of us, but every Society library should subscribe for it.

How often “Sorcery” or casting lots is practised at Church bazaars. The late Rev. Benjamin Waugh, founder of the National Society for the Prevention of Cruelty to Children, had a fund of apt repartee. He told me that a very sweet but extremely narrow-minded old lady complained to him once that she strongly disapproved of the raffling that took place at a certain sale of work on behalf of the Society, and that as a minister of Christ he ought to forbid it. “Madam,” he replied, “do you not remember that the eleven Apostles raffled for Matthias, the successor to Judas?”

The best explanation of the origin of the word Jehovah is, in my opinion, to be found in Oahspe. Jehovah is a modification of Jehovih. Here it is abbreviated from page 129 et seq.:-

“God said (to man) . . . write thou His Name also. Man said: Alas, O my God, I know no name if I could hear the Creator or see Him, then could I write His Name. God said: ‘Thou has named the wind (sh—) which thou has not seen. . . Then man drew a circle and called it O, for it represented that which was without beginning and without end, and which contained all within it. Then man drew a line, cutting through the circle from east to west to represent the light

travelling from east to west. Then man drew a line from below upwards, cutting the circle at right-angles with the horizontal to represent the road of all things. The first line he called ‘E’, for it was the same as the wind speaketh in the leaves. The second he called ‘IH’, for it represented the unseen shaft that cutteth all things in twain. And when man had completed the engraving he called it ‘E—O—IH’. . . Keep thou His Name and the image thereof a secret betwixt the Rabbahs and thy God.”

In another place there reads, “The unseen spoke in the wind three sounds, E—O—IH.” When the “E” and the “IH” are accented or modified by differences of human tongues, we get Jehovih. We have the same idea in the Hebrew, Greek and Latin words for wind, breath and spirit.

The Bible and the Jews.

Thomas Mark May.

THE old saying, “Any stick is good enough to beat a Jew with” seems rampant in the critics' columns. Old errors are repeated ad lib till one despairs of seeing any progress made in spiritual affairs. My proposition is this: That the Jewish writers of the Bible know their business better than we can teach them. In Nov. 17th issue the old secularist “tag” crops up on your front page (1st) that the Jewish God is a tribal or localised god only, and (2nd) “Thou shalt not suffer a witch to live” means that witches, or that “ilk,” are to be killed.

The Chief Rabbi recently refuted the first libel and calumny by showing that all the attributes of Jehovah in the Bible clearly show the Jewish conception of One Supreme Universal Deity, not only of Jews, but all nations and peoples; in fact, said the Rabbi, if the Jewish conception of God as a Universal Supreme Deity is not superior to all national or tribal gods, what was the use of a divine revelation to assert it as a fact, historical, both sacred and secular? For instance, when the writer describes Jehovah as riding on the clouds, governing the rains and storms and sunlit hills and valleys, and as infinite in mercy, loving kindness, and feeding all and sundry, even the cattle and birds and insects, are we to say that refers to the place or people where a few Jews happen to be located? Or when the command is given about witches, obviously the idea is that women are not to get a living by pretending to tell fortunes, or claim a monopoly for money for mediumship and pretence of communicating with the supposed dead. The Jews argue that it is a sheer deception and waste of precious time, this trafficking with the dead, and gives rise to superstition. Hence, such people must not be allowed in a properly ordered community to get a living by such means or “not suffered to live thereby.”

The Bible seems a perfect “buggaboos” to some in the Spiritualist movement, and in throwing the Bible on the scrap-heap they throw away with it the spirit of truth and science in it. The assumption usually proceeds on the lines that we moderns are so learned and wise compared with the scholars and students who respect it, and the Jews are thought to be a poor, illiterate, semi-savage tribe or half-civilised barbarians who have produced a book that they do not understand. So the Bible is laid on the table, dissected and mutilated, and cut to textual bits, and then scorned and spurned as authentic by these modern materialists who cannot get beyond the mere superficial form of the words.

Take the oft-repeated nonsense of those who profess to quote the Bible, “Whatsoever a man soweth that shall he also reap.” Nine words torn from the context, whereas the chapter and Epistle those “nine” words are torn from teaches and is meant to teach the very opposite, that God in His infinite mercy and goodness gives us abundant recompense of forgiveness for all our peccadilloes.

My proposition is that the whole Bible, not bits of it, must be allowed to speak for and explain itself, and it behoves Spiritualists to take the higher plane of thought and leave their sectarian prejudices, the mere echoes of the old secular platform, and so learn that the Bible and those who wrote it are best judges as to its import and meaning, viz., the Jews.

FOUNDED NOVEMBER 15th, 1887.

THE TWO WORLDS

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FRIDAY, DECEMBER 29th, 1922.

Vale!

A Retrospect and a Confidential Chat.

"We live, we love, we woo, we wed,
We wreath our brides, we sheet our dead!
We laugh, we weep, we hope, we fear,
And that's the burden of the year."—WILCOX.

AGAIN we mark the closing of the year, and in customary manner our thoughts go back over the days recently departed. Life brings to all some element of joy and something of sorrow, and happy is he who has seen some of his hopes realised. We trust we shall never meet the man who can say that all his ships have arrived in port, for that very fact would be evidence of the shortness of their voyages and the paucity of their number. The man of vision—he who really lives—has ambitions that a normal life on earth can never bring to completion here. He must build "not for an age, but for all time."

When one thinks it over carefully, he finds some inference for immortality in the very fact that great men always aim at ideals which the span of physical life must fail to bring to fruition. It is in itself evidence of man's superiority over time and mortality. The year that is so rapidly fading away has been a good one for Spiritualism. There has been a closing up of our ranks, a greater sense amongst our people of their inter-dependence upon one another. The organisation of our movement has appreciably improved. The National Union of this country, which still leaves much to be desired, is unquestionably the best organised and most solid Spiritualistic organisation in the world. The International Conference in London saw the birth of a Spiritualists' International, embracing as a beginning some seven countries. Despite disparity of language, there was an interchange of opinions between the various representatives which revealed wide differences between us, but which also exhibited a willingness to discuss them in the most fraternal spirit. This augurs well for the future.

Propaganda meetings throughout the country have been a huge success, and audiences of 1,000 people are becoming common. This in itself is evidence of the interest of the general public in our subject.

Sir Arthur Conan Doyle has drawn huge crowds in this country, and has laboured strenuously and with capability to forward the Cause, whilst his American tour broke all the records for lectures in the States. Mr. Horace Bushnell, Australia, New Zealand and Tasmania has ably upheld the honour of British Spiritualism, and has come through a difficult and controversial ordeal with credit.

The eyes of the whole world are turning to British Spiritualism as the standard to be followed because of its blending of the elements of religion with the scientific demonstration of human survival. This ideal must be

kept, but if we are to keep it in the progressive days ahead there must be a higher standard of platform efficiency. Our best exponents and demonstrators leave little to be desired, but at the other end of the scale there is deplorable inefficiency due in large measure to the fact that Societies are increasing faster than qualified mediums. The difficulty exists in the very nature of the case. A Society may be formed in a few months, whilst it takes years to develop and train a medium for public work. A few months of sitting for psychic unfoldment is not sufficient qualification for public work. Far too many mediums are rushed before the public before they are ready, and as a rule the variable conditions of public life tend to stabilise rather than further develop psychic gifts. Much could be done to ease matters if there were fewer Societies in our large towns and cities. Five or six Societies in an average town are an exhibition of weakness and discord rather than an evidence of strength.

A tremendous amount of activity is shown in the book market, and several notable new volumes have been produced which will have a permanent place in our Movement, notably those by Camille Flammarion, Sir Arthur Conan Doyle, Rev. F. Drayton Thomas and Rev. G. Vallentyne, and it is a matter for sincere congratulation that Spiritualists are reading and studying more than ever.

During the year we have seen several of our most valued workers pass through the veil to meet the greetings of the larger band awaiting them. They laboured faithfully in a cause which is even greater than they knew. It is indeed a joy to know that they are even now perceived actively moving amongst us. Every church has lost some of its rank and file. These, perhaps, are unknown outside their own locality, but they, too, have been bricks in the solid structure which has been upreared. Not one single effort is uncounted in the land whither they have gone. We shall still count them amongst our fellow workers.

The Spiritualistic Press has considerably improved its position. "Light" and the "Psychic Gazette" both maintain a high and creditable standard, "The Lyceum Banner" has much improved both in size and interest, whilst the year has seen the launching of a new weekly in "Spiritual Truth," which meets the needs of the Christian Spiritualists, and a very fine quarterly issued by the Psychic College London under the name "Psychic Science," edited by so able a man as F. Bligh Bond.

Concerning ourselves, we have much cause for thankfulness. THE TWO WORLDS at the beginning of the year was passing through troubled waters. Our circulation was good, but the financial position, whilst not actually critical, gave your editor and directors some anxiety. Trade was bad and cash was very tight. Whilst we yielded to no one in our appreciation of spiritual values, yet the printer and other helpers must be paid. With confidence in the spirit world and under the guidance of our late editor and Mrs. Emma Hardinge Britten, we set out on the year in high hopes. To-day we are pleased to say the clouds have cleared, and the path seems smooth before us. Our circulation stands higher than ever in our history—we reach every part of the world—our advertisers express satisfaction, and congratulations come to us weekly from home and abroad. Our leading articles are freely quoted in the Spiritualistic press of foreign countries and the Continent. During our struggle we had to reduce our paper to 16 pages. Even then it compared favourably with other journals of similar type, but our space was severely restricted by the change. We hope, however, in a few weeks to make THE TWO WORLDS a 20 page paper by the restoration of the pre-war coloured cover. All things considered THE TWO WORLDS has done well during 1922, despite the trade depression.

Our success is not due to our efforts alone, and we express our thanks to those benign and helpful souls behind the veil who founded and have sustained the people's paper, and to Mrs. Emma Hardinge Britten (our original editor) and Mr. J. J. Morse, in consultation with whom we have laboured. Our gratitude is also due to our contributors who, without fee or reward, have enlivened our pages by their thought-provoking articles. We likewise thank our advertisers who have stood firmly by us and who, in helping us, have, we are sure, done themselves no harm.

To our thousands of readers the world over, who have encouraged the editor and spoken well of "Our Paper," we tender our fervent thanks. We have done our best, and it is a joy to know that week by week the coming of **THE TWO WORLDS** into the home is eagerly looked forward to, and we step into 1923 with high hopes of extended usefulness. There are heights yet to be climbed. "Our Paper" is far from our ideal. We know of many ways in which it could be improved. We sadly need larger premises and an increased staff. The first consideration enforced upon us is not what ought to be done, but what we can afford to do, and this restricts our usefulness. To-day the flowing tide is with us. We trust the dark days are behind, and hand in hand with our many thousand readers we shall step forward in joyous anticipation of

A HAPPY AND PROSPEROUS NEW YEAR.

SPECIAL NOTICE.

On and after January 1st, 1923, the address of the Spiritualists' National Union will be :

**BROADWAY CHAMBERS,
162 LONDON ROAD,
MANCHESTER.**

GEO. F. BERRY, General Secretary.

CURRENT TOPICS.

Wonderful Healing !

CONSIDERABLE excitement prevails in the Rhondda Valley and South Wales generally in consequence of the wonderful cures effected by Miss Gwen Davies, of Ferndale, who is a member of the Ferndale Spiritualist Church. This church has held a healing circle on Sunday mornings for some years. The very fact that healing has been kept to the front by this Society as part of Spiritualistic practice has undoubtedly had some effect. At her home, as well as at the church, Miss Davies has been doing work which has attracted the attention of the "South Wales Echo." Miss Davies is a pleasant-faced young woman of normal appearance, happy disposition and robust health. Under the careful guidance of her father she has developed trance mediumship and obtained a close hold of the spirit world.

A Persian Doctor ?

HER control claims to be a Persian doctor, who says that for a time he lived in London and passed to spirit life just over 100 years ago. He has a brother in spirit life who is a physician, and the two work together. The doctor, who controls the medium very effectually, speaks English with a decidedly foreign accent and many lapses in pronunciation. Some few months ago this control began to effect some very remarkable cures, and now has to his credit some 300 or more cases which have been successfully treated. Sometimes herbs are prescribed, at others magnetic passes are employed, whilst in many cases the medium has never seen the patient.

Methods of Psychic Diagnosis.

DIAGNOSIS is psychometric—by the handling of an article belonging to the patient—and an incorrect diagnosis is hard to find. Considerable interest attaches to the doctor's own statement as to his methods: "I only take this article" (he said to a Cardiff visitor) "to draw your mind and keep it from wandering. While I hold this article your mind is with me. Behind you is a form of sheet, built up by magnetism, and that sheet is working for me as a form of X-rays. I have one little spirit friend who assists me by showing your ailments on the sheet as at a lantern lecture. I do not try to get into the condition of the patient. If I tried to find out what was the matter with you without the aid of

the sheet I would have to take your condition on myself and leave it on the medium. Then the medium would suffer, and that would not be fair." This would seem to indicate a band of spirits working together to a common end, and help to explain the high state of efficiency achieved.

Remarkable Cures Effected.

MARVELLOUS and varied are the cures effected. One lady took an article which belonged to her husband, who suffered from asthma and double hernia. The case was correctly diagnosed, and the control gave certain instructions and promised assistance. That night, whilst the patient was in bed, the clothes were pulled off him. He sat up in bed to draw them up again, when one hand was laid on his brow and another on his abdomen, and his rupture was healed. He claims that he saw a shadowy form dressed in a cloak. When his wife again went to the medium the "doctor" was able to tell her exactly what had occurred, and even retailed the conversation which had passed in the bedroom. This man disregarded the instructions given him to rest a few days, and started heavy work, causing the abdominal wall to break away again.

Special Investigation by the "South Wales Echo."

THE "South Wales Echo" sent a special investigator to Ferndale to make full enquiries. He states that there is no doubt whatever about the cases being genuine, and in a series of articles gives many facts, with names and addresses. He took with him one visitor from London who had received damage to his ankle during the war. He was quite unknown to anyone there. The London man's tie-pin was handed to the controlled medium. She first mentioned one or two minor ailments correctly, and then said: "You are suffering from a pain in your ankle. You have been under an operation. The nerves and muscles around the ankle are starved. There is a continual throbbing in the ankle which increases when you walk. There is no discharge, but I wish there was. You have had a quantity of iron or lead in your ankle. If I take your case I must re-open the wound and keep it open for a month. At the end of that time I will close it so that you will not suffer again."

SHE continued: "Can you suggest a way of opening it? Not with a knife or instrument?" A poultice of molasses sprinkled with spirit of nitre was then suggested by the guide, who promised a cure. Whether the cure is effected, time will tell, but the diagnosis was marvellously exact. At the seance where this diagnosis was given the reporter was impressed by the lofty and intellectual standard attained, despite the foreign accent. He claims that the personality of the spirit emanating from the medium is lofty, intellectual and kind, with an occasional touch of general humour. The address was delivered in a manner very suggestive of a kindly professor addressing his students."

Contempt and Vituperation.

OF course the medical faculty in the locality allege that the whole thing is bunkum, but then, they haven't been cured of anything—not even of their intolerance of the "unprofessional" natural healer. Equally, of course, the Rev. R. B. Jones, of the Baptist Tabernacle, Porth, roundly denounces the whole thing as Satanic. He asks, "Is not the identity of the spirit that controls the Ferndale medium the chief question?" We submit that interesting as that aspect may be, it is decidedly of minor importance. The chief fact is that sufferers are getting cured, and if Pastor Jones would excise from his eye the "beam" of professional bigotry and unworthy animosity, he would see more clearly.

"HE Was Despised and Rejected of Men."

WE fancy we remember the request meted out aforesaid to those who complained, "Master! we saw our demon out devils in thy name." Pastor Jones might read it. Similarly we recall the story of a blind man whose sight was restored. This remarkable piece of healing incited the

sneers of the Sadducees and the curiosity of the gaping crowd who worried the poor man with innumerable questions. His reply was brief and to the point: "One thing I know—once I was blind, but now I see!" That's it—the details are trivial matters. He was about his Father's business, and part of that business consisted in healing the sick. His great Master promised Pastor Jones and others of his followers that "These signs shall follow those who believe," and Rev. R. B. J. would do well to make those signs manifest. The fact is that one good healer is of more value to suffering souls than ten thousand captious critics.

Ancient Myths Are Cited to Obstruct the Truth.

AT THE risk of being rude we would remind Pastor Jones that if Satan cast out Satan, his kingdom is divided against itself, and cannot stand. In the broad highway of life where intellectual childhood has been outgrown, Satan has disappeared with the other "bogey men" which used to frighten immature minds. Spiritualists cannot admit any failure on the part of Eternal Wisdom, not even a fallen angel. Such a conception is too great a reflection on the Infinite.

Carry On!

MEANWHILE we advise Miss Davies to continue her beneficent work, and not to be side-tracked into useless argument. Others can do that who have not been Divinely endowed with the powers of healing. We trust that the publicity given to her work will not unduly elate her. The public who are so quick to worship the sensational are often fickle enough to desert a benefactor when their turn is served. She will find the spirit people far more constant and loyal than those of this world.

Other Healers to Follow!

MISS DAVIES' father has wisely supervised her development, and says that he would welcome careful and thorough investigation by scientific men. That speaks for the strength of the case, but we hope that no amount of scientific investigation will be allowed to interfere with the work of healing. Mr. Davies has also supervised the development of another medium; Mr. Dan Edwards, who is doing equally good work, and the spirit operators behind him seem to be the same band as manifest through Miss Davies. We extend to these humble people our earnest goodwill, and hope that the stress and glare of public life and popularity will not deflect them from their main purpose.

Some of My Psychical Experiences.

Thomas J. Littlejohn.

FROM my earliest recollections psychic visions have been more or less my privilege. The first is as vivid to-day as when it was vouchsafed me at the age of 4½ years. Each evening when I knelt to say the prayers taught me, I always would kneel at a certain chair, though my aunt tried to insist they should be said kneeling by the bedside. I would not, as I tried to explain in my childish way that around the chair were beautiful angel friends, which I never saw except by the chair.

I will explain how, when an infant, my mother went into spirit, and thus was I, with my sister, put under the care of my paternal grandfather and aunts. My grandfather was a beautiful homely man, and the heavenly expression which he carried impresses me often when on the platform speaking. He is described as being with me by various clairvoyants who could not possibly know anything about him.

At 5½ years this beautiful soul was taken into spirit, and the evening before he left the body I was in the room with him, and suddenly he called out quickly, "Look, the spirit friends are here to take me home!" Some weeks after each evening about 5 o'clock I still went to his room as had been my custom, to see if he wanted any more tea. It was still, from force of habit, going up to the room to see if he was there, on getting to the landing on the top of the stairs, he was stood there so clear that I was not

deceived, and immediately shouted to my aunts to come and see him. They naturally came at my call, and saw me with my arms around his legs hugging him. This was repeated for more than a week, each evening at the time mentioned.

My friends did all they could to take my mind off these things, thinking it was a delusion. It was no delusion to me, as through my life these things have been proved beyond doubt.

Another wonderful incident in my psychical experiences. At the age of 18 years I left home for a business house at West Cowes, Isle of Wight, and was at that time put in the pulpit to preach in connection with the church I then associated with. One Sunday I was asked to go to a village about three miles away to take some services. On my way back about 8-30 p.m. I had to pass a wood, and the road was very dark. Suddenly I began to tremble, and became helplessly rivetted to the spot where I stood. Terror overtook me, a feeling of dying, and an agonising prayer to God for help. Suddenly a peace came to me, a wonderful sustaining power. The road gradually became light, which seemed to come from behind me, and I looked back expecting to see a conveyance. There was nothing there, so I walked on wondering what it was, when what should I see but a woman walking beside me, and I knew it was my mother from spirit, though I have no recollection of her in earth-life. She walked for two miles with me, when I reached the first houses on the outskirts of the town she left me.

On getting home I at once wrote my experiences to my friends, and they replied there was no doubt it was my mother, as I described her accurately, but added, "Put these foolish things out of your mind, your nerves must be out of order."

I am perfectly convinced of the continuity of life and the possibility of our loved ones coming back to us to minister to us in times of need.

A Spiritual Lesson.

A Spirit Message received by D. Dixon.

Banks are formed to stem the force of rivers!
Magnets are used to attract!

SYNONYMOUSLY the human mind is directed into natural channels by the multiple cells of a well-cultured brain. In the desert a pool of water is in very truth a well of life.

Let us, in imagery, call the brain of any ordinary individual a vast desert of unprinted soil. Everything that has its origin in true mentality will slightly damp the surface of this soil. An olden saying, "Footprints on the sands of time," thus aptly illustrates our meaning. We must take into our spiritual selves that which will truly nourish them. Endeavour, in every sense, will help to make known the spirituality of the human soul, and truly repay its owner by supplying the pure magnetism from its innermost sanctuary. This, then, will prove to be the well of your desert or brain, as we thus exemplified it in our figurative speech.

Now, is this not a simple lesson to learn? Our brains cannot make the beautiful patterns that they should because our thoughts are allowed to be as the shifting sand, scattered in all ways by every material wind that blows. Take not the ideas of others into thy mind until thine own self has proved to be a strong and natural support for the trend of thine own knowledge. Then the inner fountain of thy soul can keep thy brain in innate and well-ordered condition. Good deeds, kind thoughts, just actions speak into every vitalised cell of your brain. Magnetically treated by thine own endeavours, thou wilt find the fruitful source of this beautiful growth rewards the cultivation of the soil which is thy rightful heritage. Islanders have to depend on many edibles which are brought to them by boats from other parts. The cultivation of their island would not provide sustenance for all.

Now, this point we have brought forward to illustrate further our lesson. Gathering only for ourselves meant

animation of our soul force. When God first breathed life into being He only put upon it that which was commensurate to its growth. Only a scan of thought is needed to show mentally the outcome of those natural laws directed and ordered by the Over Soul. Nowadays our minds have accumulated much that could be gained by a greater number of people if only the why, wherefore, whether were STUDIED, not merely phrased. Contentment of mind is looked upon as a commendable virtue. Yes, those who are content to let others bear their burdens. It is the restless discontented minds, seething, surging, surging out into somewhere beyond their ken. They, like the mighty tide, find that they have washed their sands afresh, cleared and refreshed the crannies of their minds, and many times have found a beautiful jewel on the moving sands of life, which accompanies them back into tranquillity.

The cross-roads of life only point the way to a given destination. By the compass the sailor steers his course. If all people gave up striving because of the uncertainty of their way, how much would be missed! Onward, ever onward, has been the march of nature, expanding everywhere. Then why should the highest form of nature try to stultify its growth? The answer has already been given.

You do not allow your individuality to find its bearings. Human wrecks there should never be.

Steer thine own course. Waywardness of purpose never lands anyone safely. "The strength of true purpose always," is a safe motto.

Closed Doors.

Lewis Sapsom Coleman.

"Knowledge is the golden key which opens the closed doors of our lives."

WHEN man first awakened to the realisation of himself as a sentient living being he was completely surrounded by closed doors. Everything pertaining to his physical life was a mystery; of anything beyond he had no knowledge whatsoever. He not only walked in a dense fog of ignorance, but the doors of knowledge were locked, bolted and barred, and apparently keyless. Even as he progressed, and here and there flung open one of the portals, his belief in the eternal invincibility of some, if not most, of those still fastened was not lessened. There were certain things which he deemed it was not right for him to know, and as a result of this belief and teaching these doors were left ever closed, and one and all were forbidden to even question what might lie beyond.

That certain brave souls, despite this ban, did not hesitate to press onward and shed new light by forcing open some of these doors, we know; and we know also how they suffered for their daring, until prejudice, bigotry and narrowness were to a large extent dispersed.

Unfortunately, however, this attitude of mind is not wanting even to-day. There are still folk, with good and honest intentions no doubt, who believe we are running a great and terrible risk by our insatiable thirst for knowledge. They fear that one day we shall tamper with and eventually open one of God's Holy Portals and be consumed by the awful revelation. This, in the face of the Divine injunction, "Seek, and ye shall find!"

Looking back from our present point of vantage we can truly say that, from the beginning of his long pilgrimage as an individualised fragment of the Divine Whole to the present stage of his evolution, man has achieved wonders. Science has thrown open the doors on all sides, and in addition has made shrewd guesses as to what lies behind many more of which the "Open Sesame" has not yet been discovered.

Apart from the problems, however, which science is ever seeking to unravel, we each of us have our individual and peculiar doors, some open and some closed. Ignorance, of course, keeps those which are closed securely fastened. Suppose we are a lover of music and yet cannot perform

on any musical instrument. Then are we in very truth locked on the wrong side of a door which, were it opened to us, would give access to fields of bliss indescribable. As it is not, having learnt to open our own door, we can only peep through someone else's, someone who, more deserving, more fortunate, or more clever than ourselves, has acquired the knowledge, and with this Golden Key opened his portals wide.

This, of course, applies to all the arts, crafts and sciences known to man, and naturally where one may have opened certain doors in his life, another may have opened completely opposite ones, and thus, by companionship, be of help and profit the one to the other. Happy are they who, in the brief span of an earthly existence, seek and obtain the keys to as many of their doors as strength and opportunity will allow; but happier by far are they who, having wandered in the fields of their conquests, do not hesitate to bring others to the threshold that they, glimpsing the glories awaiting them there, may be constrained to seek their own keys and unlock their own doors.

To return, however, to that attitude of mind which regards certain things as hidden by Divine Law from human ken, at least, so far as this life is concerned. Possibly nowhere is this narrowness so pronounced and at the same time so active and powerful as in the realm of religion. Theologians and orthodox believers of all ranks and denominations still remain of the opinion that centuries ago the Almighty granted to mankind the keys to certain doors which, upon being opened, revealed as much of the Divine Mysteries as it was good for humanity to know, culminating in a personal visit to this planet, at the close of which the door of the mystery of life and death was unlocked for one and all. This one instance is presumed to be sufficient for all time. The door, by Divinity opened and by Divinity closed, must so remain, and the glimpse given to a few souls many hundreds of years ago suffice for all the teeming millions which have followed and still shall follow after.

Any attempt to supplement this faith of ancient revelation with modern and direct knowledge is still regarded as rank disobedience of God's Will and commands, although this same ancient belief and faith which has suffered so much from scientific analysis and criticism would be strengthened thereby and eventually established beyond all doubt and cavil.

We Spiritualists stand in precisely the same relationship to the modern intolerance as did those brave souls in the dark long ago who were persecuted and tortured for declaring what they knew to be the truth. Just as in 1632 Galileo was made to recant his assertion that the earth moved round the sun and was not the centre of the universe, as the Church had taught, so to-day we, as a body of earnest men and women, have enemies who would rejoice to make us deny our facts which have proved up to the hilt the continuity of life after the change called death.

And yet, if Spiritualism and that which Spiritualism teaches is not true, all the knowledge of all the schools of earth to-day is as nothing. Against the one supreme fact that the human soul survives the loss or death of the physical body, all the learning in the world sinks into insignificance. If man die and live not again, of what avail to toil and struggle little by little up the steep path of progression? If the materialist is right, and "the dead know not anything," let us "Eat, drink and be merry, for to-morrow we die." Oh, let us thank our God that He has shown us the error of this belief. They who still hold to it do in no small way dishonour Him Whom it should be their delight to serve.

But we must not be impatient nor angry with those who deny our claims, and in bitterness and through prejudice seek to do us harm. It is in very truth a tremendous thing which we declare, which cannot be easily assimilated by those whose spiritual faculties have been neglected. Even as in the planes above, towards which we are all travelling, the light is too strong, too bright and altogether too glorious for our mortal eyes to bear, so is the light of our great revelation too piercing for the eyes of those who have long dwelt in the darkness of materialism. It will take time to accustom themselves to the new illumination, and patience must be our watchword.

But this is coming to pass. Everything depends on us; by our attitude and our conduct we shall hasten or retard the enlightenment of others. Let us remember, above all things, to keep our Spiritualism holy, pure and clean, high above the sordid and material. Let us develop our psychic gifts, for that is what our Father wishes us to do. But in the developing let us not be impatient nor discouraged if the clairvoyance is long delayed. While we sit and wait for the glimpse of some departed loved one, let us remember that true spiritual sight commences from within. If all is bright and pure there we shall not be grieved if the external vision is denied us, while the still small voice of conscience will always speak clearly, if we listen, whether we are clairvoyant or not.

The opening of the heart and mind to receive the message of the Most High is an unlocking of the one door which will transform forever the human soul. The flood of Divine Radiance which will pour in when this portal is thrown open will dispel all gloom and doubt from the mind. Nay, more, if every other door be open and this one closed then will it be useless to expect true happiness either this side the veil or yonder, for when this one door alone is opened peace, holiness and contentment instantly enter and flood the whole being with living power and energy from above.

May the Spirit of Peace and Love touch our hearts and help us to burst open that one door which, while closed, separates us from the Father and His unchangeable Love. May Christ, who was and is the embodiment of that same Eternal Love, which, with Wisdom and Power we call our Trinity, help us in our frailty and weakness to do this, that we may rejoice in the sunshine of His smile.

CORRESPONDENCE.

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

THE PARLIAMENTARY ELECTION.

SIR,—Very glad to see the interest displayed and the questions put to candidates. How any Spiritualist could suppose that any other thing was to us of greater importance than our religious freedom is a problem, but I have heard such views expressed, to my amazement, I must confess.

Personally I have done my part, and have written Mr. Bamy on the matter. Perhaps I may be allowed to say that the gentleman who was elected for this Division had, before the election, written three courteous replies to the letters I sent to him, and said, "I can only repeat my view that it is proper to treat the honest use of honest psychic powers as a religion, like other systems of faith and worship, and I should act accordingly"—these are the words of Sir Evelyn Cecil, M.P.

This election is now over, but may I point out that it is possible for every individual Spiritualist to so act as to immensely strengthen the hands of those who are working for our rights. Spiritualism will be regarded as a religion when Spiritualists treat it as a religion. So long as there is the irreverence displayed in our services that there at present is, so long as Spiritualists take their children to be baptized by the orthodox parson, funerals conducted by the orthodox parson, marriages solemnised for us by those who are our sworn enemies, what can be expected? In very truth, while such things are we shall not get, nor shall we deserve, to be recognised as a body of religious folks.

Another point is, of course, the sending of Spiritualists' children to orthodox Sunday Schools. Why that should be done when there is a Lyceum within reasonable distance is another of the things that puzzle and distress.

Still another point is our meeting places. Say what you will about the place being of no importance where you meet, we cannot escape the law of conditions, and the place does matter and the conditions present there are of importance. Platform workers know this. To expect a Porticostran meetings held over stairs, to suppose it is an advantage to hold services where the only means of access

is through the public mortuary of that town, is to imagine vain things. Spiritualism is worthy of better things.

JOHN G. WOOD.

SIR,—The recent articles upon our Parliamentary campaign appearing in THE TWO WORLDS are admirable whilst the article on the legal status of Spiritualists by H. Adamsor leaves little to be desired. He states, however, that the Vagrancy Act, rightly administered, holds no terrors for the honest Spiritualist.

I believe, according to "Stone's Law," that "fortune telling by cards or otherwise" is punishable by law. Unfortunately, the "otherwise" contains the clause "An attempt to get into spirit communion." I suppose the whole human race has been guilty of that at some time or other.

After the "Watts Case" that took place about three months ago, ending in the conviction of a clairvoyant who was also secretary of a Spiritualist church, a well-known hardened lawyer said: "To Hades with this law. The man spoke the truth." It was stated in the police evidence the man "did not charge."

HARVEY METCALFE.

PUBLIC AID WANTED AT ROSYTH.

SIR,—I am writing these lines to solicit your valuable aid. We have formed a Spiritualist Society at Rosyth, but the project must fall through unless we have public support. We are but working men, and have not a "bean" and cannot afford to rent a hall here at the terms asked, let alone expenses re mediums, etc. In our extremity we turn to you asking and hoping you will print our appealing your paper so that Societies and individuals will feel the urge and help us. We appeal for subscriptions to be sent to THE TWO WORLDS and the amount announced in that paper, the purpose being to raise sufficient funds to enable us, if possible, to buy a hut to make a start, or, failing that, guarantee us a few weeks' rent to see if we can keep the spiritual banner waving high.

We are convinced that an appeal through your paper, THE TWO WORLDS, would have an immediate effect and solve our very difficult problem for us. I am sending a copy to "Light" also. What better gift for Xmas than to help others spiritually. For personal references I refer you to the secretaries of the following Societies: Edinburgh, Falkirk, Kirkcaldy, Lochgelly and Dunfermline. On behalf of the Rosyth Society,

W. C. S. VINCENT, Act. President.

MR. J. G. WOOD writes: "Your Xmas Number is the best you have ever produced."

MR. J. K. JONES writes: "The Attercliffe Society congratulates you on the splendid Xmas Number. Please send another two dozen."

WE regret to state that, owing to pressure upon our space, Mr. A. Kitson's "Bible Studies, No. 12," is unavoidably held over until next week.

ROMFORD.—The Romford Spiritualist Church has been obliged to leave its premises at Broadway Chambers, and pending the discovery of suitable premises Mr. and Mrs. Hogg, "St. Helen's" 69, Western-road, Romford, have kindly placed their drawing room at the disposal of the little band. The Society has been reconstituted under the title "The Romford Spiritualist Society," and we have hopes of a happy and harmonious future for this effort.

JARROW NATIONAL SPIRITUAL CHURCH.—On Sunday, Dec. 17th, we held an open Lyceum Session, which was well attended. Mr. Hardwick, the conductor, presided. It was a great day also for our Lyceum, for we had with us Mrs. Hall, of Gateshead, Adjudicator to the Tyne-side Lyceum District Council, who dedicated the banners. Ivy Hardwick, the young daughter of the conductor, presented Mrs. Hall with a bouquet of flowers. The banners, which were beautifully worked, were presented by Mrs. Lamb, one of our Lyceumists, and to whom the Lyceum wishes to extend their heartiest thanks. Wishing all Lyceumists all over the Universe a Merry Christmas and a Happy New Year.—MRS. OVERTON, Hon. Secretary.

Manchester Spiritualists' Central Propaganda Committee.

SPECIAL MONTHLY SERIES OF MEETINGS.

Sunday, Jan. 7th, 1923, at Ardwick Picture Theatre, Ardwick Green.

SPEAKER: GEO. F. BERRY, Esq. (General Secretary, S.N.U.).

SUBJECT: "A SPIRITUALISTS' INTERNATIONAL."

CHAIRMAN: ERNEST W. OATEN, Esq. (EDITOR, "THE TWO WORLDS").

SOLOIST: MADAME MOEWAN.

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**SUNDAY, DEC. 31ST, Speaker, Mr. EASTWOOD (Secretary of Printing & Kindred Trades Federation).
Subjects: 2-30, "Talks to the Children." 6-30, "The Poetry of the People." Chairman: Mr. JERSON.**

**FRIDAY, JAN. 5TH, ANNUAL PARTY AND DANCE. Tea at 4-30. Dancing at 8-30. Music and Special Items
by "The Strolling Trio." Admission by Invitation Card, obtainable at the hall.**

SOCIETY ADVERTISEMENTS.

Manchester Central Spiritualist Church
ONWARD HALL, 207, DEANSGATE.

SUNDAY, at 6-30.

DEC. 31.—Circle for Members only.

JAN. 7.—MR. BERRY,
Ardwick Picture Theatre.

14.—Circle for Members Only.

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

SUNDAY, DEC. 31ST, at 10-30, LYCEUM.

At 3, OPEN CIRCLE.

At 6-30, MR. BATTEN.

MONDAY and WEDNESDAY, CLOSED.

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

SUNDAY, DEC. 31ST, at 10-30, LYCEUM.

At 3, CIRCLE.

At 6-30, MR. R. CHARNLEY.

WEDNESDAY, at 8, OPEN CIRCLE.

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

SUNDAY, DEC. 31ST, at 2-30, LYCEUM.

At 6-30 and 8-15, MR. L. GILLING.

TUESDAY, at 8-15, MRS. WORTHINGTON.

THURSDAY, at 8-15, MR. JAMES.

SATURDAY, at 8, OPEN CIRCLE.

SUNDAY, JAN. 7TH, MR. W. J. GRINDLEY.

NEW YEAR'S DAY, GRAND TEA AND

CONCERT (in aid of Building Fund) by

the "Black and Whites," our own

party of Entertainers.

TICKETS 1/6 obtained from the Society.

Salford Spiritualist Society,
WEST HIGH STREET.

SUNDAY, DEC. 31ST, at 10-30 and 1-45,
LYCEUM.

At 3, 6-30 and 8, MRS. BULL.

NEW SHAW ST., WEST CRAVEN ST.,
REGENT ROAD.

SUNDAY, DEC. 31ST, at 3, 6-30 and 8,
MRS. CROSS.

Gillingham Spiritualist Society,
ODDFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, DEC. 31ST, at 7,

MRS. L. HARVEY.

JAN. 7TH, MR. G. T. BROWN.

JAN. 14TH, MRS. CLARE O. HADLEY.

SOCIETY ADVERTISEMENTS.

NOTICE OF REMOVAL.

Worthing Spiritualist Mission
to ANN STREET.

SUNDAY, DEC. 31ST, at 6-30,
MRS. ORMEROD.

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

SUNDAY, DEC. 31ST, at 11-15 and 7,

MR. RONALD BRAILEY.

At 3, LYCEUM.

MONDAY, at 8, HEALING CIRCLE.

WEDNESDAY, JAN. 3RD, Arrangements

pending.

Gosport Spiritualists' Universal Church,
CAMBRIDGE HALL, BROCKHURST.

Every Sunday Evening at 7.

Good Speakers and Clairvoyants.

THURSDAYS, at 2-30, PUBLIC CIRCLE.

Battersea Christian Spiritualist Church,
TEMPERANCE HALL, WANDSWORTH RD.
(NE. Queen's Rd.), LAVENDER HILL.

SUNDAY, DEC. 31ST, at 6-30,

MRS. ORLOWSKI.

Address and Clairvoyance.

Battersea Spiritualist Church.
NEW ADDRESS.

BENNERLEY HALL, BENNERLEY RD.,
NORTHCOTE ROAD, BATTERSEA.

SUNDAY, DEC. 31ST, at 11-15, CIRCLE.

At 6-30, MRS. B. STOCKS.

Address and Clairvoyance.

SUNDAY, JAN. 7TH, MR. MELTON.

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

SUNDAY, DEC. 31ST, at 11,

REV. J. M. MATTHIAS.

At 7, MRS. NELLIE MELLOY.

WEDNESDAY, at 8, MRS. MAUNDER.

SUNDAY, JAN. 7TH, Miss MADDISON

and MRS. MARY CROWDER.

Camberwell, S.E.,

GUARDIANS' OFFICE, HAVIL ST.,
PECKHAM RD.

SUNDAY, DEC. 31ST, at 11,

MISS NEWTON.

At 6-30, MRS. CLEMENTS.

SUNDAY, JAN. 7TH, Miss GEORGE.

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

Clapham Spiritualist Church,
Adjoining REFORM CLUB, ST. LURIE'S
RD., HIGH ST., CLAPHAM, S.W.

SUNDAY, DEC. 31ST, at 11, CIRCLE.

At 3, LYCEUM. At 7, MRS. HARVEY.

FRIDAY, at 8, MEETING FOR ENQUIRERS.

JAN. 7TH, MRS. A. BODDINGTON.

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

SUNDAY, DEC. 31ST, at 11 and 6-30.

MR. PERCY SCHOLEY.

Hounslow Spiritualists' Society,
ADULT SCHOOL, WHITTON ROAD.

SUNDAY, DEC. 31ST, at 3, LYCEUM.

At 6-30, MRS. GOODE.

TUESDAY, at 7-45, REV. H. THOMPSON.

WEDNESDAY, at 3, GUILD.

Manor Park Spiritualist Church,
Corner of SHREWSBURY RD. and
STRONE RD.

SUNDAY, DEC. 31ST, at 3, LYCEUM.

At 6-30, MR. T. W. JELLA.

THURSDAY, at 8, PSYCHICAL DEMON-

STRATIONS, ETC.

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

SUNDAY, DEC. 31ST, at 11, SERVICE.

At 3, LYCEUM.

At 6-30, MRS. M. CROWDER.

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NOT DISPLAYED

Prospective Advertisers: Speakers: Open Dates: Mediums: Want to Advertise: For Sale: Want to Buy: 20 words: 1/6. Each additional line, 2d.

F. U. The Victory National Spiritual Church, Co-operative Hall, Huddon Rd., Millfield, Sunderland, Nos. 1857, 5023, 3302, 3300, 122, 5953, 81, 4102, 3290, 915, 2735, 5657, 5958, 18422. It is so easy to Mr. Geo. Green, 59, St. Luke's Road, Huddon, Sunderland.

Advertisements wishes to meet people who would like to form a Private Circle for direct voice. Also Room wanted, convenient to London, W. or S.W.—Box "B," Two Worlds Office, Manchester.

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A MEETING for investigators is held at 33, Louisville Road, Balham, S.W. 17, by Mrs. COMLEY-MAYNE, Christian Spiritualist, on Sunday evenings at 8.45. No admittance after 7 o'clock. Development Circles are being formed.

SECRETARIES please note that my permanent address is now 204, Brunswick St., Nelson, Lancs. Booking dates—WALTER HUTCHINSON.

SECRETARIES PLEASE NOTE change of Address: Mrs. WORTHINGTON, 244, Porton Street, Longsight, Manchester.

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Speakers, Open Dates, Etc.

Owing to the transition of Mr. J. C. CARTER, of Hollinwood, Oldham, will Secretaries please note that all dates must be cancelled?

Mrs. W. A. Merton, Speaker and Clairvoyant, is booking for 1923. Moderate fees. Distance no object. 69, Wilton Road, Brixton, S.W. 9.

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NEW SECRETARIES.

Changes in the Name and Address of Secretaries of Societies can be intimated in this head if change to the value of 2d. is forwarded with the information.

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