



THE TWO WORLDS.

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

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

No. 1802—VOL. XXXV.

FRIDAY, MAY 26, 1922.

PRICE TWOPENCE.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1802—Vol XXXV.

FRIDAY, MAY 26, 1922

PRICE TWOPENCE.

Original Poetry.

Transition.

"He giveth His beloved sleep."

"He giveth His beloved sleep!"
Tenderly close the tired eyes,
The flutt'ring heart grows still for aye,
The spirit seeks the skies.

"He giveth His beloved sleep!"
After long years of toil and pain;
We strive to kiss the chast'ning rod,
While our tears fall like rain.

"He giveth His beloved sleep!"
While soft May sunshine wakes the flowers,
Eternal beauty greets the soul
In heaven's transcendent bowers.

"He giveth His beloved sleep!"
O, soft winged messenger called Death,
How sure and calm the last repose
That stays the fleeting breath!

"He giveth His beloved sleep,"
And we must wait a little while
Till, in the joy of Paradise,
We share with him the Father's smile.

—E. P. PRENTICE.

The Case Against Capital Punishment.

Lewis Sansom Coleman.

In these more or less enlightened days, we are beginning to realise, slowly but surely, that punishment, if it is to serve the purpose for which it is intended, must be remedial as well as deterrent, and not vindictive, as the spiritually and mentally undeveloped imagine. It is quite as foolish and useless to herd various types of law-breakers together and expect them to improve, as it would be to confine a number of patients, each suffering from a different and dangerous disease, in a room, and expect them also to show a steady improvement and return to normal health. Between the physically sick and those whom we term criminals there undoubtedly exists a remarkable similarity, for there is sickness in both cases, bodily in the first and mentally in the second, or, in other words, physical disorder and psychical disorder respectively. It is often said that the line separating genius from madness is very thin. This may be true. Certain it is that between habitual criminals and lunacy there is but a thin division, while I firmly believe many horrible crimes are committed by persons—otherwise blameless so far as the law is concerned—during momentary madness; to go even further, carefully-planned and callously executed murders denote most strongly the taint of insanity.

The analogy between the invalid and the criminal is very marked and worthy of notice, for just as one person may be indisposed through a slight chill or cold, while another may be lying at death's door with pneumonia, so one evilly-inclined person may have a weakness for stealing small sums of money or articles, while another may plan and successfully carry out burglaries on a large

scale. This analogy holds good of course all along the line, and in consequence for treatment also.

"Drastic diseases require drastic remedies," runs the old saying, but the patient with the cold does not require the same attention and nursing as the pneumonia patient, but nonetheless he needs to be watched, and, more important still, to be if possible isolated. And it is just here that the analogy previously mentioned becomes most marked, for just as physical disorder must be treated according to its mildness or severity, so should mental disorder of the kind which produces criminals be similarly treated. For example, the somewhat harmless kleptomaniac, to use a much abused word, does not require the same correction as the hardened law-breaker of the "Bill Sykes" type, while "Raffles" would require treatment completely different from both of the former. Thus, not only must the corrective, if it is to be effective, differ in degree but in kind also, and here is where the psychological aspect becomes so important.

That which is mental and physical torture to one is literally food and shelter to another, and in both cases has absolutely the opposite effect to the desired one by hardening the sensitive nature and brutalising it, and merely illustrating to the other how easily the law is appeased.

This principle, then, of different kinds and degrees of treatment for different types of law-breakers, clearly holds good among those convicted of the same crime. At present it matters not what the man himself may be, if he is accused of murder, tried and found guilty, he is in all probability sentenced to death, which, of course, if capital punishment was a practice to be encouraged, would be perfectly just and right. There would be no justice in extending clemency to a wrong-doer because he happened to be born in a so-called higher station of life. It is when the death sentence is commuted to one of penal servitude that the man's physical, mental and moral attributes should be carefully studied. At present we have no reason to believe that any distinction is made between a hardened reprobate and a neurotic subject, and it is here undoubtedly that the crux of the whole matter lies, for even if the murderer is not hanged, no attempt, apparently, is made to reform him, by diversity of treatment, or to understand him mentally and spiritually. He is merely prevented from taking any more liberties with human life, which, whilst quite right as far as it goes, entirely ignores the psychology of the prisoner. We have recently had a powerful illustration of the importance of this.

The powers that be a short time ago deemed it expedient to transform Portland Prison into a reformatory. In accordance with this decision many boys detained for various offences were sent to this place, which, as Spiritualists, we know must be saturated with an adverse psychical influence. The result of this on the impressionable and susceptible minds of these lads was only what might have been expected, and for a short time the daily papers made much of the disturbance. Eventually there came the usual official enquiry, after which the public interest waned and the matter, in common with many others of a like kind, died a natural death.

Now, under our present prison system, this evil influence is constantly operating on the sensitive inmates, and, possibly, on the hardened ones also to a lesser degree, but since, whilst there is physical life there is hope, even this system, bad as it is, is preferable to that relic of barbarism known as capital punishment.

There is so much one would like to say against this evil thing that it is difficult to know just where to commence,

but perhaps the argument which appeals to the average mind more forcibly than any other is the very simple and logical one that, after all is said and done, the accused may not have been guilty at all. It may be justly claimed that very rarely is there absolute proof of guilt, and, though circumstantial evidence may be so strong that there seems little possibility of a mistake, still the fact remains that things are not always what they seem. This fact was brought home very forcibly to the writer by an unpleasant experience during the Great War.

A few days before an attack a friend asked me in the event of his death to take charge of his personal belongings: his ring, watch, money, etc., which were being left at one of the advanced bases, and to either convey them to England in person or send them by someone at the first opportunity who would be responsible for their safe delivery into his relatives' hands. Several trophies, including a German revolver and field glasses, were to be retained by myself as parting gifts. To cut a long story short, my friend was killed. I came through, and once again behind the lines remembered my promise, and took charge of the effects.

Several days passed without any opportunity to despatch them to England. Then the blow fell. One of the non-commissioned officers who had also been intimate with my dead friend demanded an explanation of my conduct in keeping his possessions instead of handing them over to headquarters to be sent to his home. I knew that technically I was in the wrong, but the promise was binding, and although I had given it willingly enough, I had never for one moment imagined I should be called upon to fulfil it. My explanation, entirely uncorroborated, as the request and promise had been made verbally and without witnesses, sounded very weak. To have insisted on my rights would have meant a court martial, and I should quite possibly have been found guilty of theft in one of its most contemptible forms. There was nothing for it but to take the line of least resistance and hand over everything, and appear in one man's eyes an utter cad.

This, then, illustrates the first argument against capital punishment. However black the case may appear, there is always the possibility, by no means as remote as might be imagined, that an innocent man has been sent to an untimely grave.

Now for argument number two. The object of capital punishment is, I take it, in common with all the lesser sentences passed by the law on wrong-doers, to act as a warning to others as well as a deterrent to the one convicted. At the beginning of the 18th century there were about 160 offences punishable by death. If, then, capital punishment is so powerful in deterring others from wrong doing, why has it been abandoned until only murder and treason remain capital offences? Surely the answer is simple—it is because we are still evolving and progressing, albeit slowly and painfully. The bad old days have, I believe, gone for ever, but the hangman's rope yet remains in this fair land to remind us of the cruelty and oppression which once stalked abroad. Let us hope, pray and work, that the time may not be far distant when this evil shall, in company with performing animals, travelling menageries, the docking of horses' tails, bearing reins and all the other hundred and one cruelties which man inflicts upon creatures weaker than himself, be banished from this England of ours, never to return.

Several countries, including Holland and Portugal, have already abolished the death sentence, and although, as Mr. Stanley De Brath pointed out in a recent issue of "Our Paper," Switzerland also abolished it, but was compelled, owing to the great increase of murder, to reintroduce it, it is very rarely inflicted. This latter also applies to Denmark and Belgium. Switzerland's unfortunate experience might be hailed by the anti-abolitionists as a great point in their favour, but to do so would be to take only a superficial view of the matter. In capital punishment fear, of course, is the ruling factor, and it is something of a shock to realise in these days of education and mental emancipation the power which this primitive emotion wields. Having shaken off the shackles of a narrow theology with its personal devil and eternal hell fire, it is

surely not too much to hope that we may eventually be superior to this bogey of fear in all walks of life.

As a Spiritualist I have no hesitation in saying that we can only hope to experience this when the facts of our phenomena are accepted and our philosophy understood. Switzerland would not have had to re-introduce the death penalty had not ignorance espoused the cause of fear. It is unthinkable that a convinced and confirmed Spiritualist could, while in possession of his faculties (and I have yet to meet the Spiritualist who is not in possession of them) commit murder. Ignorance and fear must give place to knowledge of the inevitable results of evil, and to a will ruled by a firm will and steadfast purpose, born of that knowledge, and nowhere is that knowledge to be obtained better than through the facts of Spiritualism.

There is yet another argument in addition to what has already been advanced against capital punishment which should, among thinking men and women, have first place. This is the moral aspect. Two wrongs cannot make a right. If it is wrong (and no one will deny it) for a man to suddenly and violently despatch a fellow-creature into the next stage of existence, then it must be equally wrong to despatch the other man in the same manner. Obviously the victim is the one most concerned, and should have first say in the matter of his murderer's punishment. If it were possible to obtain communication with the murdered man shortly after his transition and ascertain his desires, he should feel horror and dismay if he exhibited vengeance and hatred and requested that his murderer might be hanged so as to "get his own back," as it were. I have no hesitation in saying that not once in a hundred times would such a request be made.

One of the first laws, if not THE first law, of progression on both sides of the veil is forgiveness. "Forgive us our trespasses, as we forgive those who trespass against us." Do these words mean anything in this 20th century, and when we really say them, fondly hoping to obtain that which we have no intention of passing on? Granting the difficulty of knowing just when and when not to turn the other cheek, no man, having realised that his own spiritual progress would suffer, would desire any evil to befall his enemy.

Of course, this is putting a sort of commercial aspect on the higher attributes, like casting one's bread upon the waters only because of the conviction that it will one day return. But we are slowly progressing and evolving. Already there are, even in this material age, many noble souls who do right for right's sake. In time, as our spiritual faculties unfold, we shall grow in the likeness, faint though it be, of the Christ, until we shall be able to say with Him Who hung on Calvary, "Forgive them, Father, for they know not what they do."

Pastor Urges Bible Revision.

THE time has come, according to the Rev. H. E. Speight, of King's Chapel, when the Bible should be rewritten. The Bible, he declared in a recent address at Unity House, Boston, can no longer be taken as word for word gospel truth, but must be subjected to intelligent and constructive criticism as other ancient works of history and religion have been.

The Bible alone, he asserted, has been withheld from the open and intelligent thought of the modern mind, and contains many conflicting statements.

The excuse for the burning alive of hundreds of human beings as witches, and cruelties of the Inquisition, and justification for war have been found in the Bible in the past due to interpretation of its writings given by a chosen few, he stated, and the great truths and principles it contains will remain partially unintelligible until the exaggerations and imaginations interwoven with the facts are removed by careful study and comparison.—BOSTON "POST"

DON'T darken to-day's blue sky with to-morrow's cloud.

YOU will never have more time than you now have to do the thing which needs doing.

The Raps of Hydesville.

Rev. A. G. Cupid.

DURING the month of April, in the year eighteen hundred and forty-eight, the Christian world became exceedingly alarmed at the "rapping" disturbance which occurred in Hydesville, N.Y. The Church held up its hands in horror, for, forsooth, the devil had unleashed his raps and sent them earthward to proclaim a new doctrine, a doctrine which not only strikingly alarmed and equally startled the Church with its so-called diabolical theories, but shook the very foundation of Rome and Oxford. Religionists, crediting the devil with more power than they gave to God, and the raps of Hydesville giving birth to Spiritualism which religiously teaches the manifestation of the spiritual body after the so-called death of the physical body, it is only natural that religionists, claiming that the devil holds an equally prominent place with God, should attribute the raps or disturbance to the god of evil. Then again, evil spirits have been, and even to-day are, accredited by religionists with supplying the necessary power for spiritual manifestations as taught by Modern Spiritualism. Therefore, accrediting Hydesville raps to "His Satanic Majesty," the Church warned its members and likewise offered up prayers and burned incense in an effort to stay his powers. But all the incantations thus offered failed in their appeal, and the raps were heard around the world.

The world of science, hearing about this unusual disturbance, shook its wise head and said, "I must investigate this morbid disturbance which the Church accredits to the devil." So, from its vast wealth of knowledge, knowledge scientifically acquired through years of laborious research, it sent eminent and equally learned men to the seat of trouble to find the cause and if possible to harness—make prisoner, as it were—or in some manner secure a sample, or specimen of the cause for laboratory analysis. Those men, being thus scientifically equipped and having the vast accumulation of knowledge at their command, they investigated rather seriously the raps of Hydesville. The investigation was a scientific failure, and being unable to secure a laboratory specimen of "diabolical power," those scientists advanced numerous theories regarding the possible and probable agency of those raps, each theory advocating the possibility of a something abnormal, even to the extent of the Fox Sisters manufacturing those raps by dislocating their toe joints, knocking their knees together, and to other whimsicalities.

In face of those facts the Fox sisters proved that those raps were intelligent; they proved that the cause possessed intelligence which by means of the tap-tap-tapping code initiated and made famous by the sisters, provided the avenue through and by which the intelligence could communicate with mortals. Our day is no exception, regardless of the progression attained by the various mechanical devices invented by man for receiving messages from spirits; the same tap-tap-tapping method is still utilised. After the scientific investigation of the Fox sisters by the world of science, the raps and the supposed cause became public property. Numerous other rapping disturbances were reported not only in America, but throughout the Christian world. In the course of time the rapping novelty lost its charm, and honest persons interested in Spiritualism carried on in their own quiet way.

To-day, universally we have a definite reaction against Spiritualism which is welcomed by all its earnest workers. Between the years of nineteen hundred and fourteen and nineteen hundred and nineteen, Spiritualism became a "craze." Every Tom, Dick and Harry became some sort of a medium presenting more or less questionable psychic power or phenomena to the public. The vast majority of these "epidemic" mediums were hysterically inclined and through the absorption of sensational spiritual literature they began to have visions. They immediately became psychics and communicated those visions—hallucinations and illusions—to other persons. The press, being mightier than the sword, immediately got busy and printed sensational stories about "ghosts, spooks" etc. Such advertisement of Spiritualism never before received in its history, unlike all good things "puffed up," it defeated its purpose.

To-day Spiritualism is claiming its own. The "craze" has worn itself out and died a natural death, a death more welcomed than the rising sun. The thinking and thoughtful public became disgusted with the sensational reports which appeared in printed form, whilst the "crazes" advocates tempted the credulous, reaping a harvest. Nevertheless, honest and sincere Spiritualists will "carry on" in their own quiet way, seeking diligently for the "peace which passeth understanding," and there rest contented with that assurance born of the mind, that it is possible for their loved ones in spirit to make themselves known to mortals.

—*

The Scottish Church Report.

THE report of the Committee appointed by the Church of Scotland to consider the claims of Spiritualism has aroused intense interest in the "land o' cakes," and all the leading newspapers are publishing correspondence pro and con. We are pleased to see that our side of the controversy is being well maintained, and most of the public journals are giving us fair play. Where all are doing well, it is difficult to discriminate, but a letter by Mr. John Duncan, of Granton, in the "Edinburgh Dispatch," seems to us a model of brevity and conciseness:—

TO THE EDITOR.

The long-looked-for report of the Committee of the Church of Scotland is now before the public, and although, to my mind as a Spiritualist, it does not go so far as I would have liked, I welcome it, if for no other reason than that those holding Spiritualistic views are at liberty to remain members of the Established Church of Scotland.

This may, however, lead to differences, as an avowed Spiritualist cannot honestly give his adherence to the teachings of the Confession of Faith.

A letter appears in your issue of the 11th inst. by one who signs himself "Hon. Secy., Scottish Protestant League," in which he attacks Spiritualism and Spiritualists in a most virulent and unwarrantable manner.

The day is long past for anyone to hold that "all scripture is given by inspiration of God," etc., which used to be the favourite text quoted by Protestants against Catholics in discussing such a subject as "The Rule of Faith."

The hon. secretary goes on to say that Spiritualism is not Christian; it is the very antithesis of Christianity. The first and most important question to ask ourselves as Spiritualists is: Do we get sufficient good and satisfaction out of the teachings of Spiritualism to make it worth while to continue its propagation and defence?

Let us see. The first and the greatest thing that Spiritualism does for us is that it proves the utter falsity of materialism, by showing that the spirits of our loved ones can return from beyond the grave and communicate with us.

Another good we have received from Spiritualism is religious liberty. We are not slaves to any religious belief. Spiritualism has no hard-and-fast creed, no beliefs to-day that we might not change to-morrow. We have no fixed formulas, no bishops, no cardinals, no popes. We believe that knowledge is better than faith, that deeds are better than creeds.

Spiritualists adore that religion whose creed is freedom, whose psalm is of love, and whose only prayer is holy and unselfish, work for human good. Renunciation of self, therefore, is the characteristic of him who believes in Spiritualism.

Spiritualism is no new religion, but is the basis and kernel of all. If unselfishness be the keynote of all true progress, then surely Spiritualism can claim to be the embodiment of all that makes for the betterment and salvation of the world. It teaches that noblest of all things that can be done either here or beyond.

Dispelling dogmatism and narrow-mindedness, killing materialism, increasing faith a thousandfold, bringing continuity of life beyond the grave—of which it is the only system that furnishes objective proof—teaching man's true place in the universe, and his true duty and destiny in this small ante-chamber to the vast beyond, a mere study of its claims is surely of vast importance to the world.

Does it not offer a wider, broader, truer, purer, more

inspired, more wise interpretation of life and its responsibilities, as revealed by our Master, than has ever before been offered to mankind? JOHN DUNCAN.

"Dunearn," Granton-road, Edinburgh.

Leeds District Committee.

THE monthly meeting of the above was held at Pontefract on Sunday, May 14th. All officers were present with the exception of the vice-president. The opening hymn was sung and the invocation given by Mrs. Calvert, after which a few minutes were given up to spirit communion, during which delineations were given by Mrs. Calvert and Mr. Parker. A very good feeling was created which lasted throughout the day.

The minutes of last meeting were read and adopted, also the correspondence. Three associates nominated at our last conference were next confirmed, and five others were nominated.

The old custom of notifying individual members of every conference and supplying them with the agenda for the same, was, after considerable discussion, decided to be again adopted, which gave much satisfaction. The financial statement was read and accepted, it showing a balance on the right side.

The reports from the churches represented re the circular sent out by the Y.D.C. was very satisfactory, everyone agreeing to carry out the suggestion of discontinuing to engage speakers who serve non-affiliated churches.

In the afternoon a propaganda meeting was held, the President occupying the chair. Short addresses were given by Mr. Martin and Mrs. Calvert, the last named also giving two or three delineations.

In the evening the President occupied the chair and conducted a very good meeting, the church being full. Short addresses were given by Mr. Smithson (Leeds), Mr. W. Smith (Wakefield), and Mrs. Hurley (Leeds), who also gave a few delineations.

The President brought a very successful day to a close by tendering the thanks of the committee for the very successful way in which they had catered for our benefit both spiritually and materially.

Nuneaton : Dedication Service.

THE new church, built to accommodate 600 people, was dedicated to Almighty God, the fallen heroes of England, and the pioneers of Spiritualism on Sunday, May 7th. The dedication services were conducted by Mr. Arthur Whyman, of Hanley, Stoke-on-Trent. Outside the church a hymn, "We Gladly Come To-day," was sung by a large concourse of people, after which the invocation was given by the spirit control, "Whitefeather." Mrs. Whyman then opened the door.

The choir led the congregation up the aisle, singing "Through the Portals Beaming." After this hymn the whole present joined in singing "Praise God From Whom All Blessings Flow." The ceremony was very effective. Many exclamations were made by the congregation on getting the first glimpse of the interior of the church.

The church, with its beautifully-arranged rostrum, reading desk, organ, etc., was one mass of beautiful flowers. The building itself is painted in purple, gold and white, and in addition to its seating capacity contains circle rooms, secretary's office, book-stall, etc.

Services were held at 11 a.m., 3 p.m. and 6-30 p.m. up to and including Thursday. Two services were held daily at 8 and 8 p.m., which were always attended by good audiences. The subjects taken each evening included "New facts for old faiths," "Mediumship," and "Home circles and their dangers." The afternoon meetings were devoted chiefly to health advice and clairvoyance, at which Mrs. Whyman assisted. The work of Mr. and Mrs. Whyman almost mystifies the congregations. Some very wonderful tests were given.

The outstanding feature of these meetings was the comfort given to the sorrowing and bereaved. On the last day of the mission the first baby was named in the evening

by the control, "Father Francis." Miss Maddock presented the baby. The service was witnessed by a full church, and the verdict of everybody was that it was most beautiful. The collections for the five days amounted to over £33. If the various churches about the country arranged a mission of this kind occasionally there would be a great many members added to the Cause. Nuneaton will not forget the wonderful experience.

Manchester and District Group.

THE Manchester and District Group of the S.N.U. held their quarterly meeting at the Pendleton Spiritualist Church (Ford-lane) on Saturday, May 13th, at 3-30 prompt. Mr. F. Chandley (President) presided. The meeting was opened with a hymn and invocation by Mr. James.

After the minutes had been passed and the correspondence read, the following were elected associates: Miss Adcock, Mr. Rothwell, Mrs. Rothwell, Mr. E. Moore, Mr. Holroyd and Miss Wallwork.

The financial accounts of Good Friday celebrations were not completed, but up-to-date showed an approximate credit balance of £5.

The chief interest in the afternoon centred round a notice of motion standing in the name of the Central Spiritualist Church and Lyceum, Lord-st., Stockport: "It is resolved that all churches affiliated to the Manchester and District Group hereby pledge themselves and their officials not to engage speakers or mediums who accept engagements at other than the affiliated churches of a district group attached to a county council of the S.N.U."

This was very fully and freely discussed, a great many of the delegates taking part, and on taking a vote the motion was defeated by 19 votes, 9 votes in favour and 28 against, the consensus of opinion being that the motion as it stood was too restrictive.

Mr. Leeming (the proposer) later gave notice of motion for consideration at the next quarterly meeting as follows: "It is resolved that all churches affiliated to the Manchester and District Group hereby pledge themselves and their officials not to engage speakers or mediums who accept engagements at 'One-man' rooms, or not properly constituted Societies," and secretaries of Societies were asked to instruct their delegates to attend with a mandate for or against the resolution.

At 5-30 p.m. the meeting was adjourned for tea, kindly provided by the Pendleton friends at a nominal charge.

On resuming, a resolution passed at the Manchester Spiritualist Church (Maskell-st.) on Saturday, May 6th, "That the Manchester and District Group of the S.N.U. be asked to co-operate with the Britten Memorial trustees by appointing a small sub-committee, with power to co-opt, to specially collect monies, and otherwise labour for that object," was put forward for consideration, and after interesting and lucid explanation of the purposes of the Britten Memorial Scheme by Mr. E. W. Oaten, and of the financial position by Mr. J. Jackson, hon. sec. to the Britten Memorial Trust, the motion was unanimously passed. It was resolved that the committee consist of the following nine members: Mr. Leeming (Stockport), Mr. Bentley (South Manchester), Mr. Holt (Rochdale), Mrs. Knowles (Pendleton), Mrs. Holden (Maskell-st.), Mr. Rickards (Manchester), Mr. Hewson (Longsight), Mr. Shipley (Heywood), Mr. Platt (Oldham), and three other members, one each to be elected by the British Spiritualist Lyceums Union, the British Magnetic Healers' Association, and the British Mediums' Union respectively.

Full information dealing with the Britten Memorial scheme will be found in the report of the meeting on May 6th (see page 231, last week's issue). Architects' plans and drawings of suggested memorial were exhibited.

A vote of thanks to the Pendleton friends for the use of their church and the excellent tea provided concluded an enjoyable meeting, which was very well attended by delegates and associates.

"Time needlessly employed is time wasted." — BEN FRANKLIN.

Dr. Ellis T. Powell at Exeter.

Science in Seance Room.

DR. ELLIS T. POWELL, LL.D., D.Sc., of London, drew a large crowd to the Barnfield Hall, Exeter, when he gave an address on "Science in the Seance Room." In his speech he related some remarkable experiences in connection with Spiritualism. The meeting was presided over by Mr. Chas. Tarr.

Dr. Powell said he was not a visionary, or a man who had not tested, by the severest scientific standards, what he intended to talk about. When about 30 years ago he lost his grip upon the truths of religion, and while nominally adhering to them, they did not carry to his mind the conviction that they ought to have done. The years of investigations which he then began became more and more absorbing as the years went on. Again and again, however, it had been his lot, with the profoundest earnestness, to read articles written of Spiritualism by people who had never attended a seance, and who had not devoted a single hour to the investigation of the facts which Spiritualism professed to demonstrate, and who yet were capable of getting on a platform and saying the whole thing was a lot of rubbish."

Dr. Powell referred to the great achievements in the scientific world, and asked why we should jib at the idea that there may be an invisible world all round us—the world to which so many of our dear ones had gone before, and from which, as the years went on, the veil might be lifted.

After describing the results of many seances, Dr. Powell said, "That kind of thing to a practical man, a scientist and a lawyer, accustomed to weigh evidence, comes home with terrific impact and makes it very difficult to get away from the belief that these spirits really are there, and that they are able to indicate those facts in order to demonstrate their changed existence and identity."

THOSE PASSED ON STILL LIVE.

Referring to the question of the survival of the higher animals, Dr. Powell declared they did survive on the next plane of existence, and related an incident in support thereof. He was prepared to stake his eternal destiny, he continued, that those who have passed on in front had not passed into nothingness or forgetfulness, but that they still lived and loved in a realm whither all our footsteps were tending.

Dealing next with spirit photography, Dr. Powell told how they secured a photograph of a girl of 20 who had died, at the request of the mother. A picture postcard of the girl was all they had, and after the most elaborate precautions against trickery, on the plate there appeared a face, and when developed, it showed a girl of great beauty. In many respects it was different to the face on the postcard, but that it was a likeness of the same person was certain, and when sent to the mother she recognised it instantly.

WHAT CHILDREN SEE.

Nearly all children, continued Dr. Powell, were clairvoyants, but parents were so apt to ridicule and jump on them that they got afraid. Children who saw "pretty ladies" in their rooms were told not to be silly, but why spoil a child as a clairvoyant; rather encourage such a beautiful faculty.

SPIRITUALISM AND RELIGION.

What bearing had Spiritualistic investigation on religion? People were never so anxious to get to the bottom of the realities amid which they lived, and to have proved to them that they were destined for something better than the dustheap. When they looked at the language of the New Testament, on which Christianity was based, they found a pregnancy of significance in the original which the translators had not succeeded in bringing through, and the result was to demonstrate that the psychic truths lying at the back of Christianity were of the most brilliant and vivid type. Spiritualism, instead of emptying the churches, tended to fill them, because people would no longer go to church to profess something which really did not come home to them.

Mysterious Tricks of Indian Jugglers.

"Fire from Heaven."

C. L. HARDCASTLE, writing in "Chambers's Journal," on "Indian Juggling," gives an account of some wonderful tricks he saw performed in Bombay. In the course of the article he says: "He (the juggler) was an old man with long, grey hair and beard, and came along to the bungalow with no paraphernalia. After the usual Eastern salutations he quietly told us that if we would give him Rs. 50 he would show us such things as we had never seen before.

"On the recommendation of the 'boy' we agreed. After one or two other minor tricks (I presume to fill up time), he asked for some curry powder of three different colours. These were supplied him out of the kitchen. The powders he mixed in one of our coffee cups, adding water, and then swallowing (or pretending to swallow) the mixture. Bending down on his hands and knees, he now asked us to say which colour we should like. On the colour being called out, he blew out of his mouth, quite dry, a little mound of the curry powder; and as the various colours were asked for he kindly accommodated us with the requisite article. Apart from the problem of colours, how did he blow out the powder dry and not wet?

"One most mysterious trick came about in this way. Of course there had been a good deal of chaff and 'ragging' of the old man, and in the end he appeared to lose his temper, called us Christian dogs and unbelievers, and levelled at us other pointed abuse, ending up by saying, 'Even if I called down fire from heaven, you would not believe.'

"We assured him, with many soothing words, that if he could do that we should certainly 'believe.' We were none of us quite clear as to what we were to believe, but let it pass. After some sort of reconciliation our friend prostrated himself on the ground, and apparently passed into some kind of a fit, foaming at the mouth, his arms and legs twitching. After a time he became still, then suddenly jumped to his feet, with arms outstretched to heaven, and called loudly, 'Rama, Rama, ag do.' ('Rama, Rama, send fire.') Immediately a rain of fire fell round us. I for one ran out and caught some in my hand, and was burned. The appearance of it was what one could imagine a lot of cigarette papers all blazing would look like.

"We thought this ended the seance, but there was one 'trick' more—indoors this time. We all trooped into the dining-room. To make intelligible what followed, I must shortly describe the room. It was large, with a dining table capable of accommodating some 30 people. The furniture was of heavy and solid Bombay blackwood, the side-board, a kind of buffet, filling up most of one wall. We were told to go through the folding doors into the drawing-room and to shut them. As soon as this was done, we heard an appalling uproar. When all was still we were called into the dining-room, and our gaze fell on all this heavy furniture taken to pieces and piled in a heap in the middle of the room. Then we were sent back into the drawing-room, when we heard the same racket. On going back we found all the furniture once again in its proper place."

*

"DECIDE to achieve a task, and achieve it at all costs."
—ARNOLD BENNETT.

"Good luck will help a man over a ditch only if he jumps hard enough."—SPURGEON.

DID I DREAM?—I dreamed I saw an ideal human world without strife or vice, a change past comprehension, a weird, frightening mystery, terrifying, as seeming to have transformed the human race from tigers to angels. All faces bore contentment absorbed into their tissues. No hurry, drive or fear, no cruel suspicion or oppression. All hallmark of the fiend had vanished. Why? After a pause of stupefaction the cause became apparent. The devil's tool of hunger had vanished, but this did not suffice to quite break down the former driving force. In some mysterious way man had learned that oppressing others for selfish gain was self-destruction, and he had sensed the divine principle of help—the antithesis of greed. I woke, and found I had been in heaven.—O. H. W.

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FRIDAY, MAY 26th, 1922.

NOTICE TO ADVERTISERS.

Will Advertisers please note that owing to Whitsuntide Holidays, all advertisements for our issue of June 9th should reach this office not later than FIRST POST ON WEDNESDAY, MAY 31st.

The Law and the Prophets.

REPORTS from various localities go to show that the police are again active under the Vagrancy Acts, and several fines have been inflicted for fortune-telling. Let it be further stated that in several of the cases such fines were richly deserved, and have our entire approval.

It is nonetheless true that the laws invoked in these cases could be used with equal effect against the genuine use of true psychic faculty in the interests of Spiritualism. It is the duty of Spiritualists—no less than other citizens—to protect the public against those harpies who wilfully deceive the public for the purpose of gain or fame, and this class of person is generally far better known than is the genuine medium, because of his blatant methods.

There is no doubt of the existence of a class of people who are exploiting the term Spiritualism by using it as a cloak for mischievous practices. We recently had our attention called to a place where a room has been taken by an individual, and where meetings are regularly held which claim to be Spiritualist meetings. During the afternoons, however, the room and stairway leading thereto are thronged with a crowd of females—mostly young girls—who are queueing to "see the medium." Four or five women are sitting in various corners giving individual "readings" (?) to these silly girls at a charge of 3d. Our information is to the effect that the majority of such readings concern "dark men and fair men," dates of "possible marriage, and the number of children which will result." To the silly clients this is a mere form of entertainment, and we imagine that the four or five purveyors of such information have not a jot of psychic faculty between them.

It is idle to say "These folk are doing no harm, since the performance is looked upon as a joke. The girls get a cheap entertainment." Young girls are susceptible to suggestion, flattery and sentimentalism, and a good deal of moral harm may result from such procedure. Of course the police have power to act in such cases, and should be urged to do so. We certainly do not relish this sort of thing being carried on under the name of Spiritualism.

Spiritualists are agitating for the amendment of the Vagrancy Acts, but there are some in our ranks who advocate their complete repeal. Whilst the evils above-mentioned exist, we shall never have a decent case for complete repeal, and no self-respecting Spiritualist would put forth any effort intended to weaken the law against such people and such practices.

We are sometimes urged that it should be the duty of Spiritualists to aid the police in prosecutions where such practices can be proved to exist, but the difficulty arises in that if once the police are encouraged to bring the law into operation, they may be persuaded to use it equally against the genuine medium, and even against Societies who give public demonstrations of clairvoyance, since the law does not appear to discriminate between the two.

Papers to hand from New Zealand illustrate the point. The Wellington police prosecuted a Mrs. Sorenson-Hall for fortune-telling, and the defendant claimed to be a Spiritualist. Mr. A. B. Sievwright, appearing for the National Association of Spiritualist Churches, denied that the defendant was in any way connected with the National body, and expressed the desire of his association to assist the police in clearing the ground of these "humbugs." That attitude was confirmed by the Executive Council of the National Association.

A week later Mr. John Page, one of the Association's certificated speakers, was announced to give psychometry at a public meeting at the Spiritualists' Hall, at which meeting some seventy people were present, including two plain clothes constables. These constables subsequently obtained a private interview with Mr. Page.

In April he was prosecuted on six charges, three of undertaking to tell fortunes, and three of using "certain subtle means, to wit, simulated Spiritualism," to deceive and impose upon persons. The status of the Society was never questioned; but the chief evidence for the prosecution centred round the proceedings at the public meeting at the hall. Both the constables in evidence agreed that the defendant was "perfectly sincere" in the giving of his readings. Mr. Sievwright, for the National Association, asked that the case be taken as a criminal offence and sent forward to the Supreme Court for trial by jury. The magistrate demurred to this, but adjourned the case to enable a legal defence to be drawn up, and for the present the case is sub judice.

This illustrates the true legal position. Up to the present moment the police in this country have not taken action against the proceedings of any bona fide Spiritualist Society, but there is, we think, nothing in law to prevent them taking such action, even in a case where clairvoyant descriptions of spirit people only are given. They have successfully prosecuted in the case of a room conducted by an individual, and this case goes to show that if a Society is attacked there is every likelihood of a successful prosecution. When, and if, such action may be taken, the Spiritualists' National Union will, of course, undertake the defence of any affiliated Society.

Let it be remembered that there is nothing "spiritual" in psychic gifts, just as there is nothing inherently spiritual in BRAINS. Spirituality depends upon the RIGHT USE of a faculty rather than on the faculty itself, and just here is the crux of the whole question. Mediumship may be used for human betterment, to give comfort to the bereaved, hope to the despondent, and to extend human knowledge. It may be used for base and selfish purposes by people ignorant of its value or lacking in moral acumen. In the present state of the law the USE of such faculty is a secondary consideration, THE LAW DOES NOT ADMIT THE EXISTENCE OF THE FACULTY, hence its use is always and everywhere a "pretence" in law.

When the law is amended to permit the legitimate use of valuable (if recently discovered) psychic powers, we have no doubt that every true Spiritualist will co-operate with the forces of law and order, which, under present circumstances, are suspect. The present methods of prosecution by paid police spies, often on concocted evidence which has little or no relation to what is said at the alleged interview, is bringing the law into contempt, and the police are to be commiserated with in having to adopt such methods.

ARGUE not with him who seeks to argue on spiritual things. Neither cast your pearls before him; leave him alone to wrestle with his vanity.

To live in faith and belief is to dwell in darkness, only to learn, when too late, that a human lifetime has been wasted.

CURRENT TOPICS.

The Magic Circle" and Deception.

WE notice that the "Occult Committee of the Magic Circle" presented its report to a meeting at Anderton's Hotel, London, and, as was to be expected, made an excellent case. It is claimed that investigations were made with Mrs. Dean and Mr. Vearncombe, and that deception has been discovered. We do not doubt it. That a committee of clever conjurers could lay traps into which the unsophisticated might fall is to be expected. It is surely not difficult to place something in a man's coat pocket when the same is hanging in the hall, and later to express horror at the owner of the coat being guilty of theft. That the committee deceived the mediums we have no doubt, but up to the present we have only heard one side of the story, and do not attach much importance to the findings of self-appointed experts whose only duty it is to make a case.

Our Poor English Church.

WE are sometimes perturbed at the restrictions imposed upon our National work by the want of funds to adequately present our case, but judging by the remarks of Archdeacon Crosse last week, the established Church is in a worse case. He said that "the one great thing which would come before them in future was the question of finance. The Church of England was bankrupt. Of all the institutions of this country to-day the Church was in the most derelict financial state of the lot of them. Something had to be done. The endowments were broken down, and outside them the Church had only one source of income, the pockets of the churchmen and churchwomen. The present system of finance had entirely broken down. They had their churches, but they had to remember that in that Diocese alone they were sixty clergy less than there were in 1914, and since 1914 the population of the Diocese had increased by 60,000 people."

The Dearth of Parsons and Cash.

CONTINUING his remarks, the Archdeacon asked, "Why are we short of clergy? It is because there are not enough coming up. We cannot get 'em. There are not enough being ordained to take the place of those who are dying. Our clergy are being killed. Four have died in the last fortnight. They have been over-worked, over-taxed, struggling on doing work, carrying burdens which they could not bear simply because there were no clergy to be sent to them, and no money to pay for them even if they could find the clergy. The training of the clergy ought to be a charge on the whole Church. We have to look around and see how we can save the Church from bankruptcy, not only in money matters, but in the ministry and those who work for us," he concluded.

"Vox Populi—Vox Dei."

THESE matters appear to be serious, but are they really so? Is it not a case that the mass of people hold the opinion that most of the clergy are preaching doctrines which they have ceased to personally believe, and when the people ask for spiritual bread they obtain from the clergy the stones of a dogmatic and out of date creed? Half the churches are practically empty, whilst those in which a living and modern gospel is preached are well attended. We have nothing but goodwill for the Churches of every denomination in so far as they are endeavouring to lift the life of the nation. Our grumble with the churches is that in far too many of them God died 2,000 years ago, and the dogmatists have been attending his funeral ever since.

The People Know Their Own Need and Appreciate a True Message.

Our knowledge.

THIS sort of thing the people do not want and will not have. The Eternal God lives now. His revelation is a constant and eternal one, and to-day's instalment is every whit as important as that of 2,000 years ago, for it is fitted to the needs of the age and the growth of present knowledge. Witness the huge crowd gathered in the

Queen's Hall, London, on Monday last to greet the Vicar of Orford, Rev. G. Vale Owen. Here is a man whom the masses recognise as one who is in present-day touch with spiritual realities. Mr. Owen has endured much persecution for his opinions, but the world loves a man who stands to what he knows to be true. Let the Churches live in the present instead of the past, and they will have less reason for complaint.

Conan Doyle's Great Success.

SIR ARTHUR CONAN DOYLE has taken the States by storm. In New York alone he has addressed four meetings at the Carnegie Hall, which holds 3,500 people, and the building has never been equal to the audience. Each meeting has seen hundreds turned away. He will have two more meetings in the same hall, and then journeys to Chicago, where an even greater reception awaits him. The "New York Times" says, "The audience evidently saw a manifestation of the coming of a newer and finer religion, that would clear out most of the weeds in the old religions, and show the human race what God has written down in His eternal laws."

Voluntary and Valuable Testimony.

SPEAKING of his lantern lecture on "Psychic Photography," the "New York Evening Mail" said, "No such convincing evidence has ever been presented before to a New York audience." Sir Arthur consistently keeps the spiritual implications of Spiritualism in the foreground, and his efforts win hearty applause from friend and foe.

Mrs. Jennie Walker in Devon.

EXETER has had the great pleasure of giving a true Devonshire welcome this week to Mrs. Jennie Walker, of London, who made her first public appearance after a very serious illness of 12 months' duration. Though still weak in body, the spirit of this grand worker for the Cause shone as brightly as ever.

On Sunday, May 14th, she spoke to crowded audiences, taking for her subject in the afternoon "Wisdom." Her address was packed with wise sayings and deep counsel. In the evening she spoke on "Jesus and His Place in Spiritualism," and with fine eloquence expounded the position of the true Spiritualist in regard to the life and teaching of Christ.

The meetings during the week have also been very largely attended, at which Mrs. Walker gave demonstrations of psychic phenomena.

BE conservative in the making of promises, but remember that your reputation depends on keeping them when they are made.

AN ENQUIRY.—Are there any Spiritualists in Bath (Som.) who would assist in the formation of a private circle with a view to future public work in the ancient city? One lady offers to open her home for a weekly circle. The editor will be glad of information.

WHILST ten men wait for chances, one man makes chances. Whilst ten men wait for something to turn up, one man turns up something. He is called the child of fortune, the favourite of luck. There is no luck like pluck, and fortune favours those who are most indifferent to fortune.—MRS. ELLEN GREEN.

AN enquiry comes from Folkestone. A friend in that fashionable resort offers to open her house for a select meeting with a view to the formation of a church, but is warned that "the police will not allow Spiritualistic meetings." This may or may not be true. We have sometimes suffered at the hands of bigots, but the times are improving. In any case, if meetings are properly conducted on spiritual lines, two or three resolute minds can soon overcome any opposition. If any Spiritualists in Folkestone are prepared to assist, will they write the editor at this office?

THE MAY MEETINGS,

HELD AT SOUTH PLACE INSTITUTE, LONDON, ON THURSDAY, MAY 18th, 1922.

ON Thursday, May 18th, at 11 a.m., after an invocation by Mr. Blake, Mr. R. Boddington, as President, tendered the fraternal greetings of the London District Council to the visitors at the 21st Annual Meeting. He claimed a standard had been set by men and women all over the country, based on the seven principles of Spiritualism, which would carry their influence far afield. He, therefore, had much pleasure in introducing Mr. Frank Blake, of Bournemouth, who would take for his subject, "Spiritualism of the Past, Present and Future."

Mr. Blake's reception was warm and hearty, and the thoughtful nature of his address evoked repeated applause. **THE TWO WORLDS** will print the address in full next issue, so do not miss your copy.

Solos were sweetly rendered by Miss Ethel Stanborough. Questions and discussion following was maintained by Messrs. G. T. Gwinn, Brown, Boddington, Baebanell (Jewish Society), Mesdames Jamrach, A. Boddington, and others.

Mr. Yates requested permission to reply to a question on the omission of the name of Jesus from the hymn book. It was produced by men who had been ostracised by the church. The name carried an entirely erroneous conception to many minds. It was because the compilers desired to exclude all limitations, and because they found themselves persecuted on every side by the churches, that they used only such words as expressed the widest possible toleration.

In the afternoon clairvoyance was given by Mrs. Edith Clements and Mrs. Florence Kingstone. Both clairvoyants ably pressed home to the memory of their audience facts and incidents which established the identity of the spirit described.

In the evening the chairman reviewed briefly the past year's work. Twelve propaganda meetings had been held, the most eminently successful were those in the various Town Halls. Where the local effort was held in their own hall the results financially and numerically were far less satisfactory. After a solo by Miss Ethel Stanborough, "How Lovely Are Thy Dwellings," Mr. R. H. Yates, of Huddersfield, was the first speaker. He said:—

Spiritualism was the greatest thing that had ever touched his life. All that he was or hoped to be was inspired by its gracious message. It had helped him to solve the greatest problems. It proved God to be active in this world to-day, and that no prayer is ever unanswered.

Spiritualism was ushered into the world to meet the need of His children. Every new movement born into the world was a protest against existing organisations. Had the church upheld the simple teaching of Jesus and manifested the gifts he promised, Spiritualism would never have been born. Some folk tried to make him believe that our work was finished. I ask myself, "Are women crying for their children? Are there no wives sorrowing for their husbands, and other breaking hearts that mourn their loved and lost? Then while this is so, Spiritualism has not completed its work. (Applause.)

Then we are told we are making a mistake to claim it is a religion. There are already far too many religions. I grant it. It is not a religion. It is religion. It is even something more, it is religion wedded to science. This being so, "Whom God hath joined, let no man put asunder" (laughter). The mistake the church has made and the suffering that is in the world to-day was occasioned by the church refusing to be scientific. Our great task is to win souls back to God, back to the consciousness that there is something bigger in life than mere bodies. They lost their faith. We restored it.

There is nothing in life that I would exchange for the knowledge that my own boy from the spirit side of life can return and speak to me. He has done so. The old pet names, the old familiar idiosyncracies, the little tricks of manner that endeared him to us, all were reproduced. My own spirit mother came and told me that my boy was

drowned when our hearts were anguished. She told us he was with her and all was well. In the course of a few weeks he proved the fact in his own characteristic way. This is the great power that is back of Spiritualism. It not only opens the door of heaven for us, it discovers man to himself. There is one thing we must object to. We must not permit limitations to be imposed upon us. We will help everyone. Yes, but we refuse to adopt their burdens.

You are linked up with 336 churches, with an average attendance of 170,000 per week. It is touching the people's lives everywhere. The B.S.L.U. has 10,000 scholars learning our message of life and liberty. I beg of you not to fetter them with the cramping limits of a theology which we found so hard to discard. We have a grand heritage. Let us not be recreant. The answer lies with each and all. (Applause.)

Miss Maud Bailey's solo, "Absent," was so beautifully rendered that the audience refused to let her go until she had also sang "Yonder."

Mr. Blake said he wished the singing had continued. He preferred it to talking. There was a power in the human voice which touched the soul in its greatest depths. They who sang often delivered far better and more effective sermons than those who talked. We should do well to introduce more music into our services. To the sensitive it means much. To the spirit people it means a great deal more. It creates an atmosphere which is in itself an appeal and a welcome. It has an ennobling influence. To be attuned to music is to be attuned to God. The purpose of our collective effort was to serve the Great Purpose which lies behind all movement. The phenomena of Spiritualism is like an alarm clock. Its warning bell had focussed our attention upon far wider realms of movement than before. It was essentially an educational movement. It is, therefore, finding favour to-day. There is within our nature an inherent desire for worship. Spiritualism directs us not only to the finding, but to the object of worship, sifting life out of its meaner aspects and thought. Each profession found something of peculiar interest to itself. It was this initiative he would like to see encouraged in our schools, and influence brought to bear upon the governing bodies of the country.

Spiritualism is a humanising movement. It enriches life and links everything in harmony together. A visitor to their meetings told him he had finished with life. He was a broken man. He hoped he might never return from the trenches. But when I saw his son, gave his name and proved his existence by enabling him to actually hear his own boy's voice, he found there was something to live for, and is now happy in working for the cause of life and truth.

Let us keep that movement unshuffled. If fraud appears among us, it is our bounden duty to expose it without fear or favour. It is also our duty to offer an environment in which the spirit people may approach us and accomplish their work to the highest degree. Our churches should become for us holy ground, untarnished by aught that is mean, unkind or selfish. How often are our speakers and workers anguished by the unkindness of those to whom they minister. Let us create that atmosphere in our churches that shall attract and hold all that is good, wise and holy. (Applause.)

Collections for the day were £20 17s. 6d.

Mr. Yates made an appeal for assistance for our overseas visitors at the International Convention in July, with good results.

Mr. Engholm read a cheery letter from Sir A. Conan Doyle.

EVERY question has two sides, and both are equally worth hearing.

REMEMBER that the supply of good cannot be exhausted, and you, if you are a worker and not a shirker, will get your share.

CORRESPONDENCE.

It may 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.

TESTS ON GOOD FRIDAY.

SIR,—I see by your report of the Manchester Good Friday Celebrations that the clairvoyant described three young spirit friends, whose names were given as Lily, Hilda and Lena Lamb, of 71, Clayton-street. I am pleased to inform you that they are three of our Lyceumists, daughters of Mr. and Mrs. Lamb, 71, Clayton-street, Jarrow-on-Tyne, and the parents think that the case contains valuable evidence.—Yours faithfully R. ASHTON.
81, Biddle-street, Jarrow, May 14th, 1922.

"THE AUTHENTICITY OF THE BIBLE."

SIR,—To furnish an adequate answer to Stanley De Brath and E. P. Prentice would require more space than you are disposed to give to the subject, therefore I will briefly reply.

The origin of the alphabet of the Bible is a secret known to very few scholars, therefore it is advisable to be cautious and not cast pearls broadcast. Where ignorance is bliss, it is folly to be wise or to attempt to impart wisdom. The cock-sure attitude of sceptics, agnostics, the higher critics, "downgraders," "whittlers" and other infallibles on the subject of the Bible, and who, like the immortal Bounderby in Dickens' "Hard Times," demands facts—disputable facts, facts which cannot be disproved—are left to "stew in their own juice."

Mr. De Brath's mare's nest about Moses and John might be answered by the question, "Why do poppies grow among wheat?" Is there a contradiction or a paradox in that fact. Think it out.

THOS. MARK MAY.

THE CALL OF THE CHILDREN.

SIR,—With your kind permission we would like to appeal especially to the Spiritualist Churches of Wales on behalf of the Lyceum. We are confronted to-day with the hard truth that our Lyceums are dangerously neglected. In many instances we have churches that, up to now, have not realised the need of forming a Lyceum. We fail to realise that any Spiritualist Church has a right to call itself selfish if its children are left unprovided for. No church can really actualise its ideals until it wisely organises within itself equal opportunities to all children as well as to all men and women.

Excuses are galore, but we know not of a single reason for leaving the Lyceum out in the cold. Churches there are that have not yet made a single attempt to form and organise a Lyceum. The only conclusion that we can honestly arrive at is that these churches, as yet, have only a partial realisation of their duties. The vision they have—if a vision at all—is "through a glass, darkly," and if these churches could but realise the truth it is not only the children that suffer for the want of a Lyceum, but the church that wilfully neglects to provide for their children will find, sooner or later, that there is danger of the whole church perishing also.

The Lyceum, through its manifold opportunities for physical and mental, moral and spiritual, development determines not only the present nature and value of the church, but determines its future also. Not only is the Lyceum the nursery of the present generation's activities and achievements, in the emancipation of man, but it is the cradle that holds the destiny of the future.

The Spiritualists of to-day should realise, through their own experiences the need and value of the Lyceum. The children in the morning of their life and activities should be put on the path of right procedure, with their eyes towards eternal progress. The great difficulty of the Spiritualist church to-day is not so much that she has to teach and learn people in the new philosophy as to unlearn from only those people who have gone through the process of unlearning who really know the difficulty.

Some parents in the Spiritualist Church to-day allow their children to be members of the orthodox schools, thereby the difficulty that their parents experienced will again be repeated by their children. What tragic carelessness it is on the part of the church to imagine a present or a future progressive church possible apart from a Lyceum!

The great difficulty that most churches have to contend with is the scarcity of teachers of the right class. Until men and women know the history and philosophy of Spiritualism themselves they can hardly be expected to teach others. But there is no reason why anyone should be ignorant of these to-day. Mental laziness is the only reason available for this ignorance. To-day, thanks to the B.S.L.U., we have an education scheme which would produce sufficient teachers if it were taken and acted upon by the Lyceums. One of the most efficient ways to the real student to teach himself is by taking interest in learning others. With a double motive double progress will surely follow.

It is quite sad and pathetic to state that only THREE Lyceums in Wales have taken any advantage of the education scheme of the B.S.L.U., and what was done by those three is comparatively meagre to what should really be. The one thing needed to make the Lyceum movement in Wales what it should be is interest—real interest will provide everything else. Attention is sure to follow, and progress will be a certain result. It is to awaken this interest in churches towards the call of the children that I have written thus to the many readers of "Our Paper."

E. JONES

HOW IS GOD AND JESUS CHRIST EXPLAINED AMONGST THE SPIRITUALISTS?

SIR,—Is God a power? Is God a human being (or man)? Is God something unexplainable? Can Spiritualists explain God any better than persons of any other religion? What, who and where is God, are questions I have asked and have been asked by people of different creeds. Usually arguments have crept up, and in the end neither party has retired altogether satisfied.

Mixing up Jesus Christ with God seems to make matters more complicating. Some people have told me we should not ask and argue on Biblical topics of any description. If not, might I ask, why not? I should so like to hear what the Spiritualists' view of what and who God and Jesus Christ really is.

"SERIOUS."

"WHAT THINK YE OF THE CHRIST?"

SIR,—I will only trouble your readers with a few words in reply to Mr. W. Carlos. As we cannot call on the contemporaries of Jesus to testify about Him, nor can we prove what spirits now say by any other way than by induction, we can only accept or reject whatever is read in the Bible by "accumulating probabilities," or, as in the case of Christ's teaching, by practical or "experimental verification" (John vii. 17).

Science of to-day trusts solely to these methods of proof. For example, Mr. Carlos says, "Christ did not teach the Gospel of Salvation through His atonement." This has now been proved to be correct, and the word is struck out of the New Testament (R.V.). But he adds, "nor that which is called Christianity."

This word stands for the teaching of Christ, as given through the whole of the New Testament. The practical experience of millions has, for two thousand years, satisfied them that the result of living the Christ-life is the ideal of salvation. Such was His teaching, "If any man willeth to do His will, he shall know of the teaching whether it be of God" (John vii. 17).

My argument is that the amount of literary evidence in favour of Joseph having been the father of Jesus is ample, and, conversely, the idea of a "virgin birth" is not supported by sufficient probabilities to outweigh those of Joseph having been the father of Jesus. GEORGE HENSLOW.

MANY a man has become a failure because, for purposes of immediate gain, he has let himself lose the reputation of dealing fairly and generously with others.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, MAY 28TH, at 7,
MRS. L. LEWIS,
Address and Clairvoyance.
Members' Circle after service.
WEDNESDAY, at 8, Mrs. M. CROWDER,
Address and Clairvoyance.

Hackney Spiritualist Church,
240A, AMHURST ROAD.

SUNDAY, MAY 28TH, at 7,
MRS. GEORGE.
MONDAY, at 8, CIRCLE.

Hounslow Spiritualists' Society,
ADULT SCHOOL, WHITTON ROAD.

SUNDAY, MAY 28TH, at 6-30,
MRS. GOLDEN. LYCEUM at 3.
TUESDAY, at 7-45, Mrs. L. LEWIS.
WEDNESDAY, at 3, GUILD.

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

SUNDAY, MAY 28TH, at 11, SERVICE.
At 3, LYCEUM.
At 6-30, Mrs. JOHNSON.
WEDNESDAY, at 7-30, Mrs. MAUNDER.

London Central Spiritualist Society,
MINERVA ROOMS, 144a, HIGH HOL-
BORN, W.C. (Corner of Bury St.)

FRIDAY, MAY 26TH, at 7-30,
MR. LEWIS, Healing.
JUNE 2ND, MAJOR SPENCER,
"Supernormal Pictures."

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

SUNDAY, MAY 28TH, at 6-30,
MRS. BEAUMONT-SIGALL.
THURSDAY, at 8,
SUNDAY, JUNE 4TH, Mrs. L. HARVEY.

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

SUNDAY, MAY 28TH, at 6-30,
MR. H. STANLEY JUSTICE.
MONDAY, at 3, Mrs. CLEMENTS.
WEDNESDAY, at 8, Mr. & Mrs. LUND.
SUNDAY, JUNE 4TH, Mrs. CROWDER.
Lyceum every Sunday at 3.

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

SUNDAY, MAY 28TH, at 6-30,
MRS. ORLOWSKI.

WEDNESDAY, MAY 31ST, at 3,
Ladies' Meeting, Mrs. RICHARDS.

THURSDAY, JUNE 1ST, at 8,
Public Meeting, Mrs. GREENWOOD.

SUNDAY, JUNE 4TH, at 6-30,
Mrs. MAUNDER.

Forward Movement at 11.
Lyceum at 3.

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.

DEVONPORT SPIRITUALIST SOCIETY,
KER ST. — Miss H. G. TOWLSON, 8,
College-road, Keyham, Devonport.

HULL HOLBORN HALL. — Mr. S.
C. HOGG, 5, Prison Bungalow, South-
coates-lane, Hedon-road, Hull.

SOUTH ELMSALL. — Mr. KELLY,
53, Wesley-street, Moorthorpe, nr.
Pontefract.

MISCELLANEOUS ADVERTISEMENTS
(NOT DISPLAYED.)

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

A DRAWING-ROOM SERVICE is held
at 15, Sandmere-road, Clapham, S.W.
near Clapham-road Tube Station. Mrs.
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will give clairvoyance every Sunday,
at 7, for investigators. Developing
Class starting for Physical Phenomena.
Write first.

A/C2 PAYNE, A.F., of the Royal
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grateful for the address of any Spirit-
ualist meeting held in the vicinity of
the camp. Nearest town, Hitchin,
Herts. — Address, A.R.S., R.F.A.,
Henlow Station, Bedford.

Will any Lady or Gentleman assist
in developing a trance medium who
is out for God and humanity. Write
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London, N.

ALL WOMEN suffering from Irregu-
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within a radius of 50 miles wishing to
serve the above church are requested
to send their qualifications and fees
required to Mrs. J. HARRISON, 50,
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RONALD BRAXLEY, Trance Lecturer
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