



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, MARCH 10, 1922.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1791—Vol. XXXV.

FRIDAY, MARCH 10, 1922

PRICE TWOPENCE.

The Implications of Spiritualism.

Stanley De Brath.

[CONTINUED FROM LAST WEEK.]

V.—SPIRITUALISM AND PSYCHICAL RESEARCH. RELATIVITY.

THE leading facts have now been summarised. The evidence is, of course, very much more extensive than the few examples quoted in each department. These are merely samples of the general type. Any extensive conviction of the reality of the facts and of spiritual principles will, however, always rest less on the experiments of scientists than on the widespread experiences of men and women who have had personal evidence of the phenomena. The great value of scientific experiments lies in the proofs they give that the commonsense of average persons is not illusioned or deceived, and in the greater exactitude of thought that those experiments teach.

There are, however, two aspects of the matter that it is necessary to consider before we proceed to the implications of Spiritualism. The first of these is the distinction between Spiritualism and Psychical Research. The second is the limitations that corporeal life imposes on our experiments and our modes of thought.

SPIRITUALISM AND PSYCHICAL RESEARCH.

All sciences follow two mutually dependent lines, or, perhaps, it is more accurate to say that the limitations of time, mental capacity, and money cause them to be pursued by two different groups of persons. The one group investigates and discovers laws; the other applies the results. Thus, to take Chemistry, the early chemists were alchemists. They investigated, but with a personal and illusory intention. They sought to discover the "philosopher's stone" (synthetic gold) and the "elixir of life," a draught to confer perpetual youth. There is an occult symbolism perhaps buried in these terms, which may have meant to some the Highest Good and the Secret of Life. It is probable that the materialistic view was the aim of some and the spiritual view of others, but that cannot be considered here.

The alchemists were followed by real chemists: Cavendish, Black, Priestley, Scheele, Boyle, Stahl, Marggraf, Proust, Berthollet, and above all, Lavoisier and Dalton; the sheer intellectual insight of the one invented the nomenclature by which the mere name of any chemical compound reveals its composition, and the other discovered the Atomic Law by which all elements combine in the proportion of their atomic weights. These discoveries could be made only by men who were in a position to give all their time, energy and resources to non-paying research. Lavoisier was guillotined by the Terrorists because "the Republic has no need of chemists," a precedent recently followed in Russia.

Their labours were taken up by practical men who applied the new knowledge to create the vast chemical industries indispensable to our present civilisation. Increased knowledge has separated the two functions still further, and there are now two branches of chemical science, Research and Application, mutually dependent but pursued by two separate groups.

Even the science of mathematics is in the same tale. Without the labours of the Alexandrian mathematicians who investigated the properties of the ellipse, Kepler could not have discovered the law of planetary motion; without Newton and Leibnitz's invention of the Calculus, modern electrical research would have been impossible; without research, the huge electrical industry could not have

come into being. This illustrates the mutual dependence of mankind.

It is the same with Spiritualism. The facts are world-wide. Most of them, under one form or another, have been known from remote times and are known to primitive tribes at the present day, for they are inseparable from the nature of man, who is essentially a spiritual being, whether he admit the fact or not.

Spiritualism is mainly concerned with the realisation of the soul and its survival, as evidence for the existence of a whole world of spirit whose chief practical bearings are summed up in the Seven Principles. It is not possible for the average man or woman to investigate further than to satisfy himself or herself of the reality of effects whose causes are unknown, beyond that they imply the existence of soul-faculties latent in all, but partially-developed in "mediums." And it may be remarked in passing that while some mediums fully recognise that these faculties are given them to enable them to convince and help others, there are those who by their impatience of tests, their uncertain tempers, and "touchiness," restrict the usefulness of their powers.

Very few Spiritualists, however, have the time, the scientific training, and the pecuniary means to conduct researches into the causes of the phenomena. That work necessarily devolves on those who have those facilities. Without that scientific analysis, Modern Spiritualism would but repeat the history of the many Spiritualistic sects of the past—the Waldenses, the Savoyards, the Albigenses, the Brethren of the Free Spirit, the Flagellants, the convulsionists of St. Medard, the Doukhorobors, and certain American sectarians. It has the root of the matter, and it has supplied the phenomena; without the perseverance against seventy years of obloquy, ridicule and contempt there would have been nothing for the psychical researchers to investigate. But Spiritualists cannot dispense with the careful and guarded experiments and analysis of men of science whose work keeps the whole subject from extravagances and degeneration.

RELATIVITY.

The purpose of research has hitherto been mainly to verify the facts that Spiritualism has presented. Now that the fundamental facts have been verified the task is to determine the laws under which they occur. But the work and the inferences of both Spiritualists and researchers alike are under the disabilities inherent in our corporeal state, by which all our language is derived from the experiences of the material senses.

Those senses and the consciousness to which they minister reveal three, and only three, categories of reality—matter, energy and mind—and on these all our ideas of the visible world and all our language, except that of emotion and morality, are based.

"Science" is defined in one of the great dictionaries of the English language as "knowledge gained by systematic observation, experiment, and reasoning; co-ordinated, arranged and systematised." It is a modern growth, and in contrast with the old dialectical methods of enquiry which assumed that man can arrive at truth by argument alone, it takes its stand on experiment and observation of facts perceptible to the senses by the aid of instruments.

The first departure was Galileo's telescope, which showed the moon to be a sphere (A.D. 1630); then came Lavoisier's logical theory of chemistry (1790); Dalton's proof of the existence of atoms; and that all chemical substances result from groupings of atoms (1808); and Grove's "Correlation of the physical forces" (1846), which showed that heat, electricity and the like, are all manifestations of energy, and are not material in the chemical sense.

Modern physical science in England may be dated from the last of these discoveries. It is, therefore, not yet a century old.

These laid the foundations of physics, and all later science has been built on these foundations. Defining matter as "that which can be weighed and is amenable to chemical analysis," we know about eighty elementary atoms, of which about sixty are metals—iron, copper, lead, manganese, potassium, etc., etc.—and about twenty are non-metals, such as carbon, oxygen, hydrogen, sulphur, etc., etc. The atoms are not, as Dalton thought, solid irreducible forms, but are themselves composed of almost inconceivably minute "electrons." The atoms differ in size. Professors Thomson and Tait say that if a drop of water could be magnified to the size of the earth we should see the atoms about as big as oranges. Each has a definite weight. The electrons are about 1,700 times lighter.

That these elements are not absolutely fixed forms appears from the facts that Sir Norman Lockyer and some continental astronomers have shown that the hotter stars contain only a few elements, whereas as a star cools for thousands of years, other elements come into being, and also that some elements, such as radium and its derivatives, have definite periods of existence, passing into other elementary forms by parting with some of their electrons. This, however, does not alter the fact that howsoever the atoms are formed, once they have come into being they are a separate category in Nature—matter, as we know it by our senses.

To these fundamental facts all sciences, including economics and Spiritualism, must conform, and the connection is much closer than appears at first sight. For economics essentially depend on the simple fact that as no more can be got out of a sack than is put into it, so no more can come out of a trade than the material and energy put into it. The conversion of the product into money for facility of exchange has really nothing to do with the matter. The ratio between volume of product and volume of currency is a chief factor in determining price, but the essential fact is that by one means or another the application of energy to material (i.e., by mind) is the only means of abundance, and therefore of prosperity for all. The real obstacle to equable and just distribution is another phenomenon of the personal mind—the selfishness which seeks to gain at the expense of others—common to all classes and not distinctive of any.

So also the fundamental fact that matter, energy and mind are the ONLY known realities, affects Spiritualism, for it cuts the ground from under all "isms" whatsoever. There is no such concrete thing as "Spiritualism," it is merely a convenient term for certain experiences according to which certain minds group themselves in a special way. All that is written about what "Spiritualism teaches" does but make confusion worse confounded; the realities are groups of minds and their faculties. The same is true of Catholicism, Protestantism, Conservatism, Radicalism, etc., etc., they are all abstract nouns carrying different meanings to different minds. The man who would see clearly must discard all these as entities, and fix his mind on facts, not on physical or psychic facts alone, but on historical and moral facts as well. He then finds that he has a touchstone which enables him to test truth in all its forms.

[TO BE CONTINUED.]

MUCH that is put off until to-morrow should have been done yesterday.

AN excellent article appears in the "Hibbert Journal" by Mr. E. Wake Cook, which deals with the life and work of Andrew Jackson Davis. Mr. Cook is quite satisfied that the world will yet recognise the greatness of the Poughkeepsie seer.

A recent issue of our contemporary, "Light," includes part of the correspondence which has been passing between Mr. R. H. Yates (Secretary, S.N.U.) and Dr. Ellis Powell, re the question of the "Divinity of Christ." Whilst containing much that is interesting, the whole question seems to us to turn upon exact definitions of the terms used.

A Remarkable Veridical Dream.

Can Telepathy Explain?

A WELL-KNOWN Spiritualist relates the following recent dream-experience which should interest our readers.

"We have recently changed our residence, and, fearful lest we should lose our cat (a young tabby tom about seven months old), we kept him confined to the house. On Monday, February 12th, however, he became so restless and insistent that early in the evening we let him go into the garden at the rear of the house. He did not return, and as my wife and her mother had made a pet of him they were both upset lest he should experience want of food and bad treatment.

"On the morning of February 17th, immediately on waking, my wife told me that she had dreamed that she had found 'Mick' behind a piece of small mesh wire netting, and that he was unable to jump over it because his right hind leg was broken. She feared he had been caught in a trap. On coming down to breakfast we were joined by my wife's mother, who proceeded to relate a similar dream which differed only in the details that no mention was made of netting, and she had found 'Mick' thin and bedraggled, with his right hind leg injured, she thought by someone throwing at him. On the 18th and 19th my wife told the dream to at least a dozen people, including a lady visitor who came to us on the 18th for a few days.

"About noon on the 20th my wife went into the street and, hearing a cat mewling, searched the front garden which is divided from our neighbour's by a privet hedge. As one or two of the privets nearest the wall had died, the gap had been filled by a piece of small mesh wire netting less than 2ft. high, and of which no one in the house had any knowledge. There behind the wire was 'Mick,' unable to leap the obstacle because of an injury to his right hind leg. He certainly was in a thin and famished condition.

"I do not think the limb is broken, but 'Mick' is still unable to use it. Our lady friend was with us when the cat was discovered. By what means did the injury to 'Mick' come to the consciousness of two different persons probably simultaneously? Is it telepathy from 'Mick' or what is the explanation? There is something more than coincidence here."

International Psychic Exhibition, Copenhagen, 1922

WE have pleasure in publishing the following appeal on behalf of the Copenhagen Psychic Society, and trust our readers will respond freely:—

"The Copenhagen Psychic Society are desirous of holding an International Psychic Exhibition in the early Spring of 1922. For this purpose they appeal to individuals and Societies interested in Spiritualism and Psychic Research to render them any assistance in their power by supplying them with suitable exhibits.

"Any article of a supernatural nature, such as spirit photographs, pictures, apports, automatic script, direct writing, etc., and also pictures, periodicals and publications connected with the Movement will be gratefully received by the committee. All exhibits should be accompanied by a full description of the circumstances under which they were obtained.

"Where possible the committee would prefer the articles to be given, so that they may be exhibited in other towns and afterwards go to form the nucleus of a Psychic Museum. The committee undertake to return all exhibits where desired. To ensure their safe arrival all such articles should be registered when being forwarded to the committee. Will other journals please copy.

"All contributions to be sent to MR. J. S. JENSEN, Copenhagen Psychic Society (P.O.F.), 21, Strødsvej, Copenhagen, Denmark."

THERE is no "Problem of Life" except to the blind for all exists. It is a matter of whether we can see it or not, controversy will not make the sight clearer.

Is Spiritualism Progressive?

A PAPER READ AT THE LEICESTER, SILVER ST. SOCIETY'S DISCUSSION CLASS BY MR. J. JONES, ON DEC. 22ND, 1921, AND ALSO ON JAN. 5TH, 1922.

IN answering this question in the affirmative, I wish to do so under two considerations. First, in describing the nature and character of the Movement, I want to point out that it contains those elements that make for progress. Second, how the Movement has made progress from its inception up to the present; its potentialities for further progress; and the means by which that progress can be made.

At the outset I wish to join issue with those of our opponents in the orthodox institutions who describe it as a substitute for religion, maintaining that the residuum of facts is so small as to be but an insignificant factor; and that the messages purporting to have come through from the spirit realm are so trivial and unilluminating as to be utterly worthless in forming religious thought.

I would like to point out that the primary purpose of Spiritualism was to demonstrate the survival of human personalities after the death of the body, and I venture to say that the residuum of facts that come to us in our home in the daily experiences of our lives are infinitely greater than our opponents realise, bringing indisputable evidence of the loving interest of the unseen friends—not angels, but human personalities who, though passed from the mortal, still linger around to comfort and to inspire. Many of the so-called trivial common-place remarks that have come through have afforded the greatest proof of the identity of the communicating intelligence. What aching hearts caused through bereavement need most, and which bring most comfort, is not angels' messages, but those words and touches that are characteristic of those that have gone from their midst, proving to those hearts that their loved ones are still alive and love.

Who will say that in our education the learning of the alphabet was an insignificant factor, the few words of one syllable utterly worthless, or even the whole of our elementary education is unilluminating? Even so, with the evidences of survival and the various phases of psychic mediumship, they are the alphabet, the monosyllables, the elementary knowledge through which and by which we may learn and attain to greater knowledge of spiritual and divine realities. I would also join issues with those who approach Spiritualism from the phenomenal standpoint only, such as Sir Wm. Barrett, Sir Wm. Crookes, and many others, who, while admitting our hypothesis as a reasonable solution of the operating causes of much of psychic phenomena, state that Spiritualism is not religion, but the handmaid of religion, suggesting that while it may be a useful accessory to religious faith, it does not contain those elements that go to constitute a religious system.

I claim that many of those phases of psychic phenomena that have come under their purview cannot be labelled Spiritualism, and that both those phases and all other phases have not been solely associated with the Spiritualistic movement, but have been manifested in every walk of life, and at different times in varying degrees in other religious systems; that while they constitute a very vital factor in the formation of religious thought, their relation and spiritual value vary in a very large degree. We should do well to differentiate between the phenomena and the philosophy arising out of the phenomena. I would put the first under the term "Psychic Phenomena," and the latter as "Spiritualism," and in that sense, from the outset, I claim that Spiritualism is a definite and a distinct religious movement. It is a definite religious movement because it contains all those vital elements that respond to the religious needs of the age, and it has been and still is a determining and moulding factor in religious thought and experience, and contains the basis for the loftiest, purest, and richest religious philosophy and experiences for the future.

If by religion we understand that "sense of awareness of the spiritual and divine" which mankind have felt in

all ages, and given expression to in the different systems and sects of religion of the past and present, Spiritualism by the facts of spirit return and communion, intensifies that "sense of awareness" by lifting it out of the category of belief and faith to one of certainty and knowledge. Spiritual realities are no longer a matter of faith, they become an absolute certainty.

If by a religious system we understand those interpretations of the spiritual and divine, and ideas, etc., arising out of them that have become classified and co-ordinated into a system that we see in Judaism, Christianity, Hinduism, etc., then Spiritualism, by the facts associated with it, stands in a unique position to give clear interpretations and advance ideas consistent with the evidence it possesses. This it has done. While giving demonstrable proof of the spiritual, it can, with greater certainty, and does, postulate the existence of God, the immortality of the soul, and the eternal duration of human personalities.

Further, if in a religious system is contained ethics that should govern our conduct in this life, Spiritualism by its declaration of the Brotherhood of Man affords the loftiest ideals in our relations with our fellows.

If the purpose of religion is to awaken men's minds to a recognition and realisation of the spiritual and divine, the very nature and character of its facts and philosophy is pre-eminently calculated to do this in its avowed teaching of an indwelling God, and its aim is to effect a complete at-one-ment and unison of man with God, till every action and thought of man is in perfect harmony with the Divine Will. It makes absolute religion the point where man's will and God's will are one and the same. I claim that in essence, in nature, and in character it is pre-eminently a religious system.

It is a distinct system because, from the nature of the facts it possesses and its considerations arising out of them, brings it into sharp contrast and antagonism with the traditional and doctrinal systems of old established institutions. While it finds common grounds with the fundamental ideas common to all religions, it finds it cannot accept as essential and consistent with truth many statements and dogmas insisted upon as cardinal truths in the older systems. There can be no amalgam. The old systems would cease to be themselves by incorporating some of the findings of Spiritualism, and Spiritualism cannot be true to its interpretations in accepting the distinguishing features of the old. It has a new revelation, a fuller vision. It must have a new path to traverse, new bottles to contain the new wine. The demand of the age is for a new lead in religious thought, new interpretations, free, untrammelled and unfettered by previous thought and tradition.

The old methods and old presentations are being discredited as unsatisfactory to the expanding intelligence and moral consciousness of the age, and it is up to Spiritualism to meet its needs. It is becoming increasingly clearer that it is its mission and duty to do so, and it is well able to do so by remaining a distinct as well as a definite religious movement.

This brings me to my second point of consideration that not only does it contain truths of vital importance, but whether we view its progress from a phenomenal or philosophical and religious standpoint, the answer must be emphatically the same strong affirmation.

To those who are acquainted with the religious and materialistic thought of the last century, it is obvious that a great change has taken place that cannot be explained solely by the intellectual and educational developments of the times. There is not the blatant unbelief, and the iconoclastic atheism has adopted the milder form of agnosticism. There is not the emphasis laid upon human depravity, the vicarious atonement and the irrevocable conditions of humanity after death, nor are they painted in such vivid language as of years ago.

Why is it? I claim that the teachings of Spiritualism have played an important part: firstly in presenting indisputable evidence of the reality of spiritual things that has been corroborated practically in every family experience, that the almost impregnable position of materialism has become weakened, and many of its avowed exponents have become exponents and champions of the new truth, Russel Wallace, Sergeant Cox, Dr. Sexton, and Conan Doyle being amongst the most prominent.

Secondly, in its teachings it has asserted the divinity of humanity. In its teaching of personal responsibility it pronounces man to be the arbiter and maker of his own destiny, and its evidence has proved that in the spirit realm there are possibilities and opportunities to every human soul in whatever condition they may enter the other state, to progress even from the realms of gloom to the highest experiences of spiritual happiness. Its teachings have so permeated other religious thought that the nearness and reality of the spiritual and departed friends is fast becoming the accepted thought in all religious minds. I claim that the considerations arising out of the phenomenal side of Spiritualism, and which Spiritualism has given utterance to and insisted upon, are becoming the basis for the new religious thought of the times.

Again, progress is shown in the nature of the phenomena itself. From the simple knockings heard in the house at Hydesville the phenomena has advanced until it covers a vast variety of manifestations with which we are all familiar.

In its effects on the public mind, from the Fox family (and this is in its phenomenal aspect) it has spread into every rank of life, into every civilised country. From the simple farmer and the people of Rochester, it has taken hold of and claimed the attention of all types of mind in literature, art, science, philosophy and religion.

It has passed through successfully the storms of ridicule, indifference, opposition and persecution, until to-day it is entering into a definite place of its own as a factor of vital importance in thought.

I claim, too, that while the phenomena has spread with such rapidity from such small beginnings, the philosophy arising out of them has grown not only in its nature and comprehension, but in the public mind, until the public press are vying with one another to give expression and prominence to its advocates and their teachings. It has grown from that point that the knockings revealed the fact that a murdered pedlar could give evidence of his continued existence, until in the writings of Andrew Jackson Davis to Vale Owen we have vivid descriptions of the conditions of the after-existence.

It speedily became aware to thinking minds that the phenomena were evidence of great spiritual truths, and in the writings and teachings of Davis, Tuttle, Stainton Moses, Wallis, Mrs. Hardinge Britten, Howell, Conan Doyle, and many others we have a philosophy comprehensive, lofty and embracing every phase of religious life and experience. In the seven principles we have a comprehensive statement affording scope for the most liberal interpretation, while in the Movement itself there is a freer outlet for the expression of convictions, in which truth presents itself to the individual mind.

I would finish with the remark that it possesses potentialities both in the phenomenal and philosophical aspects that will make it much greater as a factor in the future.

As its adherents, its mediums, its advocates, realise these potentialities and open themselves as avenues of expression, there is no reason but to believe that the infinite resources and powers of the spirit realm will be opened up, and all material ills and evils shall become swept away by the influx and emergence of the spiritual into our every-day life. When the companionship of the arisen ones, the fellowship with the greater sons of the morning, when the abiding sense of oneness with the divine shall become an every-day fact. I claim that as a religious system it contains all those elements that are vital to the intellectual, moral and religious needs of the age, and that it affords scope for the expanding consciousness and experiences of the future.

Is it progressive? Yes! Has it progressed? Decidedly so. Will it progress? That depends on ourselves. Who will say, "Here am I, send me, use me"?

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

The Passing of Matter Through Matter

F. R. Melton, B.Sc.

READING with a degree of amusement this controversial subject, and its explanation on mathematical grounds. I think perhaps an examination of this phenomena from a psychic standpoint may serve to elucidate the problem better than by attempting to solve it by a process that has nothing to do with it. It is not a mathematical question at all, but is of the nature of physics. Let me at once say, matter cannot pass through matter; this is against all physical law, and, indulge as much as you like in a little amateur mathematical juggling, you will not upset the physical law.

The passing of Wallace's rule through curtains, Crookes' library bell, and the hundreds of instances of apports being brought into the seance room although doors, windows and chimneys have been stopped up, are instances of what would appear to the ordinary observer to be matter passing through matter. This form of phenomena is as old as the hills, and nearly all nations have historic accounts of such happenings, but the solution of the problem has only quite recently been brought to the point of a working hypothesis thanks to psychical research.

In the process of analytical study, whether in chemistry or other branches of science, the first thing to ascertain, if possible, is the principle at work, or the dominating factor that is the agency of the problem under survey. It becomes necessary to first ascertain why matter takes the various forms that it does, and to try and find out the cause that is producing the various effects in matter. That is to say, what cause or principle is at work, that gives the various classes of matter their particular characteristics. Why is chloride of sodium common salt? Why should it be different to carbolic crystals? This question can be asked of all the elements of chemistry, and also extended to its compounds. How is it that some metals are gold and others iron or lead? It is this all-important question that requires an answer before you can understand how Sir William Crookes' little bell came into the room.

The entire universe may be divided into two great principles, mind and matter. What either of these dominating factors really are we know not, but it at once stands out as an important fact when making research that the one could not exist without the other. Which, then, is the determining factor of these two? Of course, mind. It has never yet been shown that mind can act upon matter—that is, purely by the power of the mind to will—the matter in any shape or form shall respond to the force of mind. Yet mind must have a body or medium through which to manifest, and this substance, that is the mind force, or principle, through which it works is the ether—the ether of so-called space.

Now, I cannot go into the very abstruse and complex details of the various phenomena that go to establish the working hypothesis of this principle, of the ether being the substance of mind, and the dominating factor in determining the characteristics of matter. I am engaged upon this subject, and I have filled over two thousand pages of written matter, and have only just got to my subject proper. But I venture to predict that both the study and recognition of this etheric factor will be the great thing in the physics of the future. All phases of matter have an etheric counterpart, and this counterpart is not the outcome of matter, but matter is the outcome of the etheric counterpart—that is, mind operating through its substance of expression, the subtle ether, causes matter to take the form of its will.

The mind made the brain, not the brain the mind. The mind could not express itself through matter until the brain had been evolved. This principle applies to all forms of matter—both organic and inorganic. The characteristics of any kind of matter is first in the ether, and as the process of evolution proceeds, so the matter responds to the characteristics, and each kind is produced. It then becomes possible for a mind that understands the working of the principles in matter to suddenly suspend their operation, and the matter instantly disintegrates. But it must not be forgotten that the cause does not cease or disintegrate.

action has only been removed—just as you might switch off the current from an electro-magnet—and can be set in motion again by the will of the mind, and instantaneously the matter resumes its former character.

No thought can be formed without its etheric equivalent responding at once, in order to produce the thought, for it must be remembered thoughts are things, and things are not made of nothing. This, of course, applies to the psychic side of our nature, but the same principle also applies to our physical life. The ether permeates all matter. Matter would not exist in its various forms of inertia if it were not so, and the operation of bringing that little bell into Professor Crookes' room was made possible by this etheric principle being withdrawn from the bell; and that principle again restored to its place in matter when put into operation in another room, from where it was originally taken.

My scientific friends in the higher life have given me many demonstrations of the principle here briefly stated, and I am now busily engaged in recording at their dictation many facts well known to chemists that have for a long time seemed problems incapable of solution, but which shortly will receive the key that will unlock yet another door of the Chamber of Knowledge.

The Passing of Mr. John Henry Steir

MANY Yorkshire Spiritualists will remember Mr. John Henry Steir, formerly of the city of York, and who at one time held office as Treasurer of the Yorkshire Union.

A letter to hand from Mr. W. Spour, secretary of the Bitten Memorial Spiritualist Church, Toronto, Canada, informs us that Mr. Steir passed to the higher life on February 9th, after a painful and lengthy illness, and his mortal remains were interred two days later. The ceremony was conducted by Mr. Lough, of Hamilton, assisted by Mr. Kildare, of Stretford, and a large company of friends attended the last rites. The arrangements were made by the President and Vice-President of the Society, Messrs. W. Johnson and Steven Grant, the pall bearers being Messrs. F. Pennington, H. Hoskett, J. Harris, J. J. Bean, S. Oates and H. S. Spour. The large number of beautiful floral tributes were a striking feature of the funeral, and Mrs. Steir was the recipient of many letters of condolence.

Dedicatory Service of Worthing Spiritualist Mission.

THE Worthing Spiritualist Mission took possession of their new quarters at 17, Warwick-street, on Wednesday, March 1st, when a very inspiring and spiritual service of dedication was held. Miss Layton presided and Mrs. Ormerod, of Brighton, was the speaker.

The service opened with the hymn, "O, God Our Help in Ages Past." Miss Layton alluded to the torch-bearers of all ages. Though the bearers fall, the torch always remained to be passed on. "From this room is going forth such a power that hundreds shall be brought into the light of which our Master was the forerunner. Him will we serve, Him will we trust, and all else must take a lower place."

Mrs. Ormerod delivered two deeply spiritual and inspiring messages from those beyond the veil. Miss Layton had voiced the aspirations of the members. Mrs. Ormerod brought them the assurance that their unseen helpers were with them, inspiring, guiding and powerfully working on their behalf. Confidently her voice rang out in the concluding words of the message of good cheer, "To those who are acquainted with the reality of spiritual communion we would say, 'Realise more fully the power hovering over you, realise more fully that that power is unlimited! When you have grasped the meaning of this, its fullness you will have attained to that state where peace is a reality and love is unmasked to your souls. Then all spiritual joys and attainments will be deeper, more intense—an inseparable part of yourselves.'"

The loving thoughts of all were turned to Miss Tearn, whose untiring devotion this torch owes its brightness, and who was debarred by ill-health from being present.

Marylebone Spiritualist Association Psychical Research Institute.

THE above Association made another step forward on Thursday, February 23rd, when their Psychical Research Institute was opened at 5, Tavistock-square by Lady Glenconner.

Mr. Percy Street, of Reading, occupied the chair, and there was a very good attendance of members, who showed their appreciation throughout the meeting. The proceedings were opened by the singing of two verses of the well-known hymn "The World Hath Felt a Quick'ning Breath," after which the chairman gave an uplifting invocation.

Lady Glenconner, in her opening address, dealt with the subject of psychical research in a very able manner. She said that the whole of the Spiritualistic Movement wanted strengthening and cleansing, and that not only should the brain of the medium be trained, but the controls also. She advised that the utmost kindness should be used, but at the same time a great deal of firmness. She felt that controls using great names should be avoided, and said that it was always trying to her when great names came through, such as William Ewart Gladstone, etc., with what appeared to her to be trivial messages. She thought that Spiritualists delivered themselves bound hand and foot to their opponents when such things were recorded. Personally, she wanted to overcome the tyranny of the musical box, and regretted that it was a necessity at present, but possibly it might be avoided in time by an alteration of the minds of mediums and sitters.

Mr. Street spoke in his usual energetic and vital style, hitting at some of the weaknesses both of mediums and Spiritualists generally. The public press also came in for some scathing remarks.

Mr. George Craze, the President of the Association, in the course of his remarks, traced the growth of the Association from some fifty years ago, when they held their first meetings in a little carpenter's shop in Marylebone, to the present day, when the Sunday meetings were held in the luxurious Aeolian Hall, New Bond-street, and the Association now had a membership of five hundred.

Mr. F. Brittain, the chairman of the Psychical Research Institute, dealt with the aims and objects of the new institute, which had been opened for the sole benefit of the members of the Association, to encourage the more serious student. He regretted that at present only some few phases of phenomena could be dealt with, owing to the lack of trained mediums. The objects put briefly were as follows:—

1. To hold classes for the study of the theoretical side of Spiritualism, the laws which underlie all spirit phenomena, hypnotism, the magnetic and electrical energies of the body, and the psychology of the mind.
2. To hold seances for the production of objective phenomena, i.e., materialisation, physical, direct voice, spirit photography, etc. Also for the mental phases, such as trance speaking, clairvoyance, psychometry, etc.
3. Psycho-therapeutic treatment for all sufferers of any denomination free of charge.
4. To hold classes for the development of the psychic gifts.

The musical items of the programme were very much appreciated. Mr. Harry Field gave a pianoforte solo entitled "Au Bord d'un Source," by Liszt, and "Danse des Elfes," by Sapeluckoff. Miss Nelly Dimmick sang "As You Pass By," by Kennedy Russell, and Mr. A. Harman sang that rousing song, "Land of Hope and Glory," by Elgar.

The meeting terminated with a vote of thanks to Lady Glenconner, moved by Mr. Percy Smythe and seconded by Captain Dimmick.

KNOWLEDGE attracts and unites, while opinion repels and destroys.

PRIMARILY eight-tenths of our labour is wasted in gratifying artificial unnatural desires.

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FRIDAY, MARCH 10th, 1922.

Bewildering Messages.

MR. S. BARTLETT (Coventry) writes us:—

"Being a young man of 70 summers, about 19 of which I have spent in the investigation and propagation of Spiritualism, I was recently perplexed by a seance I was invited to go to, to hear a young medium whose trance addresses and clairvoyance were said to show great promise, and who was taking a public meeting. When the subject was announced my anticipations were heightened, and I looked forward to something good. The speech showed good English and refinement, and the speaker was apparently well-read, but some of the messages are past my comprehension. We were told that there are many spheres and planes. There may be 18 spheres, but in each sphere there are 80 planes ascending in progressive degree with hamlets, villages, towns and cities.

"I stumbled against the message and its description of after-death states when the speaker went on to say that there is 7,700 miles between the earth and the first plane, and 80 times that between the first sphere and our dear departed. This was repeated again and again, yet they walk with us day by day and watch us while we sleep. They are closer than breathing and nearer than hands and feet.

"The medium subsequently described spirit people with apparent success.

"What conclusion can new beginners come to in face of these apparent contradictions which bewilder older students. Would it not be better to allow development to proceed further, and allow reason to play its part before dangling these statements before a public audience."

"Our correspondent brings before us a problem which has perplexed many minds. Many of the early communications of the middle of last century contained these references to the location in space of the spirit world. If the revelations of Andrew Jackson Davis are to be taken literally there is no escape from the conclusion that the spiritual spheres are spatial in their nature, i.e. that they occupy a locality in space, and therefore have a relationship to the material world which is expressible in terms of material distance. It must, of course, be true that any revelation given to us must have some relation to our experience. In our boyhood religion commonly postulated heaven as "beyond the stars," and hell as being in an opposite direction (downwards). There are few orthodox Christians to-day who consider such theories tenable. Science is showing us that space is relative, whilst the mathematician would have no difficulty in showing that it has no existence in fact, i.e. that space is a limitation of consciousness due to our partial perception of reality.

Speaking for ourselves, we can only say that of one thing we are quite convinced, viz., that space and time have not the SAME MEANING in the spirit world as they have here. This is not to say they have no meaning, for there are degrees of separateness between individuals which

are quite as effective as the miles which here separate us from some of our friends. In travelling clairvoyance we have cases where an individual will see events happening at a distance and describe minutely the details of the surroundings in which they occur, but it is quite probable that the clairvoyant does not travel, but that his vision extends beyond spatial limitations. The late Mr. Vincent Turvey, for instance, could see the surroundings at the other end of a telephone, and converse with the people at both ends concurrently. The solution of the problem may subsequently be found in what is called the fourth dimensional nature of the spirit world.

We have often been present when clairvoyant descriptions of deceased persons have been given. One spirit, correctly described and recognised, has been alluded to as bright and advanced, whilst another equally well described was "in a dark and unprogressed state." These were both seen at the same time in the same room and by the same clairvoyant, yet it is fairly certain that neither spirit was aware of the existence of the other. Spiritually they were "miles" apart, yet the term "miles" is a merely relative term implying the measure of separateness between them. We have had the same experience when obtaining messages through a table. Two different entities may be endeavouring to oscillate the table, each unaware of the presence of the other, and each wondering why his message was interfered with. This need not be a matter of surprise, since apart from the table movements the sitters would be unaware of the existence of either.

It would seem, then, that space has not the same meaning on the other side of death to that which we attach to it, and consequently 7,700 miles does not mean the same thing to individuals in a different state of being.

There is, however, that which separates spirits from each other, but we can only judge its effectiveness in so far as we become capable of experiencing their sensations. Time, space, temperature and moisture appear to be spatial limitations which apply to us constantly and regularly. Each of these we have no doubt has a relativity to spirit life, but it is not the same relativity. Eventually we shall arrive at a standard of measurement on which these things are based, for all our measurements are erected on certain fixed standards. We have a standard, inch, yard, pint, and pound, a meridian of longitude (Greenwich), etc., and we can only talk with rectitude with people who adopt our standard, or with those whose standard has an exact relation to that used by us.

We have often noticed that the spirit people are (with few exceptions) unreliable in their exact determination of time, and this must be so unless they conform to our standards or something exactly related to it.

We are inclined to agree with our correspondent in one respect, i.e. such matters are hardly suitable for dogmatic expression before a public assembly unless careful explanations be made, but THEY ARE suitable matters for discussion and consideration amongst students. Presently, we believe, we shall find the key to the standards by which these things are judged in the spiritual world, and what appears contradictory may very well become plain and rational. Meanwhile, the utterances referred to when viewed in the light of the writings of Davis and others are by no means as absurd as they appear. We have, of course, met a large majority of spirit communicators who completely scout the whole idea of space in its relation to the spirit world.

Similarly with relation to the spheres. These are divisions arbitrarily set up by individuals for their own convenience, and are incapable of being understood except by reference to a standard. The same thing applies here. Broadly speaking, there are five races of humanity on this planet divided according to colour, but there are other standards. The biologist and the phrenologist each have their own method of dividing humanity into groups. The religionists divide them according to the faith they profess, whilst in each nation we conveniently talk of the "upper ten," the middle classes, the working classes, and the "submerged tenth." We talk of the Latin, the Teuton, the Tartar, Saxon, Celt, and others as though they were exact divisions, yet at the base of the whole structure it is true that the "genus homo" is one. We may divide

humanity into ten thousand classes for our own convenience, but such divisions only have an exact meaning where a mean standard is laid down.

If we in our own little world have so many "spheres" that are confusing to the uninitiated, we ought to expect that in a larger world containing the souls of all the great departed there should be confusion when they speak of their spheres in the terms of their larger experience.

CURRENT TOPICS.

Bishop Welldon and Miracles.

WRITING in the "Daily Dispatch," Bishop Welldon emphasises the need for full enquiry into spiritual phenomena.

He says: "Not long ago some men of science were disposed to act or talk as though the laws of Nature were fully known. They rejected the idea of miracles; they disbelieved in any other than physical causes or remedies. If anyone said he saw a spirit he must be out of his mind. It is a more scientific, as it is a more religious view, that spiritual phenomena, whether they do or do not deserve credence, yet undoubtedly deserve consideration. They depend upon evidence, and the evidence for the appearance of a dying man's spirit to some friend who has known him in life is probably strong enough to warrant a provisional assent."

The Power of Healing.

HE goes on to plead for the return of healing mediumship within the church, insisting that the art of healing the body and "the art of healing the soul are, and ever must be, allies, for the influence of mind upon body may easily account for certain cures. Sir Oliver Lodge has said that drugs without prayers may in some cases of illness be as ineffectual as prayers without drugs."

The Personal Equation.

THE Bishop recognises that nature's laws underly all operation, and that certain people are fitted for certain tasks; that in fact the power of healing is a "natural gift," for he adds: "The secret of the healing art resides to some extent in personality. I can well conceive that, if a unique Being such as Jesus Christ were to come upon earth again, he would perform such miracles of healing as Jesus Christ is related to have performed."

Selection by Natural Fitness.

THE CRUX of the whole question lies here. If the church is to train a ministry which shall be efficient for the cure of souls and bodies alike, then it must take some steps to secure for such training those endowed with the natural aptitude for the work. At present it is loosely considered that University or Divinity College training is all that is necessary to fit a man for the ministry. The standard of selection is a mental or intellectual one (when it isn't merely financial). Spiritualistic phenomena are demonstrating to intelligent churchmen that there is a psychic standard of fitness and efficiency without which all other qualifications lead to failure. Dr. Welldon rightly says, "There is no reason, then, why the church should not cultivate the art of healing by faith, or by any other mode of spiritual therapeutics." But the fact remains that success depends upon the finding and training of those persons who have the necessary "personality."

The Value of Specialisation.

ANOTHER question arises, however, which cannot well be overlooked. In Jesus and Buddha, as in A. J. Davis and others, we have instances where high spiritual attainment and divine revelation were accompanied by therapeutic power—where the cure of souls and the cure of bodies were embodied in one person; but there have been men of great spirituality who gave no evidence of healing power, and vice versa, men who worked wonderful cures of disease, but gave little evidence of high spirituality. History gives us a key to the time when the priest and doctor were one, but present-day practice has divorced them and evolved two professions, each with its own limited field of operation. It is the difference between the specialist and the general practitioner.

Co-operation between Specialists is Necessary.

It is due to the study of psychic phenomena that there is a tendency to rapprochement between the two, yet we believe that in general practice it will be found that better results will follow where two sets of specialists co-operate than by any attempt to combine the functions of both within one person. The exceptionally endowed person will always find his way. We believe there is room for the healing circle within every church, and in practice it will be found that the parson will NOT be the most powerful healer, for Nature chooses by endowment her own healers. We commend, however, Bishop Welldon's general finding that "It is the duty, then, of every man to throw open the windows of his mind and to keep them open. Body and mind have too long and too often been treated as altogether distinct."

MRS. ALICE WILLIAMSON is one of the "He Being Dead, Yet Speaketh," partners in the production of the well-known novels by C. N. and A. M. Williamson. Her husband, "C.N.," passed away as the result of septic poisoning contracted in the war zone in France, but she claims that he still collaborates with her in the writing of novels. Speaking to a "New York Evening World" reporter, she affirmed, "My dead husband, C.N., still lives and still helps me write our books. He is more gloriously alive than ever he was before," and she cites a number of experiences in evidence of the fact. So convinced is she of his presence that she will continue to publish her books as under the authorship of C. N. and A. M. Williamson.

Within an Hour of Death He Returned to Her Side.

THE authoress says, "My husband and I made an agreement that whichever died first that one would try and come back to the other—try to give a sign. Within an hour of his death I went into my own room, and something told me to go to a drawer I had not opened for months, to find a packet and open it. In it was a letter written to me by my husband years before, when I was a little unhappy, urging me to cheer up, and telling me how much he cared. I didn't even know I had kept the letter, for I had not the slightest idea where to look for it until he told me." It is interesting to note that Mr. C. N. Williamson was a member of the Society for Psychical Research.

Remarkable Testimony to Spirit Help.

MRS. WILLIAMSON claims that her husband comes to her often, she sees him, and exchanges thoughts with him. "For instance, I had to write a book about flying, and I know nothing—nothing at all about the mechanics of it. I said to myself that I would write it and submit it for corrections to an aviator. I did just that, and yet he told me that all the terms I used which seemed just to come into my head as I wrote, were absolutely correct, that not a change was necessary. Who helped me if my husband did not? He was trained as an engineer, and was deeply interested in the mechanics of aviation, and knew so much more about it than I. I am sure that every woman who greatly loves a man can have the same experience."

Love Never Dies. It Is the Cement which Unites Souls.

"If one couldn't believe in the presence of the man one loves, it would be so hard to live, wouldn't it, when he seems to die?" appealed Alice Williamson, her blue eyes filling, her smile twisted with pain. "But if a woman believes he can return to her she needs no other help. HE WILL return. If she calls he will answer. Isn't that love?"

Did You Get Your "Two Worlds"?

WE regret that owing to a strike in Paternoster Row many of our London and Southern readers missed their Two Worlds, our wholesale parcels being stranded at the London terminus. We hope the dispute will speedily be settled, and apologise for the default, though we were not responsible.

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 BRITTEN MEMORIAL.

SIR,—I beg on behalf of the trustees to express their very warm thanks to the officers and members of the Walsall Spiritualist Church for their donation of £5 5s. to the Memorial Fund.

It is most unfortunate that the gathering of the sum necessary to gain the £500 or £1,000 offered by Mr. Hervey Carter should be hindered by the economic conditions prevailing throughout the country, but ardent Spiritualists will not allow these difficulties to deter them from carrying on until the desired end has been achieved, knowing that success justifies all the efforts it entails for the support of the Movement. Donations large or small will be gratefully acknowledged by

A. W. ORR, Hon. Sec.

2, Wilmington Gardens, Eastbourne.

S.N.U. FUND OF BENEVOLENCE.

SIR,—I have pleasure in sending the first report for 1922 Income from Societies and friends during January:—

Mr. Gevens, 8s.; Mr. Chandler, 10s. 6d.; Southend Church, £2 2s.; Morecambe Church, £1 1s.; Mrs. Marshall Hancock (class), 7s. 6d.; Bolton, Dean-rd., 15s.; Horden Spiritualist Church, 5s.; Bournemouth Church, £5 5s.; South Shields, Fowler-st. Lyceum, 2s.; Belper, £1; Southern Counties L.D.C., 16s.; Shipley, £1 10s. Total, £16 18s. 6d. Disbursements in grants sent out, £33.

I wish to thank friends, Societies and Lyceums, and take this opportunity to thank the many friends for letters of good wishes for renewed health to continue the work. Thank you all, dear friends. I hope to work for our glorious Cause whenever possible. I have been suffering for some time with angina pectoris, and then sprained my ankle, injuring the bone. I shall have to go quietly for some months. After lying up for eight weeks, I am just moving about a little. Loving the work, we Spiritualists put our hearts into it for all time. With grateful thanks,

Yours sincerely, MARY A. STAIR, Hon. Sec.

14, North-street, Keighley, Yorks.

RE THE PASSING OF MATTER THROUGH MATTER.

SIR,—Having obtained the mystic number (270) (see THE TWO WORLDS, January 27th), I naturally looked for its appearance in connection with the in-between—the psycho-physical—facts and figures so interesting to Spiritualists—for I think that anything, to continue to be of interest, must prove itself to be of use. I have before me Crookes' scale of vibrations, as given by Mr. Hanson G. Hey in "The Seven Principles of Spiritualism," which first suggested possibilities. The scale begins with the number (2), and rises to a vast number representing (2)⁶³.

In this scale, a number value—in terms of vibrations per second—is given to sound, electrical rays, heat and light rays, together with a suggested value for X-rays and radium rays. I do not know whether this scale has been re-adjusted to meet the newer findings of science. In any case, perhaps the following will be of interest to readers of THE TWO WORLDS.

From vol. i., "Chambers' Information," I get this statement: "For the average ear only those sounds are audible which are made by more than 32 and less than 72,000 vibrations per second."

From "Colour Measurement," by Capt. Abney, F.R.S., I get this: "The number of vibrations at the extreme end of the spectrum—red—is 395 millions of millions (395,000,000,000,000) per second."

No "Power of (2)" in Sir W. Crookes' scale gives a close approximation to these figures, so I suggest introducing the new-found factor (270), and, forming a new scale, viz. (270)¹, (270)², (270)³, and so on; compare the findings of science as quoted above with numbers representing these expressions, e.g., (270)² expanded = 72,900; (270)³ expanded = 387,420,489,000,000.

By comparison, we find a difference, but a little reasoning shows that such difference adds reasonableness to claim of their EXACT correspondence, when science makes more subtle instruments, and, eliminating all error, arrives at Nature's dividing line between physical and psychical manifestation.

Having found in Nature's scale of vibrations two points which correspond to two-points in a definite scale of figures, I suggest that there are other points of correspondence, i.e., (270)³, (270)⁴, (270)⁵, and so on, and at the other end of the scale of figures, $\frac{1}{270}$, $(\frac{1}{270})^2$, $(\frac{1}{270})^3$, and so on, science, in her investigation into the realm of vibrations will find, as she reaches out to limits that she reaches out numerically to some power of the new factor. (270).

J. H. HAIGH.

MEDIUMSHIP AND HEALTH.

SIR,—I should feel obliged if you would find room in your valuable paper for the following reply to the assertion which is so often made that mediumship is injurious to health. I think in my case it has proved the contrary. I was always delicate from birth, and my parents never expected to rear me. As I began to grow up, the doctor said I would not live after twenty-one years, if I reached that age.

I commenced my investigation into Spiritualism at the age of nineteen, when mediumship began to develop rapidly. This caused great alarm in my family, as they all thought it would bring my career upon this earth to an end. When my father controlled me to speak to my mother for the first time he said, "Let the boy alone, it won't do him any harm as I am looking after him." My health gradually but slowly improved.

The spirit people have been controlling me now for over forty-two years, and during that time I have gone without a break. I have probably given thousands of seances, and I hope to some extent I have been the means of comforting suffering humanity, and proving that life is continuous. On the 18th February I completed my fortieth year of public work, and I am still enjoying the best of health. I think in my work I have had the same strain as most professional and business men, and with none of those nervous breakdowns from which they so often suffer.

J. J. VANGO.

HUMANE SLAUGHTER OF ANIMALS.

SIR,—May we appeal to your readers to help in the campaign of this Society for the humane slaughter of animals? Many thousands of animals are killed for food every day in this country by methods which involve needless suffering and anguish. The poleaxe—the cause of terrible cruelty in the hands of the inexperienced, the heartless and the careless—is still used for large animals. Sometimes many blows are given before the animal is brought down. The knife is used for smaller animals. Calves are stuck and left to bleed to death, or have their heads cut off; pigs in large factories are hung up by one leg on a revolving wheel stuck and left to bleed to death.

By using a humane killer the animals can be killed painlessly and quickly. All who eat meat can assist in bringing about this reform by obtaining a guarantee from their butchers or purveyors that the home-killed meat they buy is derived from animals stunned by a humane and mechanically-operated instrument. They can help by inducing Town, Urban and Rural District Councils to adopt the Ministry of Health Model Bye-laws for slaughter-houses, and especially clause 9b, enforcing humane slaughter. The adoption of such bye-laws does not involve any addition to the rates. Several towns have adopted the bye-laws, notably Portsmouth, Southampton, Plymouth, Brighton, Eastbourne, Weston-super-Mare, Winchester, Romsey and Torquay, and it is surely time that this example should be followed throughout the country.

(Signed) NINA HAMILTON AND BRANDON, G. PLYMOUTH, PAMELA MCKENNA, ALICE ABADAM, SARAH GRAND, MARY CAIRD, G. COLMORE, EMMELINE PETHICK LAWRENCE, ANNE ST. JOHN PARTRIDGE, L. LIND-AF-HAGEBY.

The Animal Defence and Anti-Vivisection Society, 35, Old Bond St., London, W.1.

SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church
PRINCESS HALL, MOSS SIDE.

SUNDAY, MAR. 12TH, at 2-30, LYCEUM.
At 6-30 and 8-15, Mrs. BEATTIE.
MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD.
TUESDAY, at 8-15, Public Developing Circle, Mrs. FORREST.
THURSDAY, at 3 and 8-15, Mrs. HALL.

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

SUNDAY, at 6-30.

MAR. 12.—Circle for Members only.
19.—Miss B. M. TICKELL.
26.—Circle for Members only.
APRIL 2.—Mr. W. APPELYARD.
Meetings held at ARDWICK PICTURE THEATRE.

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

SUNDAY, MAR. 12TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, MR. J. WILLIAMS.
At 8-10, PUBLIC CIRCLE.
MONDAY, at 8, Miss WALLWORK.
WEDNESDAY, at 3 & 8, Mrs. RICHARDS.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, MAR. 12TH, at 2-30, LYCEUM.
At 6-30 and 8, MR. BACON.
WEDNESDAY, at 3, Mrs. SHEARSMITH.
THURSDAY, at 8, Miss SANDIFORD.
SUNDAY, MAR. 19TH, OPEN CIRCLE.

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

SUNDAY, MARCH 12TH, at 6-30,
MR. CHARNLEY.
SUNDAY, MAR. 19TH, MR. CRESSY.
Subject, "Invisible Helpers."

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

SUNDAY, MARCH 12TH, at 6-45,
MR. W. J. GRINDLEY.
Subject: "The Truth about Heaven and Hell."
At 8-15, Miss GODSALL.
MONDAY, at 8, MEMBERS' CIRCLE.
TUESDAY, at 8-15, Mrs. A. SPENCER.
THURSDAY, at 8-15, Mr. W. H. WOOD.
SATURDAY, MARCH 18TH, at 8, and
SUNDAY, MAR. 19TH, at 6-45 and 8-15,
Special Visit of Mr. D. GRIFFITHS,
of Barrow.
MARCH 25TH, GRAND CONCERT by the
'RUMMONS' CONCERT PARTY.
Tickets 9d. can be had from the Society

British Magnetic Healers' Association

The above Association will hold a
PROPAGANDA MEETING
at COLLYHURST SPIRITUALIST CHURCH,
OLDHAM RD., on SATURDAY,
MARCH 11TH.

Demonstrations of Magnetic Healing.
Meeting, 7. Healing, 7-30 prompt.
All are invited. Come! Collection.

The above Association will hold a
PROPAGANDA MEETING
on SATURDAY, MAR. 18TH, at the
CLARENCE ST. SPIRITUALIST CHURCH,
LOWER BROUGHTON.

Commence at 7: Healing, 7-30 prompt.
Demonstrations of Healing. No charge
for treatment.

Come! All are invited. Collection.

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

Hyde Spiritualist Church,
CLARENDON STREET.

SPECIAL SERVICES

will be held on

SUNDAY NEXT, MARCH 12TH.

Afternoon at 2-45. Evening at 6.

Mr. J. BUCKLEY, of Nelson,
the WELL-KNOWN CLAIRAUDIENT and
CLAIRVOYANT.
Silver Collection.

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

SUNDAY, MAR. 12TH, ANNIVERSARY.
SPECIAL MUSIC.
Miss MARY MILLS.
Speaker and Clairvoyant.
MONDAY, at 8, Miss MARY MILLS.
SUNDAY, MAR. 19TH, Mr. ANDREWS.

Gillingham Spiritualist Society,
ODDFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, MARCH 12TH, at 7,
MR. W. NORTH.
MARCH 19TH, Mrs. GRADDON-KENT.
MARCH 26TH, Mrs. A. BODDINGTON.

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

SUNDAY, MAR. 12TH, at 11-15 and 7,
SEE LOCAL PAPER.
At 3, LYCEUM.
MONDAY, at 8, HEALING CIRCLE.
WEDNESDAY, Mrs. CURRY.

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

Sundays at 11-30 and 7. Lyceum at 3.
Mondays and Thursdays at 7-15.
Tuesdays at 3.
Enquiries daily, 3 to 5.
SATURDAY, SUNDAY, MONDAY and
TUESDAY, 7.30 to 8.30.
MARCH 11TH, 12TH, 13TH and 14TH,
Mrs. LEWIS.
SUNDAY, MARCH 19TH, Mrs. MARRIOTT

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

SUNDAY, MAR. 12TH, at 11,
Mrs. C. O. HADLEY.
At 6-30, ALD. D. J. DAVIS.
WEDNESDAY, Mr. ABETHELL,
Address and Clairvoyance.

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

SUNDAY, MARCH 12TH, at 11,
MR. PERCY SCHOLEY.
At 6-30, MR. ROBERT KING.

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

SUNDAY, MAR. 12TH, at 11, CIRCLE.
At 3, LYCEUM.
At 7, Mr. ERNEST MEADS.
FRIDAY, at 8, MEETING FOR ENQUIRERS.
SUNDAY, MAR. 19TH, Mr. H. CLARK.

Hackney Society of Spiritualists,
240A, AMHURST ROAD.

SUNDAY, MARCH 12TH, at 7,
Mrs. BEAUMONT SIGALL.
MONDAY, at 8, CIRCLE.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, MARCH 12TH, at 7,
MR. G. R. SYMONS.
SUNDAY, MAR. 19TH, Mr. ELIA.

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

SUNDAY, MARCH 12TH, at 7,
Mrs. EDEY,
Address and Clairvoyance.
WEDNESDAY, Mrs. E. PRINCE,
Address and Clairvoyance.

Hounslow Spiritualist Society,
ADULT SCHOOL, WITTON RD.

SUNDAY, MARCH 12TH, at 6-30,
MR. SAUNDERS.
TUESDAY, at 7-45, Mrs. MAUNDERS.
WEDNESDAY, at 3, GUILD.

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

SUNDAY, MAR. 12TH, at 11, SERVICE.
At 3, LYCEUM.
At 6-30, Mrs. STEPHENS, Mrs.
SPRUCE and Miss WELLBELOVE.
MONDAY, at 7-30, Dr. VANSTONE.
WEDNESDAY, at 7-30, MEMBERS'
MEETING.

Ilford Psychical Research Society,
BROADWAY CHAMBERS, ILFORD.

SUNDAY, MARCH 12TH, at 7,
Mrs. GOLDING.

THURSDAY, at 3, Mrs. GARRETT.
FRIDAY, at 8, Mrs. MARY GORDON.

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

SUNDAY, MARCH 12TH, at 6-30,
MR. GEO. PRIOR.
THURSDAY, at 8, Rev. J. M. MATTHIAS.
SUNDAY, MAR. 19TH, Mrs. BRITTAIN.

**Little Ilford Christian Spiritualist
Church,**

CHURCH ROAD, CORNER OF THIRD AV.,
MANOR PARK, E.

SUNDAY, MARCH 12TH, at 6-30,
Mrs. GORDON.
MONDAY, at 3, Mrs. PRINCE.
WEDNESDAY, at 8, Mrs. JAMRACH.
SUNDAY, MAR. 19TH, Mrs. GOLDEN.

London Central Spiritualist Society
3, FURNIVAL STREET, HOLBORN.

Lectures and Demonstrations,
Fridays at 7-30.
MARCH 10TH, Mr. H. J. OSBORN.
SPECIAL LANTERN LECTURE
MARCH 17TH, Mrs. MAUNDER.

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

SUNDAY, MARCH 12TH, at 6-30,
Mrs. M. CROWDER.
MONDAY, MARCH 13TH, at 8,
COMMITTEE MEETING.
WEDNESDAY, MAR. 15TH, at 3,
LADIES' MEETING.
THURSDAY, MARCH 16TH, at 8,
PUBLIC CIRCLE.
SUNDAY, MARCH 19TH, at 6-30,
Miss V. BURTON.
Forward movement at 11,
Lyceum at 3.

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

PRESIDENT: MISS M. M. HARRISON.

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

SUNDAY, MARCH 12TH, NO SERVICE. Our Lyceumists will attend the **MASSED MEETINGS OF LYCEUMS** at 2-30 and 6-30 in the **CO-OPERATIVE HALL, DOWNING STREET, MANCHESTER.**

SPECIAL ANNOUNCEMENT.—SUNDAY, MARCH 19TH, at 3 p.m. prompt, OPEN CIRCLE. MEDIUM: Miss SMITH. CHAIRMAN: Mr. E. HART. Special Music by Mr. ALFRED HOULGRAVE (Mus. Director).

SILVER COLLECTION. We cordially invite Mediums and Investigators. A hearty welcome to all.

LONDON LYCEUM DISTRICT COUNCIL.

President - - - Mrs. M. GORDON.

ANNUAL SOCIAL AND DANCE

at
ST. BRIDE'S INSTITUTE, BRIDE LANE,
LUDGATE CIRCUS,
on

Tuesday, March 14th, 1922, 7 to 10-30.

TICKETS 2/- each.

Children under 12, half-price.

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.

ACCINGTON, ARGYLE ST.—Mr. G. MOSLEY, "Royd Hill," Accrington.
ELTHAM SPIRITUALIST CHURCH.—Mr. J. MOFFAT, 23, Congreve-road, Well Hall, Eltham, London, S.E.9.

NORTH MIDLANDS DISTRICT COM.—MITTEE.—Mr. J. WATERFALL, 27, Craig-street, Long Eaton.

PONTERACT PROGRESSIVE CHURCH.—CHAS. PARKER, 14, Southfield-avenue, Triarwood, Pontefract.

Ringworm

Cured in a Week by Germolene. A Remarkable Case.

The reason why Germolene, the new aseptic skin dressing, has so decisively superseded all the old antiseptic ointments is because it is never used without carrying out its first promise—it soothes at a touch. All skin disorders—eczema, itching rashes, such as impetigo and ringworm—give way at once before its comforting, cleansing, and healing influence. At the same time it has no drastic corrosive action. The following case is quite typical of the rapidity and effectiveness of its influence in the case of ringworm.

Mrs. Bettison, Quarry-road, Wells Hill, Royston, near Barnsley, praises Germolene unstintingly for the wonderful cure of her two little children, who suffered from ringworm. For four months her little boy and girl suffered from this malady. In the case of the boy all his hair was destroyed, and Mrs. Bettison tried every remedy that was recommended to her in vain until she used Germolene. Then, almost from the first dressing, the ringworm began to disappear, and a complete cure was effected within a month. Then the baby was attacked by the complaint, but Germolene was applied at once, and the ringworm was cured within a week. Mrs. Bettison says she does not know what she would do without Germolene. She has found it so useful for cuts, sores, itchings, and all sorts of little wounds in her family that its presence in the medicine cupboard has become essential.

Germolene is prepared at the wonderfully equipped laboratory of the Veno Drug Co., Ltd., Manchester, the home of Dr. Cassell's Tablets and Veno's Cough Cure. Sold at 3/- per tin (smaller size, 1/3), by all chemists.

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.

LONDON—Fulham, Lettice St.: Sunday next, at 7, Mr. A. WILLS. Thursday, March 16th, at 8, Mrs. CLEMPSON.

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

MRS. JENNIE WALKER wishes Societies to know that she is regretfully obliged to cancel engagements for platform service, owing to continued illness. She cannot at present see any early prospect of being ready to resume her accustomed public work, and meantime offers this expression of her keen regret at having to disappoint many friends. Letters find her, and are welcomed, at 12, Oakley-square, London, N.W.1.

SPEAKERS, OPEN DATES, Etc.

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

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

L. SANSOM COLEMAN, Impressional and Normal Speaker, has open dates for 1922.—Apply, 120, Woodboro'-rd., Nottingham.

MISS H. BAKER, Inspirational Speaker and Clairvoyant, is booking dates for 1922. Sundays and week-days.—7, Brindle Heath-road, Pendleton, Manchester.

MR. H. HAMPSON has dates open for April, May and June, Saturdays and Sundays only. Distance no object.—Write 490, Bowling Old-lane, Bradford.

REV. GEORGE WARD, Inspirational Speaker, has vacant dates, 1922 and 1923. Speciality: Cheap fare, week-end missions. Excellent references. Prospective engagements in provinces: Brighton, Birmingham, Coventry (return) Hastings, Peterborough, Southend, Wisbech. Photo-prospectus and terms.—Stapleford Tawney, Romford.

WANTED.

A COMPOSER of Song-words would like to hear from any Spiritualist music composer with a view to co-operation in producing words and music.—Write R. BAXTER, 25, Oak-street, Great Harwood.

WANTED Woman Helper in Spiritual Healing Home, with some knowledge of nursing.—Apply B. Hulham House, Exmouth.

FOR SALE.—EXCELLENT HARMONIUM, eight stops, three sets of reeds. Rich tone, handsome case. Suit home or mission. Bargain, £7 5s.—5, Louisa-street, Clowes-st., West Gorton, Manchester.

TO LET, a Large Front Combined Room (ground floor). Suit either young married couple or two young business ladies.—Apply Box "B," Two WORLDS Office, Manchester.

Helpless with Neuritis.

And in Frightful Pain, but soon Cured by Dr. Cassell's Tablets.

Mrs. F. Saunders, 17, Staunton-road, Kingston-on-Thames, says:—"My trouble was brought on by the air raids, which made me so nervous that I seemed on the point of breakdown. Then neuritis came on, first in one place, then in another, till I was in pain all over. Such terrible pain, too, that left me all hot and cold after an attack. Latterly, I became quite helpless. I could not raise my hand to my head, could not even dress myself.

I had advice and took medicines, but did not get a bit better, till at last I got Dr. Cassell's Tablets, and what a blessing for me that I did. Very soon my terrible pains lessened and I could move my limbs more easily. So the improvement went on until now I have no pain at all. I can do my housework, and go about quite freely. I am quite cured, thanks to Dr. Cassell's Tablets.

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

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

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, 401, Norris Place, Milwaukee, Wis., U.S.A.

THE PSYCHIC TELEPHONE

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

These Instruments can be procured from

HERBERT J. DAVIES,

SCIENTIFIC INSTRUMENT MAKER,

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

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

All particulars from H. J. DAVIES.

Palmsirly Simply Explained. With numerous Diagrams. By James Ward. Price 10d.

SPIRITUALISM.

Visit of the United District Councils

(Under the auspices of Manchester and Salford Lyceum District Council)

On Sunday, March 12th,

IN THE

Co-Operative Hall, Downing Street, Ardwick.

Afternoon, at 2-30, MASSED SESSION, Conducted by U.D.C.

All Lyceumists to be in their places at 2-15.

Evening, at 6-30, **MASS MEETING**, to be addressed by the following Speakers:—Mr. A. T. CONNOR, *President, United District Councils.*Mrs. PICKLES, *President, British Spiritualists' Lyceum Union.*Mr. R. A. OWEN, *Treasurer, British Spiritualists' Lyceum Union.*Miss KITSON, B.A., *British Spiritualists' Lyceum Union.*Mr. SHUTTLEWORTH, *Secretary, United District Councils.*

YORKSHIRE DISTRICT COUNCIL (SPIRITUALISTS' NATIONAL UNION, LTD.).

The Second Annual General Meeting

(43rd Yorkshire Union) will be held in the

NATIONAL SPIRITUALIST CHURCH, Victoria Road, SALTAIRE, BRADFORD.

On SUNDAY, March 19th, 1922.

Chair to be taken at 11 a.m. by Mr. J. ROTHERY, *President.*

Great Mass Meeting in the Victoria Hall

IN THE EVENING, at 6-30 p.m.

Speakers: MEMBERS OF COMMITTEE.

NOTE:—Churches are entitled to send TWO Delegates, and all Associate Members are entitled to vote.

DINNERS AND TEAS PROVIDED.

With all Members arriving at Saltaire on the SATURDAY, who require sleeping accommodation, write at once, giving time of arrival, to Mr. H. CLAUGHTON, 34, St. Paul's Road, Shipley, near Bradford.

BRITISH MEDIUMS' UNION.

A Propaganda Meeting will be held at Salford Central, West High Street, on Saturday, Mar. 18th.

Chair to be taken at 7-30 p.m. by W. E. BENTLEY, Esq.

Speaker: Mr. G. E. TIMMS.

Clairvoyants: Mesdames HOLT and ORMROD.

Come and hear them.

SPECIAL MEETINGS by the POPULAR SPEAKER and PSYCHOMETRIST of 41 YEARS' EXPERIENCE.

Mr. G. A. MORLEY WRIGHT (Pontypridd).

SHEFFIELD (Attercliffe), Saturday, Sunday and Monday, March 11th, 12th and 13th. BRIGHOUSE (Commercial Street),

Wednesday and Thursday, March 15th and 16th. DEWSBURY (Lyceum Anniversary), Sunday and Monday, March

18th and 20th. SHIPLEY, Tuesday and Wednesday, March 21st and 22nd. SKIPTON, Thursday and Friday, March

23rd and 24th. BIRMINGHAM (Aston), Saturday, Sunday and Monday, March 25th, 26th and 27th. WEST BROM-

WICH, Sunday Evening, March 27th. BRISTOL (Providence Hall), Wednesday, March 29th. SUTTON-IN-ASHFIELD,

Sunday, Monday and Tuesday, April 2nd, 3rd and 4th. MANSFIELD, Wednesday and Thursday, April 5th and 6th.

Sunday and Monday, April 9th and 10th, VACANT.

Rally up and support an old worker.



Yoga Crystals FOR DEVELOPING PSYCHIC FACULTIES.

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

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

MR. A. H. CROXFORD MAGNETIC HEALER,

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

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

SUFFERERS

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

NATURAL MAGNETIC HEALING.

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

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