



THE TWO WORLDS

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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. 1807—VOL. XXXV.

FRIDAY, JUNE 30, 1922.

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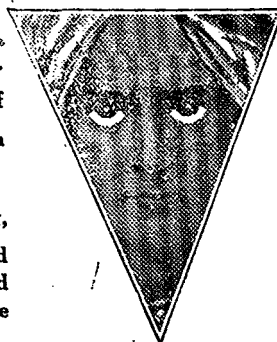
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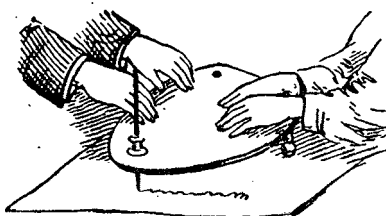
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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1897—Vol. XXXV.

FRIDAY, JUNE 30, 1922.

PRICE TWOPENCE.

Original Poetry.

Sent Forth to Minister.

THERE walked beside him one he did not see,
Whose presence yet he felt was very near—
A holy one of God, from body free,
Drawn back below in spirit without fear.

Why should the spirit of a saintly one,
Escaped the confines of terrestrial things,
Have any doubt of influence he'd won
Over his charge, unfolding as 'twere wings?

From his exalted state above, beyond,
He saw a spirit longing to be led;
The spirit of a brother man, and fond,
And longing for food of heavenly bread.

Then close unto this man the one from God
Came unperceived and gave the "brother" good;
Went with him often on the way he trod,
Directed him, and fed with heavenly food

Sustained him when distressed, weary and faint,
Depressed and troubled on the pilgrim's way;
Comforted him, as only can a saint
To earth descending from celestial day.

Lord, when we hunger most, and when we long
For the companionship of those on high,
Wilt Thou not answer, and from out the throng
Of angel hosts send forth for whom we cry?

—H. HALLETT B.

In What Body Do They Come?

W. Gregory.

PART I.

THE RESURRECTION OF THE BODY (ACCORDING TO THE CHURCH OF ENGLAND.)

HAMLET: . . . Alexander died, Alexander was
buried, Alexander returneth to dust; the dust is earth;
of earth we make loam; and why of that loam, whereto
he was converted, might they not stop a beer-barrel?

Imperious Caesar, dead, and turned to clay,
Might stop a hole to keep the wind away;
O, that the earth, which kept the world in awe,
Should patch a wall to expel the winter's flaw.

—SHAKESPEARE.

IN view of the controversy that has arisen over the
doctrine of the resurrection of the body, it may not be out
of place to bring into review various statements involving
acceptance as set forth in the religion of the Church of
England as expressed in the Prayer Book.

The Apostles' Creed: "I believe . . . in the
resurrection of the body."

Creed of St. Athanasius: ". . . all men shall rise
again with their bodies."

Creed (Communion): "I look for the resurrection of
the dead."

Catechism (also "The Order for the Visitation of the
Sick"): "Dost thou believe . . . in the resur-

rection of the flesh?"

Answer: ". . . this I steadfastly believe."

Catechism: "I believe . . . in the resurrection
of the body."

Burial Service: "We, therefore, commit his body to
the ground; earth to earth, ashes to ashes, dust to dust,
in sure and certain hope of the resurrection to eternal life
through our Lord, Jesus Christ; who shall change our vile
body, that it may be like unto his glorious body."

Collect: "We meekly beseech thee . . . that,
at the general resurrection in the last day

Burial of the Dead at Sea: "We therefore commit
his body to the deep, to be turned into corruption, looking
for the resurrection of the body (when the sea shall give
up her dead)."

Article 4. "Christ did truly rise again from death,
and take again his body, with flesh, bones, and all things
pertaining to the perfection of man's nature; wherewith
he ascended into heaven."

Easter Even (the collect): "Grant . . . that
through the grave and gate of death we may pass to our
joyful resurrection."

PART II.

THE EXISTENCE OF THE SOUL OR SPIRIT (ACCORD- ING TO THE CHURCH OF ENGLAND).

Creed of St. Athanasius: "The reasonable soul and
flesh is one man."

Burial Service: "Forasmuch as it hath pleased
Almighty God . . . to take unto Himself the soul of
our dear brother here departed." Also: "Almighty God,
with whom do live the spirits of them that departed hence
in the Lord and with whom the souls of the faithful, after
they are delivered from the burden of the flesh, are in joy
and felicity. . ."

Second Sunday in Lent (collect): "Keep us both
outwardly in our bodies and inwardly in our souls."

Thanksgivings (for deliverance from plague, or other
common sickness): "We offer unto thy fatherly goodness
ourselves, our souls and bodies which thou hast delivered."

Catechism: "And I pray unto God, that He will
send us all things that are needful both for our souls and
bodies."

To sum up, may we not say, without fear of reasonable
contradiction, that according to the religion of the Church
of England, (1) there was a resurrection of the physical
body of Jesus Christ; (2) that there will be in the future a
resurrection of the physical body of people generally; and
(3) that there is a "soul" (or spirit) that at the death of
the body departs from it.

As against these positions, may we not, as Spiritualists,
advance the following:—

1. That it is possible that there was not a resurrection
of the physical body of Jesus Christ, but a dematerialisa-
tion of it (read V. C. Deseris on that point), followed by
materialisations (for supporting collateral evidence read
Crookes' "Researches in the Phenomena of Spiritualism"
in relation to the materialisations of "Katie King").

2. That it is absolutely certain, from known facts of
disintegration and building up into other or similar forms
of living bodies, directly or indirectly, that there is no
general resurrection of the physical body, though there
may have been instances in the past where the dead body
has been revived and the spirit again placed in normal
correlation with it (suggested instance—Lazarus).

And lastly, that we coincide with the Church of
England that there is a spirit (generally referred to in the
Prayer Book as "soul") that, at the death of the body,
departs from it and that of this there is abundant evidence
in the fact of spirit return.

Perplexities of Planchette Communications.

"Try the Spirits."

J. Glanville.

THE importance of this injunction is frequently emphasised, but how it is best accomplished is not clearly stated. Outside our own experience we have had no guidance whatever on the subject. On one occasion during our early investigations we were the victims of one of the astutest pieces of deception imaginable, surpassing, perhaps, anything that an embodied personality could inflict. It was the stratagem of a personified entity. It was not long, however, before we were in a position to discriminate between those who are ready and those who are far too ennobled to practise deception. Those who investigate with the Planchette will find, assuming the information is unknown to them, the test invaluable. We apply it in every case after a few preliminary interchanges, no matter who the entities claim to be. Our advanced friends understand precisely why it is applied, and are pleased it is observed.

We tolerated on a few occasions—being suspicious—rather lengthy stories before testing, only to find that our plausible communicators were not those whom they pretended to be. Our practice in such cases was to speak sympathetically and encouragingly, suggesting to them very courteously that it was not honourable to try and deceive us. The effect upon most of them was very considerable. They have departed with a "Good-bye," "Thank you," and "I am sorry." One entity was evidently very angry after a very fraternal remonstrance. We waited for the effect. "Rats" was the quick retort. Many of the spirit expressions have caused us to laugh heartily, while others have been startlingly impressive.

OUR TEST.

After the sitters receive the name of an entity, who ever the spirit claims to be, choose an object such as a pin or a match, hold it for a moment about level with the shoulder, then lower the object. If the spirit is a reliable one the object should be spelt out at once. If, on the other hand, the spirit fail to do so, you have just grounds for suspicion.

We have been told repeatedly by unevolved spirits that whilst they are able to see the alphabet this is as much as they are able to do. Our own persons even are obscured from them, whilst our voices are clearly audible. Why it is so I am not in a position to say, but of the facts, we are quite convinced.

It must not be supposed, however, that all spirits who are unable to meet the test are undesirables. We frequently receive visits from entities who are unable to do so. Beautiful characters some of them are, and who frankly state why they have come. They appear to be in a probation stage and under the tutorage of spirit guides. "I am on trial," one informed us. "To hear you talk about spirits," is another reason given for coming. Such have made the great decision, so it appears to us, but their exodus from bondage is not just yet. Incidentally we would welcome the comments of experienced Spiritualists on such details as these. It is a perplexing problem to us.

STILLNESS A MEANS OF COMMUNICATION.—Stillness is a good medium through which we can come. God works His wonders in the silence. Take for instance the seed's growth, the dawn of day, the rolling earth passing along its way in silence; the lightning flash is silent. Many of God's wonders take place silently. Even forces used by man are silent. The light of some of the towns is produced by the electric current, and many things, such as thought, sleep, design, are silent in their operation. Music comes out of and returns to silence. The Bible has a sentence, "Be still and know that I am God." This is difficult in this world of daily concerns, it can only be done by making a special effort. I wish more could be done in this direction for our mutual advantage.—A COMMUNICATION TO W.T.F.

Spiritualism in a Boarding House.

By "Enthusiast."

ALTHOUGH a sad-faced cleric was my table companion at meals, we never discussed religion of any kind. Truth to tell, he was recovering from a serious breakdown, and was possibly advised to avoid talking "shop," but after that Sunday when a number of our boarders visited friend Blake's Spiritualist Mission and listened to a clairvoyant description received by the writer, our worthy friend felt impelled to join in the conversation that followed.

As I entered the lounge after supper every seat was occupied—twenty people or more, both sexes.

"Did you recognise that old gent that was described to you, Mr. E.?" came a loud-voiced query as I stood near the door.

"Yes," I replied. "It was a good description of my old father, who passed over seven years ago."

"Really, how interesting," said a lady.

"Did you see the spirit yourself, sir?" asked a gentleman who had attended the service out of sheer curiosity.

"No, I am not clairvoyant," I answered, "but it may interest you to know that I've had my dad described by many clairvoyants in various towns in England."

"If one man can see a spirit, why can't every man?" asked an elderly lady.

"It is really a matter of development, madam. However musical I may be, I must study and practise to become proficient. The gentleman to-night has successfully developed a perfectly normal, God-given faculty."

A hot-headed Irish lady here loudly interrupted with "I'm a Catholic, and I disapprove of all this talk of spirits. It's of the devil, and there's no good in it."

"We will close the discussion if that is the general wish," said I, as I looked around the room for the verdict.

"Don't go away! I like to hear you." "No, stay and answer our questions," came from different directions.

The very un-catholic lady thereupon rose and left the room.

A long series of questions and answers followed, which involved very elementary Spiritualism. During the whole of this time my table friend, the cleric, had been silent, but he now butted in with "What I object to is that you Spiritualists deny the Christ!"

Alas, thought I, now comes the theologian with his dogmas. He has not one word of comment upon the facts of the case, nothing to say about the proof of survival received that very night, no offer to preach the same "glad tidings," if really capable of proof. No, his contribution to the Sunday evening's discussion is an attack which involves a musty old theory, a dogma that even the churches themselves hold divided opinions about, and which is quite secondary to the FACTS under discussion. However, the clerical friend must receive a reply, and all the room turn eagerly to me for it.

"Sir, we have the authority of Jesus himself in all our so-called denials. Jesus referred to God as 'My Father and your Father.' He even rebuked the man who called him 'Good Master,' as he no doubt sensed the idea of worship in the man's mind. 'There is none good but God—none worthy of worship but God.'"

To my surprise and delight this reply quite shut up the clergyman, and he ceased to join in the discussion again, which was continued by three or four boarders who were total strangers to the subject, and eventually I told them how I came to leave the Wesleyans and became a Spiritualist.

Next day I was asked to attend a private meeting in the drawing-room, and submit to questions by a select number of both sexes.

So, even in a boarding house, Spiritualism, for a time, was the theme for general discussion.

✦
WHATEVER can create can destroy. The sun creates vegetable life, and the sun, if too strong, destroys the life it created.

A UNITED STATES doctor writes us:—"Please renew my subscription to THE TWO WORLDS. I look for it every week, and enjoy its pages very much."

The Cause in New Zealand.

A Reply to Mr. Goodman.

THE article entitled "A Candid Criticism from New Zealand," by S. R. Goodman, in the issue of February 3rd, calls for some reply from this body who control the Movement in this Dominion in the same manner as the S.N.U. Ltd. control it in England. The article is very misleading, and we propose to give your readers the true side of the story.

Mr. Goodman recently arrived from England and got in touch with this body through the Auckland Progressive Church, who offered him an engagement on the basis of half takings for two meetings per week. In the meantime he had secured work at a boilermaker's, which is, we understand, his trade. He is a young man—not fully developed, in the opinion of many—and took these meetings, one on Sunday evening and one on Wednesday evening. In New Zealand we teach the philosophy on Sundays and confine the mid-week meeting to the demonstration of the continuity of the life beyond. Mr. Goodman strenuously objected to giving phenomena, but we let him proceed as far as possible in his own methods.

He then lost his daily employment, and we offered him the following proposition in another town. We would, through the church in that town, find him a house to live in (housing is rather scarce at present), employment at 15s. per day, and a six months' engagement on the church platform in that town on the basis of half takings for two meetings per week. This offer Mr. Goodman turned down. To give you some idea of the takings in New Zealand, we may mention that the average collection is £3, and as there are two meetings per week, he would, therefore, get on an average of £3 per week. He gave as his reason that his wife did not want to leave Auckland. This engagement was offered in New Plymouth. His fare to the town would also have been paid by that church.

We then offered him an engagement in Hamilton on much the same conditions, but he again turned this offer down. Yet, in spite of this fact, Mr. Goodman runs this body and also this country down. What can you do with such a position? Mr. Goodman has never, to our knowledge, been out of Auckland. He knows nothing of Wellington, Christchurch or Dunedin, yet he calmly criticises Spiritualism in New Zealand as though he was thoroughly acquainted with the conditions in every church.

We would like to deal with his article. He states, "In the first place the N.A.S.C. are not in a position to support mediums." This is answered by what we offered Mr. Goodman. He next states, "The meetings here are sparsely attended compared to home." From what English mediums tell us our meetings are quite on a par with English meetings, and on a percentage of population basis are treble the English meetings. The Wellington Church holds 400; it is crowded every Sunday. The population of Wellington is 85,000. Christchurch: Same population. Has two churches. Attendances 500 for both combined.

"Our railways are primitive; Spiritualist churches are far apart; and the housing question is acute." To this we say our railways are efficient, entirely run by the New Zealand Government, and their reputation is known to all as one of the most progressive governments in the world. The towns are certainly far apart. In this country it is only about 80 years since the first settlers landed. Its population is only 1 million, and it is as large as the whole of England and Scotland.

Mr. Goodman states "that his remuneration has only been 25s. for three meetings." This proves that if he is a good medium and can give satisfaction, then he will have no reason for complaint. How does he account for the fact that the Wellington Church paid Mr. J. J. Morse £7 per week, and Gladys Coley, an American medium, £6 per week? They were mediums who gave results.

"Rents, rates, taxes are high. Gas and coal are expensive commodities," but so they are in England at present.

"The customs and general mode of living out here differ a great deal from those at home." Yes, they do.

In New Zealand a man's work counts. He is judged on what he can do, not by his talk, and if he fails to get all he requires, then he has only to look to himself, for there must be something wrong.

"There is a good deal of paganism manifest in this country." Might we again mention that Mr. Goodman has never been outside of Auckland. He is not, therefore, a competent judge.

"The Lyceum work is in a very poor state." Ask the National Lyceum Conductor, Mr. Jas. Toomath, of Wellington, or Mr. W. T. Anderton, of Christchurch, their opinion. These are men who know.

His reference to the Societies existing in Auckland is rather ridiculous. They are not Spiritualist churches at all, merely the one-man or one-woman show, with an attendance of about a dozen people of a low intellectual standard. They exist all over the world, and no more represent Spiritualism than a man does who signs himself Methodist on a census paper and has never been inside of a church in his life, but whose parents were of that faith, represents that body.

This Dominion has no time for growlers who are afraid of hard work. Men and women in this fair Dominion lead the free open-air life, they are not narrow and bigoted. The average New Zealander, even the children in their teens, are much travelled people who judge people by what they can accomplish, not by their loud and idle chatter.

This country is at present better off than any other in the world. The conditions of life compare favourably with any other, and we advise all Spiritualists who are interested in New Zealand, and who desire to come to these shores, not to listen to any grumbles that an isolated individual may make, but take the broad view and remember that here you must be prepared to prove yourself. Nothing else counts.

Before rushing into print let our critic get over New Zealand before he talks about the conditions here. One town no more represents New Zealand than Hounsditch represents England.

A. H. MILES,
National Secretary, National Association of Spiritualist Churches of N.Z.

Camberwell Society Suspends Activity.

WE much regret being called upon to publish the undermentioned letter, and hope that the Camberwell friends will speedily find another centre from which to continue its honourable record of service.

"We very much regret that after 35 years' work this Society will be unable to continue its services for a short time, as our 'three years' tenancy of the church has terminated, and the building has been sold to someone else."

"At the commencement of this year the landlord gave us the opportunity of buying the church, the lease of which has about thirty years to run. He offered us terms on an eight years' purchase which the committee and members accepted. Trustees were appointed who commenced upon the work zealously. When the deeds were examined, however, the trustees found obstacles which necessitated the solicitors for the freeholder being interviewed, with the result that because we were Spiritualists we could not be accepted as tenants. We then hoped that our landlord would extend our tenancy for a further period, but this determines on the 30th inst. Up to the present we have not been successful in securing other premises, but hope to do so in a very short time, when we will at once communicate with you."

"I should like to take this opportunity of thanking all the speakers for their services during the period I have been secretary, and also all friends who have attended and assisted to make the church a success. I will advise the speakers booked with this Society of our position as soon as possible."

FRANCIS J. BALL, Hon. Sec.

A CORRESPONDENT writes:—"I want to tell you with what interest I await the arrival of my Two Worlds. The leaders are splendid types of logical reasoning."

Psychic Communion.

W. Geo. Wheeler, L.P.I.

NINA FARNINGHAM, the sweet-souled philanthropist, had had a painfully sad love affair when scarcely out of her teens. Her beloved, like herself, was young and noble, with a spirit upward cast. They were tenderly dear, each to the other. Their future seemed assured; for riches, virtue, and health joined hands and marched on triumphantly.

Then a mighty shadow came. Clement King had gone on Government business to the East, was stricken down with fever, and passed beyond when only twenty-two years of age. It was a terrible blow to Nina, but she believed in the love of the great and good God, and was resigned. Instead of wasting her time in useless lament, she took up philanthropy, spending her time, talent and wealth to alleviate human suffering, and bless mankind. Thus, in blessing others she herself was blest.

Nina saw Clement the night after his departure. He came to her in a dream, and assured her of his continued love and devotion. He would never leave her comfortless. He would, if permitted, reveal himself to her continually, and fill her soul with the joy of his presence. He had been lifted up, but was not wholly out of her realm, so long as she nobly aspired and spent her years in holy service.

Nina did aspire. Her life was fragrant and divinely sweet, and she lived in spiritual relationship to her beloved departed from year to year—a pure self-sacrificing woman. She was now twenty-eight, and still possessed all the charms of girlhood linked to her womanhood.

Nina was not pretty or handsome or even tall. Of medium height, her features were, however, good and harmonious, her eyes and mouth lovable, her forehead square and ample. Her soul, rather than her type of features, gave her the beauty she most desired—the beauty of holiness—and there were perhaps few women who, to quote Ruskin, enjoyed more “the holiness of beauty.”

Among Nina's many services was the finding and blessing of Hermione Stanning. Hermione belonged to the wealthy class, and had wasted the early years of her life in frivolous pleasure, giving herself to the wine cup all too freely. She became a drunkard, although it was only known to her immediate circle, who did their best to shelter and save her from the prying gaze of society. Hermione was a society beauty, and it was difficult to hide her besetting sin. Indeed, on one occasion she had exposed herself to public notice and to the law, and but for a generous magistrate and Nina Farningham, might have found herself in prison.

At a private party, primed with wine, excited beyond reason, the foolish girl had quarrelled with a gentleman friend. In a fit of unholy passion she seized a goblet and flung it recklessly at the offender. The room was close upon the street. The goblet missed the man's head and went through the window, fragments of glass injuring a girl who happened to be passing, bringing in the police. Hermione's friends would have declared it an accident, but the girl, half drunken though she was, and moved with compassion for her little victim, confessed all.

The case could not be hushed up, and came before the magistrate, but thanks to the new law and Nina Farningham's promises to help her to live a noble life, she was released on parole. The law made it to come within the province of a magistrate to give offenders a chance of reform, by allowing them to depart on their giving their word of honour to abstain from intoxicating liquor, and report themselves when so desired. The idea, it was said, started in an American state, and proved highly satisfactory. The magistrates who practised this sort of thing possessed a good deal of personal influence, were strong personalities, and in some degree hypnotic.

Hermione was now fully conscious of her folly, and determined, with Nina's help, to live an entirely new life. She offered a public apology to the man she had insulted, gave herself in tenderest friendship to the child she had unwittingly, though recklessly, injured, and joined Nina in her work among the poor. Nina's love was a sweet and beautiful gift to her, and the strong magnetic influence

saved her from the serfdom of drink. Nina herself, to help her friend, signed the pledge. Thus they found happiness each in the other.

Clement came to his beloved again and again. She perceived him in dreams and visions through many years. Then, when Nina's gentle hands seemed more than ever full of good works, he came one night to bid her an indefinite farewell. He had been lifted, or was about to be lifted, beyond her. His parting words were, “Be not distressed, sweet Nina, I cannot more come to you, but hereafter you shall come to me.”

Spiritualism and Insanity.

Suggestion Refuted at Lewes Gathering.

THE SUSSEX GUILD of Spiritualists held a meeting at the Lecture Hall, Lewes Town Hall, recently. Mr. J. J. Goodwin, of Brighton, presided, but the attendance was not large.

The chairman, in opening, referred to a letter which appeared in a local newspaper following the Guild's previous meeting at Lewes, and in reply to one statement in that letter the speaker said that it had been proved that throughout the whole of the lunatic asylums the percentage of Spiritualists was less than any other religious denomination. One man who was present at the previous meeting at Lewes and who helped to eject the interrupter at that meeting, was saved from suicide through Spiritualism, so that it did not look as if Spiritualism caused people to lose their reason.

BIBLE LAWS.

Dealing with a recent meeting at Hove, at which a speaker quoted the laws of Deuteronomy and Leviticus as against Spiritualism, Mr. Goodwin said he did not consider those laws applied to him or to any other man. The gentleman who quoted the laws had broken them because he had shaved his face, which was against one of the laws, and he wore a coat of cotton and wool, which was in opposition to the other law.

Mr. Harvey Metcalfe, of Kettering, followed with an address, in which he declared Spiritualism was a doctrine of life and not death. The future of Spiritualism pointed to the great brotherhood of man.

Mr. G. Lloyd Williams, chairman of the Guild, declared that the basis of Spiritualism was that a person must be a seeker after truth. It stood also for the Fatherhood of God, the continuity of life after death, and the communion of saints. Spiritualists believed not that they were going to be spirits, but that they were spirits at the present time, enclosed in an envelope of flesh.

Mr. Metcalfe followed with an address, after which questions were invited, and answered by Mr. Metcalfe.

A WELL-KNOWN WORKER writes: “My friends consider THE TWO WORLDS steadily improves, and ‘them’s my sentiments.’” Such encouragement keeps us smiling through the gloom.

DEVONPORT SPIRITUALIST CHURCH, KERR ST.—Mrs. Miles Ord, of Bristol, occupied the platform on Wednesday evening, June 14th. A most splendid address and clairvoyance were given. On Saturday the mortal remains of one of our young sisters, Miss E. Clarke, after much suffering, were interred at Weston Mill Cemetery. Mrs. Miles Ord and Mr. Mason (President) conducting the service. Mrs. Ord officiated at the Memorial Service on Sunday.

NAMES OF TRUTH-BEARERS.—Do you know, our young friend is ever wondering who I am. Well, it matters little who or what I am so long as I give ever the truth. He will understand that it is so in other matters. If a man was in a desert dying from thirst, would he ask for water out of a glass or cup or bottle? No, it would not concern him what means were used so long as he got water. So it is between us. Names are valueless to convey meaning to messages, so ever remember the message, and not the bearer.—A COMMUNICATION TO W.T.R.

The Healing Touch.

A Few Hours With a Healer.

THE diversity of the phenomena associated with Spiritualism is so great as to make the subject in all its bearings a difficult one to oppose; and almost as difficult to establish. Our opponents and critics sometimes argue that if by some or any means they can discredit certain phase of mediumship the collapse of the whole system will follow. This, however, is far from being the case. To take a simile, in the early stages of the late war the contestants imagined that by striking a blow here and another there the enemy would be vanquished. In practice, however, it was found that the bombing of an important town, the sinking of a few ships, the annihilation of a regiment or a division only caused the nation to bite its teeth and become more active in other directions. On the other hand, hostilities were proceeding on so many fronts that it became impossible to report all the important happenings, and only those people who were in more or less regular and active touch with all sections had a clear view of the whole campaign. It is so with Spiritualism. No one medium or any one phase of phenomena, or any particular incident may show weaknesses, but the subject is so wide and its manifestations so varied that complete records of the happenings are impossible.

Not the least important branch of psychic activity is concerned with the healing of the sick. In the early days of all religions the cure of the "ills which flesh is heir to" has been considered evidence of Divine approval. The presence of the power of the Holy Spirit, and the spiritual origin of psychic phenomena finds some sanction in the recorded effects.

To-day over 100 Spiritualist Societies have healing centres in active operation, and though little is said about their activities, we have evidence that good work is being done. Healing mediumship is of the greatest value, and particularly so in its advanced stages, if only by reason of the fact that in hundreds of cases the work of the healer is only after the resources of the medical man have been found ineffectual.

In Lancashire and Yorkshire Spiritualism appears to be fairly well supplied with healers, and there are probably fifty mediums who are devoting their whole time to the work. Few of these have any pretensions to education, and many of them combine herbal treatment with the laying on of hands, but testimony is not wanting that a great work is being done.

I recently spent a day in the consulting room of Mr. John Ward, and saw some forty cases pass through his hands. I was astonished at the stories told by the patients themselves. Mr. Ward claims that in the last 20 years some 30,000 cases have passed through his hands. The great majority have been definitely cured. Some ten years ago this healer gave a dinner at the Co-operative Hall to 500 cripples whom he had cured, though the prejudice against the "irregular practitioner" is so great that not a single public man could be induced to take the chair.

In 1902, at Bolton (Lancs.), Councillor Stocker publicly presented Mr. Ward with an illuminated address for curing fifty cases, which the Councillor had personally sent to him, several of them being cases of consumption in its advanced stages. I found, however, from our conversation with the patients themselves that the class of cases with which Mr. Ward is most successful is just the particular type which the ordinary medical man is seldom able to touch. Infantile paralysis, incomplete prenatal development, tubercular joints, rheumatoid arthritis, partial and general paralysis, locomotor ataxy, epilepsy, etc., yield to his persistent treatment.

One case of infantile paralysis had failed to respond to medical treatment for six years. This was a boy of nearly ten years of age. One leg was supported by irons, and the apparatus was several inches less in circumference than normal. Six treatments saw an increase of over two inches, the abandonment of all artificial supports, and the boy walking and strong upon his legs.

A young lady I saw had been four months in bed and unable to stand. The medical diagnosis indicated "dis-

seminated spinal sclerosis," and the doctor had said she would never walk again. She was brought to the healer in a wheel-chair, and in two treatments of ten minutes each she was hobbling across the room. She had received six treatments when I saw her, and she walked haltingly into the room unaided, whilst her general health was better than it had been for years. The medical man (she is still on the panel) asserts that this is merely "false energy," but there is a weekly improvement.

One child of about 4 years of age whom I saw had, possessed no knuckles on one hand. The hand was a flabby, misshapen lump of flesh. A few weeks' treatment and the knuckles began to form, and the hand to take shape. Scores of cases of tubercular joints have shown similar beneficial results, and in many of these amputation had been previously recommended, if the stories of the patients themselves are to be believed. One blinded soldier is receiving his sight. All the cases I saw were in process of treatment, and could not be pronounced cured, but my investigation of old cases shows that there is seldom or never any relapse. Many of the cases are of 16 to 20 years' standing.

The healer's methods are simple. A laying on of hands, a few rubs and twists, and all the time he is talking and holding the attention of his patient. His conversation generally relates to the diagnosis of the trouble, the history of the case, the cures he has effected, and some doggerel rhyme. Anything that appears to keep the attention of his patient. Severe pain seems to be banished almost immediately under his touch. Every case is treated by personal contact, and though Mr. Ward sees an average of forty people per day he claims that he never knows exhaustion. I asked how he accounted for the fact, and was told that he was merely a channel through which the healing power passed.

Mr. Ward was born some 62 years ago near Bradford (Yorks.), and came of a family of gardeners and farmers. He, however, became a turner in the steel trade, and migrated to Manchester over 30 years ago. His father had some local reputation for relieving pain, but it was through his investigation of Spiritualism some 26 years ago that Mr. Ward came to know the value of his gift, and he claims to be merely the instrument of the spirit world. Whilst working at Horwich in the Lancashire and Yorkshire Railway Sheds he had some remarkable experiences—the voices of the spirit people directing him to cases of illness which he cured, whilst several people came to him as the result of dream (?) experiences. Gradually the calls on his time so increased, that 20 years ago he decided to devote his whole time to the use of his gift, and his consulting rooms at Manchester, Blackpool and Southport are thronged with sufferers.

Mr. Ward claims that consumption is curable by the healer. He has cured several cases of total blindness and of deafness, and claims that wherever these are due to weakness or decay, and not to structural deficiencies, the atrophied parts can be revived. He has no educational advantages, but he claims that "Magnetism" (?) disintegrates waste tissues, and is the source of life, and that his method of treatment is the revival of the lost art of the ancient doctors. He asserts that he is quite willing to treat 50 cases of consumption or infantile paralysis side by side with 50 similar cases to be treated by a qualified medical man, and to stand by results.

My object in writing these few notes is not merely to give publicity to one man, but to draw attention to the work which can be done if suitably-endowed men and women will take up the work seriously. Quite a number of our mediums are doing good work, but in a certain direction there is still much that could well be accomplished.—E.W.O.

BRISTOL UNITED, GROSVENOR RD.—On Wednesday evening, June 14th, Mr. Blake, of Bournemouth, impressed all who listened to his able address. The President presented, in the name of the church, a silver tea service to Miss W. Hart, as a token of love and appreciation for her work as organist since the foundation of the church. She has had to relinquish the duty for health reasons. Miss Hart very feelingly responded.

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FRIDAY, JUNE 30th, 1922.

International Spiritism.

A Welcome to all Visitors.

ON behalf of the whole of the Spiritualists of the United Kingdom a warm and hearty welcome will this week-end be extended to the representatives of Spiritism from other countries. We hope and believe that as a result of the London Conference there may emerge a closer unity between Spiritualists the world over, for Spiritism is essentially universal. It matters not whether we live in polar regions or in sweltering tropics—in the heart of modern civilisation or in virgin forests—man's common experience everywhere is that death removes his loved ones from his side, giving place to heartache and loneliness, and presenting the mind with the ever-recurring questions of "Whence and whither?"

Wherever death implants its sting and wounds the heart Spiritism heals and comforts. It cannot perhaps remove the scar or bring the physical body back to earth, but it can comfort by the knowledge that death is but transition, and help and strengthen us by the evidence that our loved ones draw near to our side and wrap us in their love. Such ministrations are not dependent upon the acceptance of any creed, neither do they rest upon the validity of any Scriptures, old or new. They depend solely upon personal experience and investigation.

Because men are different in their structure and nature, their interpretation of such experiences varies in different countries. In Great Britain Spiritism has grown strong in the religious and devotional atmosphere. In English-speaking countries generally organisations have taken the form of churches, for the Anglo-Saxon has recognised from the beginning that the message and purpose of the spirit people is as important as the phenomena which evidence their presence. There can be no doubt, we think, that Frederic Myers was right when he alluded to the fact that the presence of a religious atmosphere produces better psychic phenomena than its absence.

In some continental countries, and particularly France and Germany, the religious aspect of Spiritism occupies but a small place. The psychic movement there is essentially a scientific one. The common people have not adopted it, but the intellectualist and experimentalist have taken it up as a scientific study, and at present it can hardly be gainsaid that in the scientific analysis of psychic phenomena the continent is leading the way. The Allen Kardec School and the Nancy experimentalists have given the subject an aspect of transcendentalism, but it is, generally speaking, of the cold mental and psychological type rather than the devotional and spiritual. This is, of course, largely due to the rigid Romanism which represents religion; the freedom of thought associated with Nonconformity in this country gave opportunity fifty years ago for religious expression OUTSIDE the churches,

which considerably helped to establish the modern movement in England.

In other countries again the study of the subject runs along mystical lines, whilst Mr. A. V. Peters was during a recent visit to Denmark by the number of which were held "for the assistance of darkened depraved spirits." Each country expresses itself in its own way, but there is one common bond between them, i.e., the inhabitants of the spheres in the life beyond to communicate with us all. The sting of death is that they insist ever upon their continued existence as personalities, and upon the further fact that as they live we shall live also. We can understand all these things when we realise that the spirit people must communicate with our minds as OUR MINDS really are. They must and do accommodate themselves to our needs.

In an International Congress there must be no great diversity of opinion. It is neither necessary nor desirable that we all think alike, but it is necessary for peace and progress of our growing movement and of the world that we understand each other's point of view, and hope that the gathering in London will be both fraternal. We offer greetings and goodwill to all visitors, and trust that they may react to the intensely British welcome, which is not often demonstrative, but nonetheless real.

It is not necessary that legislation by the past resolutions be indulged in, but it is necessary that a understanding of the ideals and aims of each country, of the phenomenal evidences peculiar to each country, pave the way to that solidarity which shall eventually bring about the emergence of a scientific basis for life beyond the grave, which shall embrace all religions, and even those of the future. We sincerely hope that we shall see little effort to Christianise Spiritism, and thereby antagonise the non-Christian religions which constitute by the bulk of the world's population. Spiritism must vindicate itself, and in doing so can consolidate the movement and aid those larger international forces which are working for peace and brotherhood.

CURRENT TOPICS.

The Annual Conference of the S.N.U.

THIS week-end all roads lead to Caxton Hall, London, where the Spiritualists' National Union will hold its Annual General Meeting, on Saturday, July 1st, at 10 a.m. The continued growth of the Union is making it impossible to complete the work of an Annual Meeting in one day, and in future years it will become necessary to take the greater part of Sunday to transact the business. Matters of some moment will come up for consideration, and it is becoming increasingly necessary that as many Societies as possible send representatives to the Annual Meeting.

The International Congress.

THIS year the work of the Annual Meeting will have to be severely restricted by the consequence of the decision to hold an International Congress in connection with the event, but we understand that as the late war has somewhat shattered the international relationship of Spiritualists in many countries by the suspension of international gatherings, it was thought wise to attempt to re-form the links of fraternity which had been growing strong before the lamented interruption. If the National Union is to sacrifice the consideration of some of its own urgent business for the rehabilitation of international relations, we believe that such sacrifice will be justified.

Who's Who at the Congress.

THIS International will be the most representative ever held in this country. It is not intended to attempt legislative measures, but rather to encourage a free exchange of opinion between the representatives of all nations. Amongst the delegates present are Dr. H. Warne, President of the National Association of Spiritualists in the U.S.A., who is accompanied by an old friend of British Spiritualism in Mrs. M. E. Cadwallader, Editor of the

"Progressive Thinker," and the leader of the Lyceum movement in the States. From far New Zealand we shall be favoured with the presence of Mrs. C. J. Roberts, of Dunedin, who was delegated by the Annual Conference of the New Zealand Association to visit us, whilst it is hoped that representatives of South Africa and Australia will also be present.

Representatives from Many European Countries.

THE European delegation will be strong. The Chev. le Clement de St. Marcq, Secretary of the International Bureau, is an old favourite. Holland sends us Lady Gobel Nierstratz and Rev. Dom. Beversluis, representing the "Broederbond Harmonia." M. Delsart represents the "Union Spirite Belge." From Spain a delegation of Spiritualists will be present, and Sen. Lopez Gomez, of Tarassa, the Editor of the well-conducted monthly journal "Lumen," will attract attention. Denmark is expected to be represented, and France also will be there to help cement the entente. From Czecho-Slovakia comes M. Mikuska, a well-known psychist, accompanied by a delegation of Spiritualists elected by the Conference of the Near East.

Our British Voices.

IN the unavoidable loss of Dr. Ellis Powell, this country has put forth Dr. Abraham Wallace and Stanley De Brath, Esq., as its spokesmen, whilst the whole proceedings will be presided over by Mr. Geo. F. Berry, whose popularity continues to grow. Sir A. Conan Doyle is on his way home from his United States tour, and it is expected that his boat will arrive in time for him to be present at the Sunday meetings, which take place in the Queen's Hall, Langham Place. On Saturday evening, at 7 p.m., a reception of foreign delegates will take place at the Caxton Hall, when conversation and music should help the flow of frater ity.

Towards Universal Brotherhood.

THE Conference will conclude on Monday, the 3rd inst., at the South Place Institute, Finsbury, where three sessions will be held. Enthusiasm is running high, and it is hoped that this gathering will presently be looked back upon as the foundation stone of an International Federation which has not only drawn Spiritualists together in closer bond, but accomplished something towards the brotherhood of the nations.

The American Delegates Want Work.

Mrs. CADWALLADER and Dr. Warne called upon us recently, and expressed the desire to visit as many Lyceums and Societies as possible during their few weeks' stay in this country. Letters will reach them at "Light" office, 5 Queen-square, London, W.C.1. Both were full of enthusiasm, and as a result of their visit we have no doubt consultations will take place which will lead to closer working between the N.S.A. and the S.N.U.

A Souvenir Programme.

WE have just received from the National Secretary, Mr. Yates, a nicely-produced souvenir programme of the Conference. It contains portraits of the National officers and the essayists, and gives details of the public meetings. These will be on sale at the Conference; price 4d.

As we seek solitude our chances of finding God increase; as we seek the crowd our chances decrease. God is within himself, and those who can aid thee will do it cheerfully and without price and without ostentation.

A SPEAKER FROM OVERSEAS.—We received a visit this week from Mr. C. E. Bentley, of New Jersey, U.S.A., and were pleased to hear that great progress is being made by the Cause overseas. Mr. Bentley has permanently returned to England after thirteen years abroad, and intends taking up public work. He carries the credentials of the New Jersey State Association as an exponent and demonstrator, and should be an acquisition to our platform.

The Silent Sentinel: An Allegory.

W. Turtle.

GAY crowds flock around the city. The great high-minded, spirited people with sober dress and gait, their looks all bespoken of high resolve and purpose, look askance at the gayer throng, but seem in no hurry to leave their company. Then come the lighter, fickle people, whose movements and manners change with every passing whim. They cannot be serious, or even lighthearted; they live in a ceaseless changing condition. Then come the wilder people, all fiery and passionate, eyes that shine with anticipated lust and anger. There come also in the same train the fearful, diseased, worrying, anxious people, and with undismay the Silent Sentinel allows them to enter the city.

What can you find within the city, so crowded with citizens of such a nature? Greatness, love and peace? No, the ceaseless tumult of strife. But news of a great Chief arrives, who comes to rule with justice and righteousness, and all go out to meet him.

The first of the throng, the high-minded spirited people, as they pass by receive the smile of recognition and goodwill. The fickle, wilder, passionate, fearful and diseased, as they pass by receive the look of pity and burning scrutiny, so that they feel their life forces awakened as if called out to defend themselves. The procession turns. At the head the great Chief rides on to the city gates. The Sentinel (until now a mere figure unnoticed by the crowd) awakens into life—a great warrior.

The Chief commands that all save the high-minded, spirited people remain on the outside and enter only as they give the password. All is now quiet—a great hush is upon the people! They look at the fickle. Will they be able to get through? The gate seems wide, and only one man protects it. Yes, they should manage it; they can be so plausible. Why, they can easily become like the high-minded people. But the still Silent Sentinel knows them all, and they fail in their attempt at deception.

Surely, then, the wilder, passionate people will effect an entrance! Who is this one man against so many wild men? They rush the gate, but no, the Sentinel yields not, his spear and his body bar the gate effectually. Then the fearful, diseased, worrying and anxious people try the invasion by their plaintive tale of woe. The Silent Sentinel hears not, and holds firm the gate.

"What is the password?" all anxiously ask. When lo and behold the Chief appears. He speaks; the people listen. All are admitted by the password, "Love." They enter the city once more. Such relief, they race and scamper to their usual haunts and breathe again their native air.

Time passes and behold a change is noticed. What is this new condition that changes the atmosphere of the city? How haggard and worn the fiery, passionate men appear, the fickle seem to have spent their energy; even the fearful and diseased seem to have lost their vitality. Yes, the city is not in these days pleasant as of old. All seem in a changed condition—old haunts have been pulled down, secret places have been made public and scoured clean. Old friends seem to have passed away and the new people refuse to mix with the old. But amid all the change the Silent Sentinel remains always the same; Never forsaking his post, never tiring of watching, night and day his vigil he keeps.

What can be the reason for all the changed conditions and the ceaseless watching of the Silent Sentinel? What can the great Lord have in view that all should be so changed? Yes, he has acquired greatness, knowledge, peace, health and prosperity. But what is the motive? That he might serve. Who is the Lord? Man awakened. Who the Sentinel? The will. Where the city? The subconscious mind.

KNOWLEDGE must be bought and paid for—there is no other way to get it—not as an article of merchandise, but we must pay directly. This is the law that has no repeal.

CORRESPONDENCE.

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.

MR. ENGHOLM'S DISCLAIMER.

SIR,—Mr. Engholm's disclaimer is interesting. In writing closely I used a form of words which put as a fact an inference drawn from obvious facts—one of the surest forms of proof. Those facts were open to the observation of all at the meeting, and my inference was, to my knowledge, shared by others.

H. J. OSBORN.

THE RUSSIAN FAMINE FUND.

SIR—I should be glad if you would kindly publish the following contributions to the Russian Famine Fund with my grateful acknowledgment: Already acknowledged £1 5s.; Mrs. J. Outhwaite Aberdeenshire 10s.; "To Save Two Russians," £1 10s. Total, £3 5s.

13, Ronafor-st., Sunderland.

J. D. BELLETT.

MEMORIAL TO DR. ELLIS T. POWELL.

SIR,—As a memorial to the work of Dr. Ellis T. Powell on the Witchcraft Act, I think it would be only fitting for us to band together and open up the ground in that grand old historical county of Shropshire, and form a Spiritualist Church. I am sure there must be many home circles. The time has come, progress. Remember, Shrewsbury gave to the world Charles Darwin and Ludlow, and has given us Dr. Ellis T. Powell.

W. H. JONES.

S.N.U. FUND OF BENEVOLENCE.

SIR,—The income for May is as follows: South-West Lanc. and Cheshire D.C., £1 16s. 3d.; Good Friday collections: N.D.C. Good Friday collection, £1 10s. 6d.; Brown Hills Society, 11s.; Barrow Psycho, 17th quarterly subscription, £1; Mrs. Gregson, Barrow-in-Furness, 10s.; Mr. and Mrs. Helme, Barrow-in-Furness, 5s. Total, £5 12s. 9d. For this I wish to thank District Councils, Societies and friends. The increasing interest of District Councils is indeed very gratifying. We are realising that many can help the few and make life sweeter.

MARY A. STAIR, Hon. Sec.,

14, North-street, Keighley, Yorkshire.

"WHAT THINK YE OF THE CHRIST?"

SIR,—It would be interesting to learn the source of Mr. Henslow's statement re the reputed birth of Jesus. Why repudiate the virgin-birth, regarding it as miraculous, when science maintains that "throughout the whole series of living beings we find a gamogenesis, or not sexual generation"? Doubtless, like Swedenborg, we need careful discrimination in our estimate of Christ's divine humanity. If we fail in this we are likely (as your correspondent "Serious" says) to complicate matters.

E. P. PRENTICE.

AN APPRECIATION.

SIR,—I should like, through "Our Paper," to thank Mr. Frank Blake for his outspoken and clear statement on our position and need at the present time. Such splendid courage and spirit deserves our thanks. It is good reading to those who have borne the heat of the fray and fierce battle for our freedom to worship God with clearer vision and knowledge of life in its fulness. I hope we shall hear more of this clear speaking and spiritual building in our Movement.

Some of us have been afraid for the future of our wonderful cause when seeing and hearing the indecision of some of our speakers. Mixed savouries and potted-down truths seem to attract some enquirers to our Societies. After all the spade work of the past it is good reading to know that the clear truth is in good hands, and that the spirit friends are at the helm steering our ship. All will be well in the stormy waters ahead of us. For this we should be truly thankful to Mr. Blake and such as he.

MARY A. STAIR.

"THE AUTHENTICITY OF THE BIBLE."

SIR,—Personally I have no desire to answer Mr. Mark May's letter. I asked, in all humility, that he would reconcile two contradictory texts and so vindicate his statement of verbal inspiration. Instead of that he calls me a finder of mares' nests, knocks me down with some "secret scholarship," and refuses to scatter his pearls before me. It is very unkind. But after all, I am not hurt in mind, body or estate.

But we have had too much of this "secret science" and "verbal inspiration," and it may interest readers of THE TWO WORLDS to know that there is no such reserved knowledge hidden from the common herd. There is no secret about the Hebrew alphabet in which the Old Testament was, and is, written; but before the use of Arabic and Indian numerals (0, 1, 2, 3, 4, etc.) letters were used to indicate numbers among the Hebrews, the Greeks and the Romans, e.g., cxlvi = 146. Every Hebrew letter had a numerical value, and an elaborate and ingenious system of exegesis was founded on relations between words which added up to the same, or reversed, numbers. This, and other permutations, were reduced to a system in the Kabbalah. This extraordinary work, which embodies the deepest mystical insight of the Jewish mind, was harmonised with the letter of Scripture by these ingenious but childish combinations, much after the same fashion as Professor Plazzi Smith found the pyramid of Chephren to be "a bible in stone" containing prophecies of the future and mathematical formulæ of all kinds.

It is true that the Kabbalists maintained that every word of the Bible (i.e., the O.T.) has an occult sense and sublime mystery, but they could only use a very few scattered sentences here and there out of the whole O.T. for the ingenious interpretations that they desired to bring out, whereby to illustrate their mystical teaching. This Kabbalist teaching had great course in the 15th century: Pico de Mirandola undertook in Rome to defend the proposition that "No science yields greater proof of the divinity of Christ than magic and the Kabbalah"; and he convinced Pope Sixtus of its paramount importance as auxiliary to Christianity (Encyc. Brit. "Kabbalah").

All these fanciful theories, however, fell into dust when the progress of modern science showed that literal inspiration of Scripture is incompatible with proved physical facts, and though the mystical illumination remains untouched the methods by which it was sought to harmonise it with a theory of literal inspiration then generally accepted are now relegated to the dust-heap of outgrown theories.

Those who may wish to pursue the subject of Kabbalist mysticism will find Professor S. L. MacGregor's "Kabbalah Unveiled" instructive; also the article in the Encyc. Brit., by two of the highest authorities on Hebrew literature. There is also a slight and brief reference to it in my book, "Psychic Philosophy," pages 190 and 213. Those who still take an interest, other than antiquarian, in the Kabbalah are not usually reckoned as scholars, but as mystics, and mystics rightly prefer to look for their foundations of facts, not in imaginary groupings of letters, based on an untenable theory of literal inspiration, but in the physical facts, not in imaginary groupings of letters, based on an untenable theory of literal inspiration, but in the physical, biological, psychic and other scientific and proven facts that are open to all men, and are not the preserve of a few scholars.

S. DE BRATH.

An Impostor Convicted.

SOME weeks ago we issued a warning to Societies concerning a man who had been visiting various members of Spiritualist Societies, and borrowing money by unwarrantably using the names of various Society officers. Several complaints came to us, and we put the matter in the hands of the police. At the Cheshire Quarter Sessions on June 26th, Charles Henry Stanley, aged 29, a naval stoker, was sent to prison for twelve months on a charge of stealing at Nantwich. Various cases at Manchester, Bury, Middleton and other places were taken into consideration.

Where there is no vision the people perish. There is no political alchemy by which we can get golden conduct out of leaden instincts. HERBERT SPENCER.

REPORTS OF SOCIETARY WORK

Ordinary Reports, to ensure insertion, must be sent to accounts of Sunday meetings only, and must not exceed 40 words in length. Use post cards. Reports must reach us by first post on Tuesday morning. Reports of after-airies are excluded.

Prospective Announcements, not exceeding 24 words, may be added to Reports if accompanied by six stamps. Longer notices must appear in our permanent columns.

Special Reports, to ensure insertion same week, must reach this office by first post on Tuesday morning. 100 words are allowed free; all beyond are charged at the rate of 2d. per line.

IMPORTANT. No Special or Ordinary Reports of Sundays will be inserted.

In all cases where the address of a meeting-place does not appear in a Society report, it will be found in the Pattern Guide.

SPECIAL REPORTS.

50 words are inserted free. Above that number a charge of 3d. per line is made. Send stamps with report.

BRITISH MAGNETIC HEALERS' ASSOCIATION.

The above Association held their annual picnic at the Saddleworth Spiritualist Church on Saturday, June 10th. A splendid tea was provided, and much credit is due to the caterers.

After tea demonstrations of healing were given. Mrs. Cochrane, of Oldham, opened with the invocation. Mr. Grey Carter officiated as chairman. Mr. Whitley introduced the healers, and Mrs. Shakeshaft suitably responded. A staff of seven healers was present, a heavy call being made on their services, there being in all fifty-five cases for treatment. We had a packed audience, and many testimonials were given as to the value of the healing treatment. Our old friend Mr. Buckley, rendered good service as pianist, and solos were sung by Mr. Tomlinson and Mrs. Burns, of Bradford. A collection was taken, and the sum of £1 13s. 6d. was handed to the financial secretary, Miss Wallington. Mrs. Shakeshaft moved a hearty vote of thanks to the Society, bringing to a close a day well spent physically and spiritually.

YORKSHIRE DISTRICT COUNCIL.

The quarterly conference of the Yorkshire District Council was held at Huddersfield on Sunday, June 11th, when Mr. Rastall, of Huddersfield, in the absence of the President, Mr. Rothery, on account of illness, could not attend. Mr. Rastall, presided over a fair attendance of delegates and associates. The customary opening hymn was sung, and the invocation was given by Mrs. Warburton, after which ten minutes were spent in spirit communion which created a harmonious feeling running all through the business.

Mr. Baldwin gave a hearty welcome to the conference. Votes of sympathy were removed and carried, and the Secretary was instructed to forward letters to the persons concerned, viz., Mr. Rothery in his illness, and Mrs. Powell in her bereavement.

The minutes and correspondence were read, after which a motion was proposed by Mr. Clay on behalf of the Halifax D.C. to the effect that the D.C. should compile a complete list of speakers in the Yorkshire District, which, after some discussion, the Council decided to carry out. The financial statement was then read and accepted as satisfactory. Mr. Rastall, of Huddersfield, gave the report on the printing of a pocket wallet, and the Secretary was instructed to obtain the number required.

The SNUF report was accepted with every satisfaction. This brought the business to a close.

In the afternoon a paper was given by Mr. Bramall, of Slaithwaite, on the phases of mediumship. It was

a very instructive paper, and brought out a no less instructive discussion.

In the evening a propaganda meeting was held, Mr. Rastall again in the chair. Short addresses were given by Messrs Bramall, Smith, Jones and Downs to a very nice audience. A very successful day's proceedings were brought to a close by the chairman thanking the local friends for the very efficient way in which they had catered for the material wants.

DONCASTER : SPRING GARDENS.

MR. REX SOWDEN kindly gave two days' "Borderland" and realised a substantial sum for the building fund of the above church. The phenomena recipients were highly pleased. It is encouraging to know the church's building fund total now reaches close upon £400. This amount has been collected by the harmonious working of the church members with socials, whist drives, etc.

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C. P. L.

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- 4.—THERE IS NO DEATH. By Florence Marryat. 5th edition. Price 3d., post free 3½d.
- 6.—A SPIRIT MEDIUM'S REMARKABLE EXPERIENCES. By Mrs. M. A. Keeves-Record. Price 3d., post free 3½d.
- 8.—WHAT IS SPIRITUALISM? Hudson Tuttle. Price 2d., post free 2½d.
- 10.—THE PHILOSOPHY OF DEATH. By Andrew Jackson Davis. Price 3d., post free 3½d.
- 11.—WHAT DOES SPIRITUALISM TEACH? By John Cox. Price 1d., post free 1½d.
- 13.—SPIRIT LIFE AND LABOUR. By J. J. Morse. Price 3d., post free 3½d.
- 14.—NEWS FROM THE INVISIBLE WORLD. [By Rev. John Wesley. Price 2d., post free 2½d.
- 16.—HINTS TO INQUIRERS INTO SPIRITUALISM. By J. J. Morse. Price 3d., post free 3½d.
- 19.—THREE ASPECTS OF THE GREAT WAR. Through J. J. Morse. Price 1d., post free 1½d.

Omitted numbers are out of print.

SEED CORN.

- 2.—THE CHARTER OF OUR CAUSE. By J. J. Morse. Explains the foundations and objects of Spiritualism. 250, 1s. 9d.; 500, 2s.; 1,000, 5s. 6d., postage extra.
- 3.—HOW TO FORM SPIRIT CIRCLES for holding communication with spirits. By J. J. Morse. 100 copies, post free, 6d.

Send Your Orders Now.

NORTHERN DISTRICT COUNCIL.

The quarterly conference of the above Council was held on Sunday, June 11th, at Newcastle, in the church of the Rythe-street Spiritualist Society. 43 associates were present, along with delegates from 37 churches and one Lyceum D.C.

The secretary reported that the Council now consisted of 50 churches, one Lyceum D.C. and 152 associates, representing an organised membership of over 2,000 Spiritualists. A strong

appeal was made for punctuality in commencing the meetings, and reverence during the service. The question of a full-time organiser for the Northern District was outlined, and ordered to be fully submitted at the September conference for adoption. Outlines of propaganda work for the autumn and winter months were suggested and left to the executive committee to put into operation.

The conference granted the sum of £10 to the London District Council towards meeting the financial liability in entertaining delegates to the International Congress.

During the afternoon session the President, Mr. J. Ridley, presented to Mr. A. H. Bain, the late secretary of the Council, who is leaving the country for Canada, a wallet of notes, and to Mrs. Bain a handsome handbag, as a token of the esteem from the Spiritualists in the North, and wishing them success in their new sphere of life.

A propaganda meeting was held in the evening, and addresses were given by Mr. Christiansen and Mr. Russel, and clairvoyance by Mrs. Graham.

DARLSTON.

The first Lyceum anniversary was held on Sunday, June 25th, in the Dorset-street Council Schools, the speaker being the Rev. H. Lennard, of Birmingham. The clairvoyant was Mrs. Jarvis, of Axton. Fifty children took part in the singing of special hymns.

Mr. J. Walker presided, Miss P. Nicholls officiated at the organ, Messrs. D. and E. Harper were the violinists. The children were trained by Mr. Knowles. A good congregation attended the afternoon service.

MELYN COURT.

The above church held its first anniversary in the Pavilion Picture Palace, Resolven, on Sunday, June 25th. Two meetings were held, and were well attended by an interested audience.

At the afternoon meeting Mr. W. H. Evans, the speaker for the day, gave an address on "Common objections to Spiritualism answered." At the evening meeting he spoke on "Old and new ideas of Heaven." The addresses were followed with keen interest, the subject of Spiritualism being new to most of the people who assembled. The speaker handled his subjects with his well-known ability, and drove home his points with characteristic logic. Clairvoyance was given by Mr. G. Evans, and was well received.

NEW SOCIETY FORMING AT HARROGATE.

For a long time there has existed a desire for a Spiritualist meeting in Harrogate. Not only had Sir A. Conan Doyle lectured, but the Christadelphians followed by taking the Winter Gardens after Sir Arthur's visit, to vilify and discredit our Movement. With their usual adroitness the placards advertising the meeting gave people the impression that it was a Spiritualist meeting, and so they secured a good attendance. But the hungry sheep looked up, but were not fed.

A few friends have taken the Labour Clubroom, and our efforts have been rewarded by crowded meetings. Some of the Leeds friends have helped by giving their services for small fees, and great interest has been evinced in some clear psychical elucidations of our philosophy and phenomena.

Thanks are due to Mrs. McKillop, Mrs. Taylor, Miss Cromack, and others.

LONDON: BERMONDSEY.

ON Sunday, June 11th, Mr. H. Fielder re-visited the Bermondsey Spiritualist Temple, Fort-road Institute, and took with him his Japanese fiddle. As brilliant a speaker as a musician, Mr. Fielder had no difficulty in delighting the congregation, neither had Miss Violet Lippy, now the "old favourite" clairvoyant of seventeen summers. For the first time a lady graced the chair, Mrs. Albert Over, one of the vice-presidents.

LONDON: CENTRAL.

THE above Society was favoured with a visit from our exceedingly able worker, Mrs. Jennie Walker, on Friday, June 16th, who was welcomed by an enthusiastic and crowded gathering.

The chairman, in his opening remarks, paid tribute to the fine work and past record of Mrs. Walker, and expressed his gratification and pleasure at seeing her refreshed after her long illness, and once more on the Spiritualist platform.

The address she gave was full of her usual sympathy, and was received very warmly by the audience. Her clairvoyance was very striking, and was a clear and convincing testimony to the truth of spirit return. Again and again faces lit up as they received their messages from the demonstrator—sometimes a message of hope, sometimes love, sometimes warning, and even on one occasion a four-lined verse, the suitability of which the recipient easily recognised.

A feature of this meeting was its international character, for assembled under our roof were members of Japan, France, Russia, Poland and also some members of the Jewish race.

MEETINGS HELD ON SUNDAY,
JUNE 25th, 1922.

BARRY, Atlantic Hall. — Mr. J. W. Crago, of Cardiff, gave an address on "Spiritualism v. Theosophy," the subject being chosen by the audience.

BRISTOL, Clifton. — Mr. Saunders gave an address and Mrs. Jahans gave clairvoyance.

UNITED: Mrs. Bayley, of Wolverhampton, gave an address and clairvoyance. Mr. Horn presided.

EXETER, Market Hall. — Address and clairvoyance by Mrs. M. A. Grainger in the afternoon, and Mr. S. Mansell in the evening.

LONDON. — Brixton: Mrs. Neville gave an address, followed by clairvoyance.

CENTRAL: Friday, June 23rd, Mr. T. W. Ella gave an interesting address which was followed by questions.

CLAPHAM: Mrs. Maunder gave an address entitled "I will gather in the stillness of my heart and listen," followed by clairvoyance.

E.L.S.A.: Mrs. Beaumont Sigall gave an address on "The greater law," followed by several descriptions.

FULHAM: Morning, circle. Evening, Mr. Flood gave an address entitled "Evolution and man's destiny." Pros.: Sunday next, at 7, No Service. Morning circle as usual. Thursday, July 6th, at 8, Mr. and Mrs. HOLLOWAY.

HAMPTON HILL: Mrs. Jamrach gave an address on "The Bible," to an interested audience. She also gave clairvoyance.

LONDON Spiritual Mission: Morning, Mr. Harvey Metcalfe spoke on "The origin and history of religion." Evening, Mr. Ernest Hunt spoke on "Splendid isolation."

LEWISHAM: Morning, Mr. Cowlam. Evening, Mrs. Worthington gave an instructive address, followed by clairvoyance.

Manor Park: Morning, Mr. Mead conducted a healing service. Afternoon, Mr. Symons and Mr. Stephenson addressed the Lyceum. Evening, Mr. Symons gave an address on "The building of the temple."

LOUGHBOROUGH. — Mr. Kay, of Leicester, gave addresses and clairvoyance in the afternoon and evening.

NEWPORT, MON. — Central: Mr. Pritchard, of Bristol, gave an address on "Do unto others as ye would have them do unto you." Mrs. Essery, of Newport, gave clairvoyance.

NEWTON ABBOT. — Mrs. Gregory, of Exeter, gave an address on "Comfort in relationship with the teachings of Jesus Christ." She also gave clairvoyance. The President presided.

PETERBOROUGH. — Mrs. Butcher, of Kettering, gave addresses and clairvoyance. Mr. Bull and Mr. Rickett presided.

PLYMOUTH, Morley-st. — Mrs. Trueman, D.N.U. (President), gave an address in trance. Mrs. Greening rendered "Jesu, Lover of My Soul." Mrs. Trueman gave clairvoyance.

STONEHOUSE: Meeting conducted by Mr. D. Hawkins. Soloist, Miss Sobey. Address by Mr. Merrifield on "Let us make man." Clairvoyance by Mrs. Claxton.

PORTSMOUTH, Temple. — Miss V. Burton addressed two good audiences, giving spirit interpretation of human frailties with the object of their subsequent elimination.

LAKE-ROAD: Mrs. Ruth Darby, the missionary for the S.D.C., started a week's mission, giving addresses and clairvoyance.

RIPLEY. — Good audiences. Afternoon, Mrs. B. J. Birks conducted a naming service and gave clairvoyance, and Mr. T. Bailey spoke well. Evening, Mesdames Bailey and Birks delivered good addresses. Clairvoyance by Mrs. Birks and Mr. Goddard.

SCARBOROUGH, National. — Mrs. Hogg, of Hull, gave a good address, followed by clairvoyance.

YORK, National. — Addresses by Mrs. Wild, whose evening subject was "What is the use of Spiritualism as a religion?" Clairvoyance.

SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church,
PRINCESS HALL, MOSS SIDE.

SUNDAY, JULY 2ND, at 2-30, LYCEUM.
At 6-30 and 8-15, Mrs. MARCROFT.
MONDAY, at 8-15, Members' Developing Circle, Mrs. EASTWOOD.
TUESDAY, at 8-15, Public Developing Circle, Mrs. FORREST.
THURSDAY, at 3 and 8-15, Mrs. SHAKESHAFT.

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

SUNDAY, at 6-30.
JULY 2.—Circle for Members only.
" 9.—Mr. J. DUNN.
" 16.—Circle for Members only.
" 23.—Miss BARTLAM.

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

SUNDAY, JULY 2ND, at 2-30, LYCEUM.
At 6-30 and 8-15, Mr. J. WRIGLEY.
TUESDAY, at 8-15, Mrs. LANGFORD.
THURSDAY, at 8-15, Mr. W. H. WOOD.
SATURDAY, at 8, OPEN CIRCLE.
Doors closed 8-15.

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

SUNDAY, JULY 2ND, at 10-30, LYCEUM
At 3, OPEN CIRCLE.
At 6-30, MR. CHAMBERLAIN.
MONDAY, at 8, Mrs. WORTHINGTON.
WEDNESDAY, at 3 and 8, Mrs. SHAKESHAFT.

SOCIETY ADVERTISEMENTS

Collyhurst Spiritual Church,
COLLYHURST STREET.

SUNDAY, JULY 2ND, at 10-30, LYCEUM
At 3, 6-30 and 8, Mr. WOOD.
MONDAY, at 3 and 8, Mrs. WOOD.
WEDNESDAY, at 8, Mrs. WOOD.
SUNDAY, JULY 9TH, Mrs. WOOD.

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

SUNDAY, JULY 2ND, at 10-30, LYCEUM
At 3, OPEN CIRCLE.
At 6-30, Miss HARRISON.
WEDNESDAY, at 8, OPEN CIRCLE.
SUNDAY, JULY 9TH, Mr. R. GUNN.

Moss Side Progressive Lyceum
66, RABY STREET.

President, Miss M. M. HARRISON.
Services every Sunday at 2-30.

SUNDAY, JULY 2ND, at 2-30, SEVEN
At 3, MEMBERS' MEETING.

SUNDAY, JULY 9TH, at 4
PROFESSOR C. WILLIS.

Subject, "The Day Brain and Night Brain," followed by Physical Experiments. Discussion by Chairman, Mr. J. GARNETT.
All are welcome.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, JULY 2ND, at 2-30, LYCEUM
At 6-30 and 8, Mrs. HOLMES.
WEDNESDAY, at 3, Miss SANDERSON.
THURSDAY, at 8, Mrs. MORRIS.
SUNDAY, JULY 9TH, LYCEUM SESSION.

Salford Spiritualist Society,
WEST HIGH ST. and NEW ST.

SUNDAY, JULY 2ND, at 3, 6-30
MR. GARNETT.

Blackpool National Spiritualist
and Lyceum,
ALBERT RD. (Near CENTRAL ST.)

SUNDAYS: Lyceum at 9-15, P.M.
Circle at 11. Services at 3 and 8.

SPEAKERS:

JULY 2.—MR. SETH ACKROYD.
" 9.—MRS. LOMAS.
" 16.—MR. E. W. CROWTHER.
" 23.—MRS. M. E. PICKLES.

Hastings Christian Spiritualist
2, PELHAM CRESCENT (overlooking sea)

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Sundays at 11 and 7. Mondays
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Open Circle on Thursdays at 7.

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

FRIDAY, JULY 2ND, at 6-30,
MISS MARY MILLS.
SATURDAY, at 8, Miss M. MILLS.
SUNDAY, JULY 9TH, Mrs. ANDREWS.

Worthing Spiritualist Mission,
WARWICK STREET, WORTHING.

FRIDAY, JULY 2ND, at 6-30,
MRS. PAULET.
WEDNESDAY, Mrs. PAULET.
SATURDAY, 9TH, Mrs. DE BEAUREPAIRE.

Willingham Spiritualist Society,
WELLS' HALL, VICARAGE ROAD,

SUNDAY, JULY 2ND, at 7,
MR. D. ALLEN.
SATURDAY, 9TH, Mr. PERCY SCHOLEY.
SUNDAY, 16TH, Mrs. A. JOHNSON.

Wotton Spiritualist Brotherhood Church,
WELL PARK RD., BRIXTON, S.W.

FRIDAY, JULY 2ND, at 11-15, CIRCLE.
SATURDAY, at 7, Mrs. STATON.
SUNDAY, at 7-30, LADIES' CIRCLE.
MONDAY, at 8, MEMBERS' CIRCLE.
TUESDAY, at 8, PUBLIC CIRCLE.
WEDNESDAY, JULY 11TH, ANNUAL
MEETING to OXSHOTT WOODS.

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

SUNDAY, JULY 2ND, CLOSED.
SUNDAY, JULY 9TH, at 7,
MR. W. NORTH.

London Spiritualist Association,
ROOM, EARLHAM HALL, EARL-
HAM GATE, FOREST GATE (pass thro'
Building to Second Door on Left).

SUNDAY, JULY 2ND, at 7,
MR. G. TAYLER GWINN.
SATURDAY, JULY 9TH, Mr. G. R. SYMONS.

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

SUNDAY, JULY 2ND, at 7,
SERVICE CONDUCTED BY MEMBERS.
Strangers invited.
Open for Members after Service.
WEDNESDAY, at 8, Mr. G. TEMPLER.
SPEAKERS, Address and Questions.

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

FRIDAY, JUNE 30TH, at 7 for 7-30,
MRS. C. HADLEY.
SATURDAY, JULY 7TH, at 7-30,
MRS. M. CROWDER.

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

SUNDAY, JULY 2ND, at 6-30,
MR. GEO. PRIOR.
THURSDAY, at 8, Mrs. CROWDER.
SATURDAY, JULY 9TH, Mr. & Mrs. SMITH.

Little Ilford Christian Spiritualist Church,
PROB. ROAD, Corner of THIRD AV.,
MANOR PARK.

FRIDAY AND MONDAY, JULY 2ND & 3RD
NO MEETING. INTERNATIONAL
CONGRESS.

WEDNESDAY, at 8, Mrs. MAUNDER,
Flower Readings.
THURSDAY, at 7-45, COMMITTEE
MEETING.
SATURDAY, JULY 9TH, Mr. T. W. ELLA.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, JULY 2ND, at 11 and 6-30
MR. PERCY SCHOLEY.

London Muslim House,
111, CAMPDEN HILL RD., NOTTINGHILL
GATE, LONDON, W.S. (Nearest Tube
Stn., Nottinghill Gate, Cen. Lon. &
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SERIES OF LECTURES BY
KHAWAJ KAMAL-UD-DIN,
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Subjects every MONDAY, at 5 sharp.
Tea and Light Refreshments at 4-30.
You with friends are cordially invited.
HABUB ULLAH LOVEGROVE, Sec.

Stratford Spiritual Church,
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FOREST LANE GOING FROM MARYLAND
POINT STATION.

SUNDAY, JULY 2ND, at 6-30,
Miss V. BURTON.

WEDNESDAY, JULY 5TH, at 3,
Ladies' Meeting, Mrs. LAWS.

THURSDAY, JULY 6TH, at 8,
PUBLIC CIRCLE.

SUNDAY, JULY 9TH, at 6-30,
MR. W. E. WALKER.

Forward Movement at 11.
Lyceum at 3.

Bad Leg.

Mrs. Hardy, of Grimsby, Cured by
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First Dressing Worked Wonders.

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

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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.

EAST LEEDS NATIONAL SPIRITUAL CHURCH, 2, PRETORIA AVENUE.—
BENNETT WARBURTON, 2, Pretoria-
avenue, Easy-road, Leeds.

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.

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SPEAKERS desirous of booking dates with the Skipton Spiritual Church for 1923 kindly send their vacant dates, stating fees and qualifications, to the Secretary, HERBERT BRADLEY, 18, Sackville-street, Skipton.

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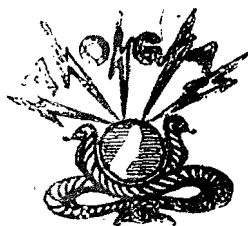
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