



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.

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FRIDAY, AUGUST 11, 1922.

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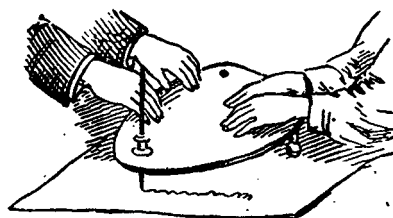
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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1813—VOL. XXXV.

FRIDAY, AUGUST 11, 1922

PRICE TWOPENCE

Christ and Anti-Christ: Their Relation to Spiritualism.

Alfred Kitson.

THERE is much misconception in the mind of the general reader as to the meaning of the term "Christ," the general impression being that it is a surname. Perhaps the error has arisen through the early impressions made on the receptive mind of the child in its Sunday school days, where it is taught to believe in the Lord Jesus as being the saviour of mankind. These early impressions are confirmed by the preachers, who in their sermons invariably use the phrase, "Our Lord and Saviour, Jesus Christ."

The ranks of Spiritualists are being continually augmented by those who have been trained in the Christian religion who naturally retain, with a feeling of reverential awe, their early impressions of phrases and terms used in Christian Sunday schools and churches. Thus they bring naturally a bias or leaning to their use in the services of the Spiritualists' churches, and often are shocked at the absence from the addresses, and the articles that appear in the Spiritualistic press. Such people are apt to exclaim, "Oh, you don't believe in Jesus Christ, you never mention his name."

Christian Sunday school teachers would pause to explain to their scholars, and the preachers to their congregations, that the term "Christian" has reference to a certain class of religious enthusiasts who, because of anointing themselves, or using oil, were, for that habit, first called "Christians" at Antioch (Acts xi. 26), and that term was used against them as a term of derision, or mockery, to bring them in the estimation of the people, this error would not have been made. This is something similar to the opponents of Spiritualism calling the pioneers of Spiritualism "table rappers, spirit rappers," etc., as an effort to ridicule them in the eyes of the public.

The term "Christ" is the untranslated and contracted word "Christos," meaning anointed (the equivalent of the word is "Christus"). By dropping the "os," the translators led the unlettered Christians to give it a false misleading value, in so far as they were led to look upon it as being specially applicable to Jesus, and to him alone. The translators treated the Greek term "Angelos" in the same way. They dropped the last two letters and left the word untranslated, thus leading the devout Christians to assume that the term angel referred to an order of specially created spiritual beings, whereas the term "angelos" means "a messenger," applicable to all spirits sent to convey or communicate messages to earth people.

There is another Christian term relating to anointing, namely "chrism," derived from the Greek word "chrio," meaning "to anoint." The oil used for this purpose is said to be "consecrated" (or blessed) by the Bishop, and is used in the Roman Catholic and Greek churches on the occasion of baptism, confirmation and "extreme unction." The term "unction" is derived from the Latin word "unctio" and means "to anoint," and "extreme unction" simply means the using of the consecrated oil on a sick person just before that person dies, or in cases of "extreme" necessity. This term is a survival of the old church, and is used as a priestly phrase to impress the minds of the ignorant worshippers with awe and wonder at the mystery of the sacrament.

Bearing in mind that the word "Christos," from which the term Christ is derived, simply means anointed, the reader will be surprised to learn there are many "anointed"

or "christos" mentioned in the Old Testament. Saul was "christos" the first King of Israel by the prophet Samuel by the express direction of Jehovah, or Yahveh, the tribal god of the Israelites (I. Sam. ix. 9 and x. 1).

Perhaps this incident of anointing Saul the first King of Israel by the command of Yahveh has led to the kings and queens of Christendom being regarded as holy and consecrated to the service of God, and holding their kingship by divine right, for we learn that even when King Saul was in disfavour with Yahveh, and David had been chosen to rule in his place (which naturally led to strife between them, so that Saul sought to slay David on several occasions), and when David was about to secretly cut off the skirt of Saul, which would belittle him in the estimation of his people, he felt that it would be a great wrong, for, "He said unto his men, Jehovah forbid that I should do this thing unto my lord, Jehovah's anointed" (I. Sam. xxvi. 6, American Revised Version). And again, when the young man who found Saul leaning on his spear to put an end to his life, and could not, was commanded by Saul to draw his sword and put an end to his anguish, on reporting the incident to David, David ordered that the young man should be slain for having despatched the wounded king. "And David said unto him, Thy blood be upon thy head, for thy mouth hath testified against thee, saying, I have slain Jehovah's anointed," that is "christos" (II. Sam. i. 14).

The custom of using consecrated oil is still practised by the Archbishops of the Christian Church at all coronation ceremonies, and the kings and queens so anointed are "christos." But does this apply to Jesus as the "christos"? There is no record of him having been officially anointed. The incident given in Matthew, where the woman who poured the contents of an alabaster box of ointment on the head of Jesus, did not do it to consecrate him at the commencement of his mission, "she did it to prepare me for my burial," said Jesus (Matt. xxvi. 12).

Luke describes the woman as a "sinner," who wet the feet of Jesus with her tears, and wiped them with her hair, and then anointed them with ointment from an alabaster cruse (vii. 37-38).

St. John's account agrees with that of Luke in that the ointment was poured on the feet of Jesus, but he says that the woman who performed this act of admiration of Jesus was Mary, the sister of Lazarus (xii. 3).

Thus we see that, taking the most favourable account of the anointing of Jesus, that of Matthew, it was not to consecrate him for his life's mission as the saviour of mankind, but it was avowedly "to prepare him for burial."

The one other incident on which the claim is based is to be found in Luke iv. 18 and 19. In the context we are told that Jesus paid a visit to Nazareth, where he had been brought up, and on the Sabbath he entered the Synagogue and stood to read, when the book of Isaiah was handed to him, and he read from lxi. 1 and 2: "The spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor; he hath sent me to proclaim release to the captive, and recovery of sight to the blind; to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." On ending the reading he said to them, "To-day hath this scripture been fulfilled in your ears" (verse 21). Here we have Jesus represented as claiming that the statement made by Isaiah more than 700 years before Jesus was born, referred to himself.

It will also be noticed that neither Isaiah nor Jesus were "christos" (anointed). Isaiah's claim to be anointed was by the spirit of the Lord, Jehovah being upon him. In other words, he was inspired "to preach good tidings unto the weak, to bind up the broken-hearted, to proclaim

liberty to the captive, and to open the prison doors to them that are bound."

On reference to Smith's Biblical Dictionary, under this head he says, "Anointing, in Holy Scripture, is either first, material with oil, or second, spiritual with the Holy Ghost (spirit power)." In I. Chron. xvi. 8-36, and Psalms cv. 15, the priests are called "the anointed" or "christos."

Now, it is quite evident from the above evidence that Jesus was only "christos" (anointed) in a spiritual sense, and the descent of the spirit power was not when he read the brief extract from Isaiah's writings, as recorded in Luke, but at his baptism in the river Jordan in the form of a dove, symbolical of peace, goodwill and harmony. In Acts x. 38, Peter tells "how God anointed him (Jesus) with the holy spirit, and with power" (A.R.V.).

In I. Corinthians x. 1-4, Paul refers to the manifestations of the spirit as a "christos" manifestation. He says, "For I would not, brethren, have you ignorant that our fathers were all under a cloud, and all passed through the sea, and were all baptised unto Moses in the cloud and in the sea; and all did eat the same spiritual food; and all did drink the same spiritual drink; for they drank of the spiritual rock that followed them, and the rock was Christ" (A.R.V.).

Now, it is self-evident that the "rock" that followed the Children of Israel cannot be meant to be taken literally, but esoterically, in which sense it signifies Truth. And that truth was "christos" of spirit power, guidance and inspiration. This spirit power and guidance appeared unto them as a pillar of cloud by day, which led them through the wilderness, going before them when it desired them to march, and moved to the rear of their camp at night and appeared as a pillar of fire to protect them from attack. This is, also, the "christos" of Jesus, which was not to be specially confined to him but to be shared among his disciples; and he promised it to others, for he said, "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto the Father" (John xiv. 12).

The working of the spirit power among his disciples was powerfully manifested on the day of Pentecost when suddenly there came from heaven the sound as the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Ghost (spirit power), and began to speak with other tongues as the spirit gave them utterance" (Acts ii. 2-4).

Thus we see that the term Christ is not a proper name, but is a contraction of "christos," meaning "anointed," either with consecrated oil or consecrated by spirit power to bless, instruct and comfort suffering humanity.

"Christ" not being a proper name, it is not correct for Christians or Spiritualists to say Jesus Christ, which is equivalent to saying "Jesus Anointed," they should say Jesus the Christ, or Jesus the Anointed, he having been spiritually anointed when the spirit power descended on him in the symbolical form of a dove when he was baptised. If Christians and Spiritualists will correct their habit of saying "Jesus Christ," and instead say "Jesus the Christ," much misunderstanding and annoyance will be saved the Christians, who will realise that they themselves erred when they charged the Spiritualists with not believing in Jesus Christ. They do believe that he was "christos," or spiritually anointed and dedicated to bless humanity.

This term "christos" is as applicable to-day in its spiritual significance to all those devoted men and women who have received spirit power as it was on the day of Pentecost, for they speak with other tongues. They preach glad tidings of great joy to the mourner, bind up the broken-hearted, and give messages from the beloved ones, whom the Church has taught us to believe were dead. This spiritual "christos" is in operation in the world to-day, and is known as Modern Spiritualism, to distinguish it from Ancient Spiritualism, so fully recorded in the Bible.

ANTI-CHRIST.

Who are the anti-Christ or anti-christos? They are those who deny Modern Spiritualism. For what does the term mean other than they who are AGAINST the anointed

and dowered with spirit power, and by it consecrated to the service of humanity? So anti-Christ to-day is Spiritualism, as has been so often proclaimed by Christians, but is that system of teaching which is opposed to the development and use of those spiritual gifts set forth by Paul in I. Corinthians xii, and in his advice the orderly conducting of spiritual meetings as set forth in chapter xiv. of the same book. Everyone who opposes and denounces spiritual manifestations is an anti-Christ, whether in the Church of England or any of the various dissenting churches.

If there were less PREACHING and more TEACHING of the meaning and spiritual value of many of the words and phrases commonly used in the pulpits, Christians would not be led to make errors as they now do, and much misunderstanding in relation to Spiritualism would be avoided.

*

Oil Found in a Dream.

Guided by a Ghost.

G. C. Porter.

[The following article appeared in the "Calgary Herald," of Canada. The writer, Mr. G. C. Porter, was at one time editor of a daily newspaper in Winnipeg, and has taken a deep interest in psychical matters for many years, and is well-known and highly respected in Winnipeg.]

PSYCHIC force is a factor in the development of the Southern Alberta oil field. If you believe in dreams, here's your chance, that is, if you don't object to drilling operations being guided by a ghost! This is no joke, it is real romance in the oil industry—the biggest gamble in the realm of speculation.

Holy writ is authority for the inspiration that "young men shall see visions and old men dream dreams." The old Hebrew prophet's assertion is taken very literally, at least one instance here, for not only does T. J. Jamieson base the organisation of a \$600,000 oil company on the advice of a ghost that appeared to him in a dream, but all investors who buy his stock shall understand clearly the hazard he incorporated under the name of the "Dreamfield Oil Co."

Mr. Jamieson broadcasts his dream by making it the feature of his prospects, describing how the spirit of his father, a pioneer minister of Ontario, appeared to him while sleeping and informed him of a spot in Southern Alberta where a drill would pierce a vast pool of oil. The wrath of his father used names of towns his son had never heard of and gave him such topographical information that he could not be mistaken. Then in his dream he had a vision that fixed clearly in his mind the scene so vivid that when he visited the spot he recognised it instantly.

Listen—the very spot where the drill must be inserted was marked by the ghost of Mr. Jamieson's father. A mound of earth was built up by another spirit who appeared in the dream party. The ghost of the old minister told his son: "Drill here; hurry, you will find oil." Mr. Jamieson went to the scene as pictured in the dream, found the names of post offices and landmarks of which he had never heard before that night, precisely as described. He did not act with sufficient speed to satisfy his father's guide, and again the vision appeared and warned him to speed up if he would reap a golden reward.

So the Dreamfield Oil Company, Ltd., filed with the registrar of joint stock companies at Edmonton, came into existence. It is in no spirit of levity that the enterprise is commonly referred to in oil circles as "Jamieson's company," for the rough and ready characters who follow the fortunes of oil and herd where the smell of petrol rises over the landscape like a poisonous pall, take a short-cut in words as well as action.

And they are not facetious in their grim jests. Superstition is very general among those virile characters who do the rough work of the oil country. They believe in occult manifestations, for have they not seen more than one gusher located with "divining rods," triangular arrangements of green twigs held in the mouth of some wild character or vagabond?

Well, anyway, they don't laugh in the Sweetgrass country over the name of the Dreamfield Oil Company. Why should they, when several thousand dollars have been placed in the venture, two holes drilled and now a \$1,500 pump is being brought in by the company to force oil seepage out of the sands which the drill has penetrated. The place indicated to Jamieson is between Lethbridge and the Pakowki lakes, Eastward, and these lakes the Imperial and other interests have acquired. An examination by a geologist rather verified the message and improved the possibilities of organising a syndicate. T. J. Jamieson, of Lethbridge, is President; William Porter, of Lethbridge, vice-president; Frank Addington, of Lethbridge, secretary-treasurer; and John A. Brownlee, Lucky Strike, S. G. Jamieson, Bow and directors.

This is not a stock-selling syndicate. They may be buying a ghost, but the men who have placed their faith in the dream are not in the oil industry to "sell certificates." The stock is held among themselves and a few friends. More than forty thousand dollars has been expended thus far, and President Jamieson has made a vow, in the presence of his father's spirit, that he will devote all the money he receives from the business to the hospital for the care of his children. So this is a serious ghost story.

Here is the dream that is responsible for the venture of the men behind the Dreamfield Company. It is a part of the prospectus and is signed by T. J. Jamieson, the President:—

"During the early winter of 1917, I was visited by my father, Hugh Jamieson, who was one of the early pioneers of the west and spoken of by all who knew him as a thorough Christian gentleman. He passed away some fifteen years ago in eastern Saskatchewan. Since that time I have had occasional visits from him during my sleep. In every case I have seen him plainly and heard his voice quite as naturally as when he talked to me in life here.

Never has he told me anything that has not proved to be true. Since he was a man who would have made any misleading statement during his lifetime here, it is unthinkable to me that there should be any doubts as to the statement, given in this instance.

Coming to my bedside, he said: 'Come into the south-west. I will show you the oil deposit of Southern Alberta.' We were in a strange part of the country, when a third party appeared and began a circuit of a large area, saying words that at that time meant nothing to me. After completing the circuit, he, the third party, plainly visible to me, measured certain distances, which I understood, and kneeling down made a small mound with his hands. This I was informed was the place to plant my flag. At this juncture my father raised his hand, and I was wide-awake.

He immediately insured my memory by writing an account of what had occurred, together with the words spoken. On looking up a map of the country I found each word to be the name of a post office, and later on, visiting the district, I went directly to the spot where I was told to drill. This was the first time in my life that I had ever been further south in Alberta than Medicine Hat, I having been a comparative stranger to Southern Alberta at the time. Further than seeing the field at this time I did nothing for some months, when my father again came and chided me for my delay, telling me that I now knew the location of the oil and the responsibility was mine for its development.

At this time he unmistakably identified the first man by referring to it and reminding me that the spot where the man marked was the place to drill and telling me to go to the colour of the soil and concluded by saying, 'Don't let anything discourage you and stick to the spot. There is oil there in vast quantities. Now, I want you to

It is a significant fact that, while I had never heard of the district before, I should find every post office in the district as the names were given to me in the dream, and more wonderful still that I should recognise the district and discover that this particular district had for many years been regarded by the geological profession as one of the most promising oil prospects in Southern Alberta.

Add to this fact that already two companies have been so impressed with its possibilities that they had

drilled but a few miles distant, and while not securing a commercial well, they have unmistakably proven the existence of oil in this part of the country."

Mr. Jamieson is a devoutly religious man, and talks of his father's visits to him since his death in a most matter of fact way. In his mind there is no doubt that he has been guided in important affairs by this parental spirit for fifteen years. He insists that frequently the manifestation has appeared to him and given him information that has proven correct and valuable. He is not a Spiritualist and does not pretend to have studied the occult or to know anything about psychic influences.

The men associated with him in the Dreamfield Oil Company take the matter seriously, and while having no particular faith in ghosts and spirits, believe that there is something in the inspiration of President Jamieson. And it is worth noting that many experienced oil men are not scoffing at the venture, for, they say, "oil is where you find it."

—*

Let Us Stand Together.

SPIRITUALISTS have the same decisions to make all over the world. The question of the necessity of affirming our Spiritualistic principles was decided by an over-whelming majority at the recent Conference. At about the same time Mrs. E. Harlow Goetz was writing in the question column of the "National Spiritualist," U.S.A., on the same subject, and we find her expressing the view endorsed by our conference in the following words:—

"QUESTION.—Are Spiritualists required, and should they be required to subscribe publicly and unequivocally to an acceptance of the Declaration of Principles of the N.S.A. before becoming members of any Auxiliary of the N.S.A., and if so, why?

"ANSWER.—Yes, people joining the local churches are asked to subscribe to the N.S.A. Declaration of Principles, and that publicly.

"It is no more than right. The N.S.A. Principles are the recognised standard of our belief and knowledge on the fundamental question of our Cause. If one cannot subscribe to them he is not ready to be a member of our churches, for just adding the fact of spirit communion to one's beliefs already held does not constitute a Spiritualist. And the time is here when persons coming to us from other churches as speakers should be obliged to publicly announce their beliefs and understanding of these Principles.

"I think the time is here when a By-Law should be enacted requiring this, for people to come among us as speakers and teachers and then denounce or ignore our standard does much harm. It confuses and distracts the public. They could not go into any other church and ignore or denounce its fundamental standard and be tolerated for one minute, and why should we endure such things?

"If one cannot subscribe to our Principles, then they should not ask to be recognised by us as one of our leaders in even the smallest society. The purpose of all this is to present the Truth we have at its best. It must be done by organisation; we must have standards. Those who represent us must be representative of our standards.

"We have been too careless and let people go unchallenged among us and it weakens and divides our following into factions. What we need more than any other one thing is SOLIDARITY, and this can only come by a united stand on a common basis of Declaration to the world at large."

—*

DEVONPORT SPIRITUALIST CHURCH, KER ST. — A bazaar and social celebrated our first anniversary. The hall was most beautifully decorated, and the stalls were filled to overflowing. The bazaar was opened at 3 p.m. by Mrs. Percy Yapp, who was presented, by two of the Lyceum children, with a bouquet given by the workers and the children of the Lyceum. A splendid programme followed, with special dances by the children, songs and recitations. On Sunday Mrs. Haywood carried out our services for the anniversary. Her addresses and clairvoyance were very much enjoyed. The Lyceumists also took part in the service. Their singing was well appreciated.

The Ineffectiveness of Materialism.

REV. H. B. MYRICK, writing in "The National Spiritualist," says:—

If Spiritualism is true we can truthfully say that it is the most alluring doctrine that was ever presented to the mind of man. No other proposition can be conceived that would be as attractive as this.

To know that our loved ones do not cease to exist at death, but are still alive in a better world than this, waiting for us to join them, is a thought so comforting that beside it every other consideration pales to nothingness in comparison. A quotation from Robert G. Ingersoll, the great apostle of Liberalism, is the most beautiful thing I ever remember to have read on the subject. In a lecture on the Devil which he delivered at Chicago just a while before he died, and which was the very last lecture that fell from his eloquent tongue, and which was the deepest expression of his brave and beautiful nature, Mr. Ingersoll said:—

"What ecstasy it would be to know that God really exists, that he is our father and that he loves and cares for the children of men; that all the tears that grief sheds here will some otherwhere be the pearls of joy; to know that all the paths that human beings travel, turn and wind as they may, whether in the mire of crime or on the heights of honour, lead at last to the gates of stainless peace. How the heart would thrill and throb to know that Christ was in fact the conqueror of death, that at his grave the all-devouring monster was beaten and baffled forever; to know that from that moment the tomb became the door that opens on eternal life.

"To know this would change all sorrow into gladness! Poverty, failure, disaster, defeat, power, place and wealth would become meaningless sounds! To know this would be all that the heart could bear. Beyond this joy could not go. Beyond this there would be no place for hope!"

ALL SHARE SENTIMENT.

Those beautiful words express a sentiment that is shared by all of us. In Mr. Ingersoll's heart was a love for his wife and daughters so pure and beautiful that he could not think of having it destroyed by the icy hand of death without intolerable pain and grief. And we, too, cannot abide the thought of saying an eternal farewell to those we love so well. If I were just my own lonely self in this universe, if there was no human being anywhere who had a place in my heart, I might be willing to lie down to an eternal slumber in the dust.

But as long as the memory of a mother's love is printed in fadeless colours on the tablets of my heart, I shall be hungry to see her again. As long as I can feel, sometimes in the dreams of the night, the tender pressure of my faithful wife's head upon my bosom, I shall want to live and love with her forever. If it were not for love we might consent to the coming of an eternal night, but the tie of love cries out for eternal life. A deathless love asks for a deathless life. As the poet has written:—

"O, not with life's precarious fire,
Immortal ties of nature shall expire.
These shall resist the triumph of decay,
When time is o'er and worlds have passed away.
Cold in the dust this perished heart may lie,
But that which warmed it once can never die.
That spark, unburied in its mortal frame,
With living light unending and the same,
Shall beam through joy's eternal years,
Undimmed by night and unassuaged by tears."

The doctrine of Materialism may satisfy the mind, but it cannot satisfy the heart. Nobody accepts the doctrine of annihilation except as a dreadful alternative. If given a choice the most dogmatic Materialist will say he would rather have another life beyond the grave. To be no more, to vanish into oblivion, is a prospect from which the human soul instinctively recoils.

The soul cries out for immortality; for an existence that shall span the eternities with conscious delight. If in some far age of eternal time all worlds and suns and stars should be blotted out of existence and black annihilation

swallow up the universe, I should want to be a witness to the tragedy.

If all else were to cease in the titanic struggle of tence, and nowhere in the mighty void of space was a single atom of matter, the human spirit would still continue its existence and to walk triumphantly the paths of oblivion and eternal duration.

Materialism may possibly wipe out the hope of immortality, but it can never destroy the desire for immortality.

CANNOT BE DENIED.

The fact that a great many people do not yet accept Spiritualism as a fact does not show that it is not true. The turning of the earth on its axis and around the sun was proven by Galileo long before it was accepted as truth by the masses, and even yet there are a few big ignoramuses who think the earth is flat. A man who denies the truth of Spiritualism is almost as benighted as the fellow who thinks the earth is flat.

Professor Hyslop said, in an article in the "American Review," January, 1921, "I regard the Spiritualist hypothesis so well established that I consider anyone who denies it as either ignorant or prejudiced."

Professor W. J. Crawford, of the Technical Institute, Belfast, Ireland, in his book entitled "The Reality of Psychic Phenomena," says of the phenomena of Spiritualism, "In order that there may be no misapprehension let me say explicitly that I am personally satisfied that the spirits of human beings who have passed into the beyond."

The "Sunday School Times," the most important publication of its kind in the United States, said in its issue of May 20th, 1922, when commenting on Sir Arthur Conan Doyle's lectures, "Sir Arthur Conan Doyle did not give evidence of supernatural communication with the beyond. Sir Oliver Lodge did the same. Countless men have done the same thing, and no scientific man can ignore or deny it."

Precipitated Perfumes.

MR. JOHN PRYKE, of Woodside-road, Plaistow, writes to us as follows:—"During the last ten months I have repeatedly had the scent of violets deposited on my clothing. The first occasion was at a public circle, where a lady clairvoyant saw and described my spirit sister giving me a bunch of violets. I was then conscious of a perfume. On 23 separate occasions since then, after sitting alone in my room at a small table, the phenomenon has been repeated. I have both seen and felt the perfume falling like drops of water from the ends of my hair. There was no perfume of any kind in the room. On several occasions called in friends to verify my observations. I am personally satisfied that this pleasing phenomenon is given me as a token of the continued love of my dear wife, who passed away some years ago. She loved how fond I was of violets, and I receive messages from her to that effect. She tells me that just as we extract perfume from earthly flowers, so they are able to extract spiritual essences from spiritual flowers, and as my powers are not well developed, they materialise them in a liquid state. Such ministrations afford me much comfort."

If you do not know you have done your best, you have begun to do your worst.—H. KAUFMAN.

CAERAU.—Our anniversary services were held on Sunday and Monday, July 30th and 31st, when Mr. A. Kitson (adviser to the B.S.L.U.) took the platform, assisted by Mr. J. Connolly (resident pastor). Despite the state of the coal industry in South Wales, our church was crowded to its entirety, showing that a larger building was necessary. Mr. Jones introduced Mr. Kitson, who took his subject "Religion in Spiritualism." After an eloquent and powerful address Mr. Connolly just corroborated the words of Mr. Kitson, making everyone feel very much better for coming. We wish Mr. Kitson every success, and that his health will hold a long while, in order that he may be of service to our Cause. Mr. Thomas gave a recitation entitled "Women and War."

A Leaf from My Spiritualistic Diary.

Harvey Metcalfe.

"It is a shameful thing to be weary of inquiry when what we search for is excellent."—(CICERO).

It would be a wise proceeding for every Spiritualist and psychic researcher to record in their diary the little messages that mean so much. The following is an extract from my psychic diary dated December 29th, 1921.

To-day spirit communion brought home very vividly the tragic side of our earthly life, unfolding the drama of life with such human pathos that would move the most hardened heart.

The setting of the stage was in a little French village, the time 15 years ago, the principal actors being three French youths, two of whose names I mercifully withhold. It is interesting to note that the two whose names I do not record here were musical students, one being madly jealous of the other's success. The undeveloped nature of this youth eventually dominated, the jealous spirit being nursed in the very lap of envy until it became so intensely hot in its hatred towards the more successful student that a quarrel was the inevitable result. (And so, dear diary, I record again to you a case where jealousy was the evil destined to ruin lives that should have been happy.)

The quarrel between the two youths proved to be the climax. Thoughts filled with passionate hatred were centred upon the youth who worked hard and well for his life's career and ambition, until a day later the less successful musician determined to murder the one of whom he was so madly envious. Intoxicated by his mad desire, he waited in darkness to carry out his intention, but wounded, in mistake for his intended victim, a youth named Homme Desaily.

I have ascertained the facts from the mother and sisters of Homme Desaily, who died an hour later in his mother's arms, after being carried into his own home. He seemed to understand he was dying, and eagerly looked into the faces of his loved ones. Before inhaling his last breath in the body he uttered the words, "God-night, everybody—good-night!"

The guilty youth was convicted of the murder and sentenced to imprisonment for life. He served several years in a French prison, but was released at the outbreak of war to fight for France. During the war he made the supreme sacrifice while in the front line of the trenches.

And so the material side of the story ends, and we bid "au revoir" to one who had made up somewhat for his rash life here, the debt probably wiped out by the second sacrifice, but the words of the murdered boy's mother still ring in my ears as she would lisp the words of her faith, "Pray for the soul of Homme Desaily."

To-day the story is brought back again to mind by the return of the spirit of the unfortunate youth who, in anger, descended to the tactics of a savage. After all these years his return in our midst shows the moral necessity of Spiritualism. Fate (if such it can be called) had brought me in touch with the sisters of the murdered youth, Mlle, Esther and Edmée Desaily. The latter, now a sister-in-law, to-day attended a seance a few miles away from my home in England. Here under the conditions so familiar to the Spiritualist and psychic researcher, the spirit of the unfortunate youth controlled the medium, begging forgiveness from the sister of the murdered youth. He spoke of the darkness he had passed through, his striving towards the light and eventually his opportunity to plead for forgiveness, which was readily granted.

Critics may ask, What is the use of Spiritualism? Few people in England could have been aware of the tragic side of the lives I mention here, certainly not the medium, who was a complete stranger, and who "gave off" these facts which were unknown to the other sitters.

I record here but one of the many links in the chain of spirit communion that is eternal, commenting only on the manner of the test which disproves all theories of materiality. And we wonder, dear diary, why these facts should come our way to find expression in your pages among other matter of joy, sorrow, success, failure and

romance. Possibly to help us on in the work that humanity may need so much. And to that youth who bade his friends "Good-night" we hope to say in another clime "Good morning! all's well."

Spiritualism: Potentially a World Redeemer.

C. Veden.

THINKERS cannot but admire the very laudable attempts of the leaders and officials of Spiritualist Unions and Associations in their effort to do something for the amelioration of many conditions prevailing upon our earth-plane to-day. But they also see the difficulties that lie in the path of all such attempts. The task of these, endeavouring to bind together in unison individuals striving for freedom, seeing in their belief a potential redeemer, unshackled by dogmatic laws, is an arduous one, and needs the support of every individual Spiritualist to ensure its success.

We live in a world of unrest, a world aching for liberation against itself. Can Spiritualism be that liberator? It can. I feel sure it will be that, if all members go forward in unity and in the bond of peace.

Spiritualism as a religion is growing, the air is pregnant with meaning, the churches are uneasy, and the followers of no religion are looking on with interest. We are, doubtless, on the eve of big events; religious history is in the making, and self-sacrifice will be necessary for many of us when the time comes.

The open vision, gloriously strong in its power of emancipation, and undimmed by restriction placed before it by man, obtains results, the outcome of desire, innate faculties of mind and experiences that have been passed through. It is obvious that laws cannot be laid down regulating ideas, hence there are bickerings, misunderstandings and excesses of controversial expression. It seems very necessary, therefore, that we should bear with each other in what we often consider (because of our own minds being focussed in another direction) extravagance of thought.

Spiritualism means that the spirit of things is to be dealt with, and the aim is to spiritualise materialism and not to materialise Spiritualism. The scene behind the enveloped eye of understanding is alive with scientific facts, relentless as regards causation, but hopeful with golden possibilities. The more we realise this, the more we see the necessity of carrying into Societies and churches purity of thought and desire, immune from materialism. The perfectly natural "cultivating of the open vision" (development) demands that the churches be kept in harmonious condition. Let them be such that we may enter therein to burnish our faith and have our hopes renewed—a place where love ever abideth. The shabby hat of a sister or the threadbare coat of a brother should not be able to blot the fair landscape on which the mind's eye is feasting.

The awakened soul of the convict is of more service in the evolutionary plan than the ideas of all the college professors put together if their souls still slumber. Think of the pioneers of old, ignorant as regards the knowledge by which those of the social world "place" each other, but educated through the higher powers and having reached the path of beauty, they walked thereon, realising that all things, all knowledge, should be theirs in God's good time. Let us feel, then, our responsibility as individuals and help to present before our brothers and sisters that by which they may glorify the Fatherhood, bring about the much-desired brotherhood, and find comfort for the soul.

SURVIVAL of bodily death is not dependent on any particular creed. It is a property inherent in human nature, as the result of God's creative act. This is proved by the evidences of the return of the spirits of the departed of all nationalities, of varying religious beliefs.—REV. CHAS. L. TWEEDALE.

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FRIDAY, AUGUST 11th, 1922.

In Quietness and Confidence.

THESE are stormy days for Spiritualism. Increasing strength is attracting increased attention, and this is a goodly sign. The time is not long past when the whole world could safely ignore us, and we were dismissed with a gesture of contempt. Gradually, however, the rising tide of psychic experience flooded the minds of more and more of the people, and included in its embrace were many of the astutest intellects of Europe and America. The world is gradually awaking to the fact that Spiritualism is an expanding force which is winning the adherence of the multitude.

We are opposed on every side by those who imagine that their little brooms can sweep back the rising tide of truth, and from time to time we hear the cries of the alarmist, whose zeal is counterbalanced by his fears. The tribe of Jeremiah is not yet extinct. The power of the Romanist, the intellectual rapier of the materialist-cum-rationalist, the cunning of the professor of legerdemain, and the relentless analysis of the psychical researcher (with a series of pet theories, many of which are explanations more fearful than the facts to be explained)—these are the positive forces which are being arrayed against us, and which are awakening the fears of those who, whilst quite certain of their facts, are nonetheless fearful lest truth should suffer at the hands of the assailer.

The position is reminiscent of the crude evangelist who imagines that God will suffer if he fails to defend His almightiness.

"Come, let us reason together." To a large number of people a set of opinions become important only because they happen to be held by themselves, and this is always an evidence of an ill-proportioned outlook. In the words of brave Gerald Massey, "Truth is that which the Universe, through its laws, is continuously corroborating." No man's opinions are of any great permanent value unless they stand based upon the solid rock of ascertained truth, and truth has a reliable habit of vindicating itself. Half-truths, too, have their place in the scheme of things, since in a world where the forces of evolution are operative they often pave the way to truth's fulness. In these days of stress we need the "spirit" of Spiritualism as well as its facts—in fact, the vindication of such facts rests upon our maintaining the right atmosphere. Spirit phenomena which offer evidence of spirit action cannot be proved or produced by Spiritualists! Let us get hold of that fact. The evidence of discarnate existence must come from those who are discarnate. We Spiritualists are powerless to demonstrate our position without the activity of the spirit people behind us. And the Spiritualist who imagines that the continuance of the Movement rests on his effort does not understand the position. Undoubtedly he has a part to play, but it is a different part to that which obtains in most of the affairs of life.

The introduction of Modern Spiritualism to this world was the result of discarnate activity. The evidence for spirit action must rest upon the efforts of spirit people. In a word, amidst all the opposition, criticism and confusion which is directed against us, let us remember that THE ONUS OF PROOF RESTS WITH THE SPIRIT PEOPLE. THEY MUST PROVE THEMSELVES. Thus, if a spirit photograph or levitation, or materialisation is to be produced which shall be evidence of spirit activity, then it must be produced by the spirit people. The crucial court of judgment by which our Cause is to be judged must be the seance room rather than the forum.

If we see this clearly we are then in a position to determine the part we ourselves must play. The best conditions for the evocation of spirit phenomena are those of harmony, confidence and peace. Tens of thousands of us know from personal and actual experience in the seance room that spirit communication is a fact. Nothing can shake the verified and corroborated evidence of our own experience. Avalanches of suspicion concerning professional mediums or of virulent criticism cannot snow it under. Mountains of allegations about trickery, etc., cannot bury it. The facts of our experience are positive facts. We know! and knowing we cannot be moved.

If that is the position then, let us realise that the conditions under which we obtained our evidences were those of calmness, peace and harmony. If the spirit people are to give conclusive evidence to the world at large, they must have these necessary conditions, and it is the place and duty of Spiritualists to provide it. Was it the psalmist who said, "In quietness and confidence shall be your strength"? That is the key to the position.

In the cockpit of controversy which is raging around the subject of Spiritualism at the present time there is little opportunity for the peace and harmony necessary for the production of spirit phenomena. Many of our opponents and critics know it. With our knowledge of psychic matters we would guarantee to break up any seance and negative all results in about fifteen minutes or less. Cases have been known where so-called psychical researchers have wilfully excited or quarrelled with the medium before the seance, knowing that this would negative all results. Such an attitude is an admission of the truth of our position, but the failure to secure results was used to argue against our position.

Spiritualists, let us see the position clearly. In the present whirlpool of controversy let us keep our heads. The spirit people are quite able to vindicate themselves if there are enough of us to present the calm and placid conditions necessary for their purposes.

Let us remember it in our Society work. Wherever quarrelling and bickering exist you are shutting out the spirit people. Our Societies ought to be the little quiet, placid pools bathed in the sunlight of confidence and warmth of harmony, where the spiritual beings of a higher life would delight to meet and fraternise with us, and if we would help them we must maintain the quiet confidence in their power which has been evidenced in our experience.

Be it ours then to maintain the atmosphere formerly designated "faith" which will enable the spirit people to come into the lives of men and vindicate their existence and powerful influence. We commend again the words of Dr. Geo. Warne at the International Conference: "Do not pay too much attention to the psychical researcher, he will find his own way. Take all the positive evidences he offers you with gratitude, but do not expect him to do your work. Keep on with your own job." And the same attitude can be safely adopted towards others!

Forward!—Don't be distracted from your work. The future is yours if you are but faithful.

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WHAT you do when you have nothing to do really shows what you are.

CAN YOU HELP "THE TWO WORLDS"? We are now issuing a weekly contents bill, and shall be glad to supply same to any Society or newsagent who will exhibit one. If the contents bill is well displayed, it will help your sales and our circulation.

CURRENT TOPICS.

The Church
of the
Cross Roads.

THE second report of the Prayer Book Revision Committee of the National Assembly recently published is curious reading. Mr. Athelstan Riley in his Minority Report maintains "that the Church of England is in a state of absolute confusion and corruption is almost inevitable." In his view the present chaotic condition of the Church is sufficient ground for postponing revision." The report discusses questions of ritual, vestments, the Sacraments, baptism, and even the construction of the Canon. Apparently there are divisions of opinion on all these matters, and the ecclesiastical authorities are at their wits' ends to know who is right and who is wrong. They are anxious to do right, but they have no court of appeal, and we imagine no confidence in the directive power of the "Holy Spirit," since the said "Holy Spirit" appears to direct different men differently.

Different
Interpretations.

WE believe that this arises from the subjective nature of the phenomenon. A given spiritual impetus is differently interpreted by the recipients by reason of their varying degrees of lucidity or obtuseness. Impulses are apt to interpret themselves in accordance with the habit of thought of their receivers. We find this so with mediumship, and herein is the value of the recognition of psychic phenomena, since the objective phenomena can be directed to modify or corroborate the subjective.

Appeal to
Higher
Authority.

THE Church can only get beyond its present difficulties by appeal to higher authority. That authority can be found by spirit communion. The Church claims to believe that the saints in heaven commune with their brethren on earth. The greatest leaders of the Church are on the other side of life, and in her difficulties she would be wise to recognise modern spiritual facts, and by the establishment of the seance, to bring into actual and personal contact with those she is fond of calling the sainted dead. The high court of appeal is open, but we fear the last thing the Church would do would be to place confidence in anything outside its own preconceptions.

It Calls
Little.

WE noticed in a recent number of the "Catholic Herald" an article which indulges in sarcastic comment on the proposed revision of the Prayer Book. For this, of course, Parliament would have to pass a special Bill of Faith, and our contemporary makes the remark that in England "the principle of religion is decided as the penny tea and sugar is decided, by a majority of votes." And it calls this "an amazing spectacle!" This is contrasted with the Romish position, in which "Catholics accept the doctrines . . . on the authority of an infallible church." Really, we cannot see much between the two. That the British Parliament lays no claim to infallibility is a tribute to its humility, whilst the claim of infallibility on the part of the Romish Church merely exhibits a piece of egotism and conceit which history shows to be unwarranted. But Rome learns nothing and alters nothing.

Prayers for
the Dead and
Purgatory.

THE jubilation of the "Herald" is due to the fact that there is gradually creeping back into Protestant circles the practice of prayers for the dead and the recognition that there is a probationary and progressive plane to which men pass at death; whilst the old idea of a fixed and unchanging hell is being discarded. It might, of course, be thought a victory for Romanism that these principles are becoming established in the thoughts of men, but it is a poor reflection on the Roman Church that it has been left to an outside and despised body (the Spiritualists) to produce the evidence of the truth of these principles.

Six of One,
Half-a-Dozen
of the Other.

IT is further true that the very circumstances which are rehabilitating prayers for the dead and a probationary state beyond death are also destroying or modifying such ideas as transubstantiation, the efficacy of masses by payment, and the infallibility of the Roman or any other Church, and hence we have no doubt that the Protestant could throw as many stones as the Catholic. Independent of both, embodying the candid critic and fraternal friend, Spiritualism stands for the higher standard. Not who is wrong, or who is right is the main consideration, but WHAT IS TRUE.

Reason or
Autocracy?

A COUNCIL for determining the standard of faith may have its weakness. Standards may be determined by vote, with the necessity of subsequent revision, but the system is at least that of appeal to the combined reasonings of many men, whilst Roman merely represents the authority and autocracy of the slave driver, beyond whom there is no appeal. The former may be driven to palliatives, but the latter, for the best part of a thousand years, drenched Europe in blood and fire because inability to appeal to men's reason necessitated a so-called infallible church appealing to brute force as its final court.

The Appeal to
an Outside
Authority.

WHETHER the appeal is to the Bible or the Church there are bound to be different opinion, whilst men's minds are differently adjusted, and the sweet reasonableness of Modern Spiritualism lies in the fact that it is enabled to say, "A plague on both your houses." Our appeal is to an outside and independent arbitrator who is not troubled about conformity or non-conformity, viz., to the spirit people themselves. They know what happens to those who pass the tomb, and that is what matters.

Theological
Guessing
Competitions.

IT appears to the Spiritualist that both sections have held guessing competitions (commonly called councils and committees). Rome guessed right on some matters, whilst Protestantism guessed right on others. That each may have obtained some guidance from the unseen is quite true, but a perfect revelation demands both a perfect vehicle and perfect recipient, and the measure of human frailty is the margin of error. It is the old story that both are right and both are wrong.

Farewell to Mrs. Mary Gordon.

MRS. MARY GORDON, who has been a prominent worker in the Spiritualist Movement for twenty years, and has held important offices, was entertained at a farewell social and dance at Mortimer Hall, London, on Monday, July 31st. A large number of friends were present, and the gathering proved highly successful in every way. At this time of the year, when so many people are out of town, it was a remarkable testimony to the regard in which Mrs. Mary Gordon is held to find so many present.

Letters were received from all parts of England from friends on holiday expressing their appreciation of Mrs. Gordon and regret at unavoidable absence. Many of these sent contributions towards expenses. Among the apologies received were those from Dr. Abraham Wallace, Mr. Ernest W. Oaten (Editor of THE TWO WORLDS), Mrs. Oaten, Mr. John Lewis (Editor of "The International Psychic Gazette"), Mr. and Mrs. A. Vout Peters, Mrs. Neville, Mrs. Osborne Leonard, Mrs. Ensor, Miss Dorothea Walenn, Miss Emmeline Brook, Mrs. Wesley Adams, Mr. Ernest W. Beard, Mr. and Mrs. George Craze, Mr. and Mrs. Marriott, Miss McCreadie, Mrs. Clare O. Hadley, Mrs. Cannoek, Miss Constance Holmes, Mr. Henry Blackwell, Mrs. Stuart (Bowes Park Spiritualist Society), Major and Mrs. Claude Scott, Mr. Harold Carpenter, Mr. Ernest Hunt, Dr. W. J. Vanstone, Captain F. C. Dinmick (Hon. Organist, Marylebone Association), Mr. Staveley Bullford, Mr. Taylor Gwinn, Mr. Ernest Meads, Mr. and Mrs. Brittain, Professor

and Mrs. Dicksee, Miss Violet Burton, Colonel and Mrs. Cowley, Mr. Harrison Hill, Mrs. Grenville Byam, Mrs. David Gow, Mr. Neil Gow.

During the evening short speeches were delivered by Mr. Leslie Curnow (chairman), Miss Estelle Stead, Miss Felicia R. Scatcherd, Mr. H. W. Engholm, and Mrs. Barnard (conductor, Clapham Lyceum), who presented Mrs. Gordon with a beautiful handbag, a gift from her Lyceum friends.

Mrs. Gordon thanked the speakers for their appreciative remarks, and, in the course of a moving little address, spoke of her association with the Spiritualist Movement and her plans in her coming American lecturing tour. She received a tremendous ovation, and throughout the evening had many expressions of good wishes for her journey. She also received many beautiful bouquets of flowers.

The Mystic Sleeper.

W. Geo. Wheeler.

ARCHIBALD THORN was a youth of good average ability, with an extraordinary power of hearing. From a child he had not only possessed a remarkable desire to know, but a very marked tendency to discover what he wanted to know. He always kept his ears well open. He did not want to know everything, he was not intellectually ambitious, he did not possess great talent. What he really possessed was a sort of abnormal inquisitiveness. He delighted to have his ears and his nose in somebody else's affairs.

When Archibald became a junior salesman in a house of business this curious curiosity attended him. He would listen at the keyhole of the private office so as to get any official news beforehand: he knew, outside the door, what salary the chief Director had fixed for Jones, what reproof he had administered to Brown, and how long he had given Robertson to retire. He knew almost before Jones, Brown and Robertson themselves.

Archibald was keen. His nose was in a private manuscript of the firm's before they could get a look in themselves. Archie was a devil for smelling out secrets. All his senses seemed to be acute.

Archibald slept in the business house with a number of other fellows. It happened on one occasion that a miserly fellow named Drakeson, a shop-walker, who had a room to himself at the other end of the building, was reported to keep a lot of money on his person, counting it over in the night. Most fellows thought it only a yarn, and no one but Archibald Thorn troubled anything about it.

Archibald wanted to know. He got up in the middle of the night, crept along the landing and through a passage to Drakeson's room. He listened and heard nothing. In matter of fact Drakeson was sleeping out that night. Archie, however, had been spied on himself, and the following night a trap was laid for him. How the inquisitive one discovered the plot it was impossible to say, but instead of passing that night through the passage, he waited until five o'clock in the morning, quietly opened a window, slipped down a rain water pipe, passed round the house, climbed another pipe, and got his face close up to Drakeson's window. He had not only baffled the plotters, but actually seen the man counting his money.

When Archibald slept in a room with two others he fell into bad company. His room-mates were dishonest. They contrived a method of robbing the firm without, they thought, the slightest possibility of detection. They were new men, and did not know Archibald's peculiarities.

These two fellows came in one night, looked at Archibald, and found him sound asleep; they therefore found it safe to whisper treason under their breath. They had various things to do, and kept their eyes well on the sleeper. He was evidently in profoundest slumber; it would take much to awake him.

Strange to say these two fellows were detected in the act of robbing their employers, and Archibald Thorn was the first witness against them. Waking or sleeping, he lay on until Archie's ears were ever open. He was a miser, and his friends could not account for it.

Archibald married a bright, happy woman of her own station of life, and had three children. He, of course, did not now live in the business house. The second boy, had a curious eccentricity. This child was to sleep-walking, and on such occasions would lean against any stray keyhole and wander about as seeking to hear something.

Archibald met with an accident, which proved but manifested the same curious desire to know people's business right up to the end. He was a less subconscious. He heard what the doctors said if the nurse did not.

Archibald Thorn died in his bed and the doctor certified his death. Yet a curious thing happened. The body had been prepared for its last resting place. A soft conversation passed between two friends in bed. The final duty, his wife being also present. A hand touched her—it was Archie's hand.

"It's quite alright," he said, "the character suit was good. Fare thee well."

Archie had heard the friends' remarks respecting himself. Then he passed beyond.

Who Shall Answer?

Wm. Marsh.

"There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."—SHAKESPEARE.

TO-DAY we have many Horatios as, no doubt, there were many in the period of Shakespeare's play, and throughout the two thousand years of the Christian era, probably thousands of years prior to the Christian era.

In everyday life the Spiritualist often meets Horatio who in his ignorance retorts, "This of which you speak is not so!" That life to Horatio is a mystery is admitted, yet in his perverse way he will deny any explanation that does not fit his orthodox views. The phrase "orthodox views" is really a misnomer. Should we not rather say that his mental growth has been stunted and his views, as they are, grafted on his mind by his "mentors"? but the leaders of his own sect advance theories, plausible and unsound though they may be, on life and its purpose, and he will not say, "This is not so." Oh, no! He will consider them, and his prepared mind will absorb them; it can do no other. As with the circular toy railway, the engine in motion and the train will arrive at and leave the station and bridges and signals as often and so long as there is power enough to drive it—it can do no other with Horatio. Poor, blinded man! But deep within him he has a dim perception of something, beyond mental grasp, something which at times wells up and muddles his poor brain, something which is ever crying to be freed from its prison—his own soul. The mystic of Life speaks and he cannot hear.

As with Horatio, so with every man and woman. There are times when to every human being, however debased they may be, there comes that mysterious voice asking, "Whence? Whither? Why?"

Who is to answer the cry? The creedalist with his creed and his profession of blind faith? No. The materialist with his self-centred pseudo-science of life physical, and at the end annihilation? No. Who then?

They who know and can give definite proof of the knowledge of Life and its purpose. They who have sought and have discovered something of the mystery of life, have seen beyond the Veil and can tell of the "things of heaven and earth" undreamt of in the philosophy of the average man. They who with enlarged vision realize the very vastness of God's universe their own ignorance and insignificance. These—not the theologian, not the materialist—are they who can lead human souls who are seeking the Pathway; who can point out that the life must be of their own making; who can help them to free themselves, and can show them how to lift their own souls from the bondage of creedalism and materialism into the light of Divine Wisdom.

And above these are the unseen ones translated to the Higher Life through the gateway of Death, waiting, eagerly waiting, for them to realise they are still living; anxious to lead them in their blindness and help them to regain their sight, to dispel all ignorance and doubt, and to show them the wealth of Love showered on all by the great Creator.

These shall answer! Who else could?

New Books.

IN "Some New Evidence for Human Survival" (Collins Sons & Co., 10/6 net), Mr. C. Drayton Thomas, a clergyman connected with the Wesleyan movement, gives details of a large number of experiments covering a period of some three years with a lady possessing mediumistic powers, through whose instrumentality some remarkable results were obtained. These experiments were on different lines to the usual run of spiritistic "communications," and consisted of what the author calls "book-tests"—the medium indicating (usually with extraordinary accuracy) what information would be obtained on referring to given pages of closed books, to which she could have had no access. The books selected were usually those in Mr. Drayton Thomas' house, while the seances were held at the home of the medium in order to put any suggestion of trickery out of question.

Numerous messages of the following nature were obtained: "In your study, close to the door, lowest shelf, take the sixth book from the left, and page 149; three-quarters down is a word conveying the meaning of falling back or stumbling."

In this case reference to the book resulted in the words "an insuperable stumbling block" being found at the place indicated, and a large number of other references were similarly verified. At a later stage of the experiments communications were received giving names which would appear in the following day's "Times," and stating the line and column where they would be found, and in certain of these cases it is shown that the message was received at a time previous to the setting up of the type in the "Times" offices—evidence which tends to refute the theory that the communications might have had a telepathic basis.

Mr. Thomas treats the matter fairly, giving records of failures as well as successes, and goes carefully into the question of the different hypotheses which might be adduced to explain the phenomena which he himself attributes to the agency of his late father, the Rev. J. D. Thomas, who died in 1903.

Sir William F. Barrett, F.R.S., contributes an introduction in which he discusses the evidential value of the results of the experiments.

"THE PLANET MARS AND ITS INHABITANTS." By "Iros Uriides" (a Martian). Written down and edited by J. L. Kennon. 112 pages, paper cover. J. McKean, San Francisco. 1 dollar.

Communications purporting to come from the planet Mars have been numerous. The majority have been self-condemnatory. In the little volume under review, however, we have a fascinating story, and an acceptable piece of literature received through a trance medium. It sets out to portray the physical features of the surface of the planet—its geography, topography and meteorology—a history of its people and their economic system, and further relates the circumstances of the visit of Christ to the planet ten thousand years ago. It is claimed that the medium knows nothing of astronomy, and has read nothing concerning Mars, and the messages were taken in shorthand as spoken. Whilst not claiming in any way to be a scientific treatise, interest is given to the volume by an appendix detailing the conclusions of Prof. Lowell, the American astronomer, most of whose findings are supported by the communicator.

The existence of a system of canals for the distribution of water from the polar ice-caps is affirmed, and a picture is laid before us of an ideal civilisation, where science has attained the higher efficiency known on earth.

Concerning our attempts to signal to Mars, we are told "Your methods are inadequate. Your apparatus is not fine enough to receive our waves, but success will come to you in another decade." We gather, however, that the Martians have a knowledge of earth and the life of its inhabitants. We are told, too, that our flying machines are clumsy and noisy compared with those of our Martian neighbours, which are propelled by tapping "the universal reservoir of cosmic power." The book presents us with an ideal civilisation many centuries advanced beyond ours.

The scientific value of the work may be questioned, but as an ideal to be aimed at, and because of its deeply religious message, it is well worth reading.

"THE GREAT REVELLIE," a chapter of the "Book of Revelations," by D. S. Thomas, is a sixpenny pamphlet written in Apocalyptic style. It implies the continuity of revelation and the present-day ministry of angels as in ancient Hebrew history, and forecasts the near approach of the millenium. It claims to be a series of inspired visions and messages which defy materialistic philosophy and out-of-date theology in equal terms, and there is certainly a class of mind to which it has a strong appeal.

A Layman on the Church.

WE accept Dr. Wilfred T. Grenfell's definition of the Church as "All who, consciously or unconsciously, are forwarding God's Kingdom on earth." As he says, "On the broad definition of the Master it means 'all those who are not against us.'" The worthy Dr. is worth quoting fully, but space forbids. "The way in which men associate for worship, or in which they consider it most remunerative to invest their efforts to forward the Kingdom, gives them no right to arrogate to themselves the title of God's Church. Any body of men saying 'We are the Church' seems to me ridiculous. If they try to exclude at the same time those who approach their Maker, or who are endeavouring to do faithfully the things Christ would approve, only in some other way, then they become offensive also." Well done, Doctor!

By "the Church" I mean the church invisible—known only to God's Holy Spirit. That is a statement Spiritualists can appreciate and understand. Further, "The offence of the visible churches to-day, that tells most against them to-day, is their inability to shake off their untenable position as judges of others." Splendid, Sir!

He reminds his readers of one tremendous fact, that the "Church" in Jesus' day judged him unfit to live. As for the working man, to my mind, if he doesn't join a visible church to-day, it is simply because he doesn't see any good in it. The teachings of the Church's master still appeal to him, but the Church to him does not stand for them. He has seen the visible churches, organised to perpetuate Christ's teaching, striving for centuries only after privilege, patronage and political power."

We admire this writer, the doctor and missionary, who has made Labrador so well known, because he has the pluck and courage to say what is true, unpalatable though it be.

Shall we, as Spiritualists, profit by this Truth about "the Church"? It is well when a man knows where to go. It is also well when a man knows where NOT to go.—A. W. WALTERS.

Most people find it easier to criticise than to construct.

THE outpouring of the spiritual gifts and the various psychic manifestations described in Acts ii. 2-6 was in all probability preceded by "the breaking of bread and the prayers" (Acts ii. 42)—i.e., by a celebration of the Holy Communion—termed the Agapæ or Love Feast by the Early Church, a service above all things conducive to HARMONY and SYMPATHY between all those who were assembled together, and so calculated to be peculiarly helpful in bringing about those harmonious conditions needed for psychic manifestations. I have not hitherto seen this aspect of the Lord's Supper commented upon, but it is one which was evidently understood and practised by the Early Church.—REV. CHAS. D. TWISS.

WEDDING AT WALSALL.

An interesting wedding took place at the Unitarian Church, Walsall, on Saturday, July 29th. The contracting parties were Miss Rose Elinor Taylor, daughter of Mrs. Taylor-Woodall, of Walsall, and Mr. Frederick Herbert Southey, also of Walsall. Many friends, both adherents and non-adherents of our Cause, assembled in the neat little church.

The service was conducted by Mr. F. Walshaw, of Walsall, ably assisted by Mr. S. Wiggins, of Bloxwich. Impressively rendered, the words contained in the service found hearty response in the minds of all, and were of a character deep in their thought and expression, noble in their simplicity, practicable in their application, and those who do not think as we do were agreeably impressed with the absence of extreme formalities.

Mr. Wiggins, in well-chosen words, paid just tribute to the bridal pair, and voiced the deep sentiments of the assembly in wishing them God-speed and happiness in the days now to be shared together. The singing of another beautiful hymn, "Now, Lord, This Wedded Pair Inspire," and benediction, brought the ceremony to a close with a feeling that the holy bonds of these two had been sealed midst ideal conditions and fraternalisation. Mr. Kirby presided at the organ and rendered in pleasing manner the "Bridal March" as the couple left the church.

The reception was held at the bride's home, where usual congratulations and festivities were indulged in, after which saw the departure of Mr. and Mrs. Southey to Wolverhampton by motor, there to entrain for Colwyn Bay, their honeymoon destination.

As our own place of worship is still in other hands, we had recourse to our friends, the Unitarians, and our thanks are due for their ready response in placing their church at our disposal. Truly an example of the Brotherhood of Man.

MEETINGS HELD ON SUNDAY, AUG. 6th, 1922.

BRISTOL, United. — Mrs. Piper Evans, of Mountain Ash, was the speaker and demonstrator. Mr. Martin presided.

DERBY, Forester-st. — Mrs. Gilbert, of Derby, occupied the platform, and spoke on "Shall we know each other in the great beyond?" Clairvoyance.

DEVONPORT, Progressive. — Mr. C. Adams gave a trance address on "Human nature." Clairvoyance by Mr. H. Pearce, the President. Mrs. E. Phillips favoured us with a solo.

LONDON, "Hounslow." Mr. Percy Mills gave an address on "The occult meaning of colours."

LEWISHAM, Morning circle, Mr. Cowland, Evening, Mr. Maskell gave an address on "The man Jesus, of Nazareth," followed by clairvoyance.

LONDON Spiritual Mission. — Morning, Dr. Vanstone spoke on "The threefold aspect of prophetic inspiration." Evening, Mr. Vout Peters gave an address on "Prophets and priests."

LIVERPOOL, Daulby Hall. — Platform occupied at both services by Mr. Lewis, Birth, of Halifax. In the evening he spoke on "The human aura," afterwards giving a few brief auric readings. Mr. J. N. Parr presided.

PLYMOUTH, Morley-st. — Mr. Johns gave a splendid address entitled "Mediumship." Mrs. Cook gave clairvoyance.

STONEHOUSE, Meeting conducted by Mr. Arnold. Soloist, Miss Coleman. Address by Mr. Prout on "Man's life on the earth." Clairvoyance by Mrs. Martin.

ROBINSON, Remick. — Mrs. B. O. Haines, who is on holiday from the

U.S.A., paid a visit and started a week's mission by giving addresses and clairvoyance.

SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church
PRINCESS HALL, MOSS SIDE.

SUNDAY, AUG. 13TH, at 2-30, LYCEUM.
At 6-30, Mrs. ELLEN GREEN.

At 8-15, Mrs. CROMPTON.

MONDAY, at 8-15, Members' Develop-

ing Class, Mrs. EASTWOOD.

TUESDAY, at 8, Public Developing

Circle, Mrs. FORREST.

THURSDAY, 3 & 8-15, Miss SANDIFORD.

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

SUNDAY, at 6-30.

AUG. 13.—Circle for Members only.

" 20.—MR. AARON WILKINSON

" 27.—Circle for Members only.

SEPT. 3.—F.O.B., Mr. E. W. OATEN.

Manchester Society of Spiritualists,

38, MASKELL STREET, ARDWICK.

SUNDAY, AUG. 13TH, at 10-30, LYCEUM.

At 3, OPEN CIRCLE.

At 6-30, Miss BARTON.

MONDAY, at 8, Mrs. ELLIS.

WEDNESDAY, at 3 & 8, Mrs. RICHARDS.

Cheetham Hill Spiritualist Society,

CRESCENT ROAD.

SPECIAL ENGAGEMENT OF THE WELL-
KNOWN EXPONENT,

MR. ROBERT DAVIES,

on TUESDAY, AUGUST 15TH, at 8,

in aid of the Building Fund.

Silver collection.

Longsight Spiritualist Society,

SHEPLEY ST., opposite PIT ENTRANCE,
KING'S THEATRE.

SUNDAY, AUG. 13TH, at 6-30 and 8-15,

MR. W. H. WOOD.

TUESDAY, at 8-15, Mrs. WORTHINGTON.

THURSDAY, at 8-15, Miss COTTERILL.

SATURDAY, OPEN CIRCLE.

Pendleton Spiritualist Church,

FORD LANE.

SUNDAY, AUG. 13TH, at 2-30, LYCEUM.

At 6-30 and 8, Miss MAUDSLEY.

WEDNESDAY, at 3, Mrs. CHARNLEY.

THURSDAY, at 8, Mrs. ANDERSON.

SUNDAY, AUG. 20TH, Miss SANDIFORD.

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

SUNDAY, AUG. 13TH, at 3 and 6-30,
LYCEUM OPEN SESSION.

Specially arranged music.

Every WEDNESDAY, at 8, OPEN CIRCLE.

SUNDAY, AUG. 20TH, Mr. KAY.

Salford Spiritualist Society,

WEST HIGH STREET.

SUNDAY, AUG. 13TH, at 10-30 and 1-45,

LYCEUM. At 3, CIRCLE.

At 6-30 and 8, Mrs. S. A. CLEGG.

MONDAY, at 3, Mrs. BULL.

WEDNESDAY, at 8, Mrs. SHEARSMITH.

NEW SHAW ST., WEST CRAVEN ST.,

REGENT ROAD.

SUNDAY, AUG. 13TH, at 3, 6-30 and 8.

MR. BACON.

MONDAY, at 3 and 8, Mr. J. MASSEY.

WEDNESDAY, at 3 and 8, Mrs. CASTLE.

SPIRITUALISM IN SCARBOROUGH,

CENTRAL MISSION, RUTLAND ROOMS
NORTH STREET.

SUNDAY SERVICES AT 3 AND 6-30

Visitors welcome.

SOCIETY ADVERTISEMENTS.

Blackpool National Spiritualist Church
and Lyceum,

71, ALBERT RD. (Nt. CENTRAL STATION)

SUNDAYS: Lyceum at 9-15. Public
Circle at 11. Services at 3 and 6-30.

SPEAKERS:

AUG. 13.—MR. TYRER.

" 20.—MR. LEWIS FIRTH.

" 27.—MR. A. WILKINSON.

SEPT. 3.—MRS. GREENWOOD.

Brighton Spiritualist Church,

ATHENÆUM HALL, NORTH ST.

(Affiliated to S.N.U.)

SUNDAY, AUG. 13TH, at 11-15 and 7.

Mrs. E. MARRIOTT. At 3, LYCEUM.

MONDAY, at 8, HEALING CIRCLE.

WEDNESDAY, Mr. S. W. ROE.

Worthing Spiritualist Mission,

17, WARWICK STREET, WORTHING

SUNDAY, AUGUST 13TH, at 6-30,

Mrs. B. C. HAILS.

WEDNESDAY, Mrs. HARVEY.

SUNDAY, AUG. 20TH, Mr. H. J. OSBORN.

Gillingham Spiritualist Society,

ODDFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, AUGUST 13TH, at 7,

Mr. H. J. OSBORN.

AUGUST 20TH, Mrs. A. BODDINGTON.

Bowes Park Spiritualist Society,

SHAFTSBURY HALL,

Adjoining BOWES PARK STATION, N. 22.

SUNDAY, AUG. 13TH, at 7,

Mrs. GRADDON KENT.

SUNDAY, AUG. 20TH, Mr. GEO. BROWN.

Church of the Spirit, Camberwell,

GUARDIANS' OFFICE (HAVIL STREET
ENTRANCE), CAMBERWELL TOWN HALL

SUNDAY, AUG. 13TH, at 11, SERVICE.

At 6-30, Mrs. C. O. HADLEY.

Clapham Spiritualist Church,

Adjoining REFORM CLUB, ST. LUKE'S
RD., HIGH ST., CLAPHAM, S.W.

SUNDAY, AUG. 13TH, at 11, CIRCLE.

At 3, LYCEUM. At 7, Mrs. CLEMPSON.

FRIDAY, at 8, MEETING FOR ENQUIRERS.

SUNDAY, AUG. 20TH, Mr. NICKELS.

Church of the Spirit, Croydon,

HAREWOOD HALL, 96, HIGH STREET

SUNDAY, AUG. 13TH, at 11,

MR. PERCY SCHOLEY.

At 6-30, Mrs. JULIE SCHOLEY.

Eltham Spiritualist Church,

WELL HALL, CO-OPERATIVE HALL.

SUNDAY, AUGUST 13TH, at 7,

HALF-YEARLY MEMBERS' MEETING.

WEDNESDAY, at 8, Mrs. EDEY.

Address and Clairvoyance.

Romford Christian Spiritualist Society,
BROADWAY CHAMBERS, SOUTH STREET

SUNDAY, AUGUST 13TH, at 6-30.

SERVICE AS USUAL.

MONDAY, at 3, LADIES' MEETING.

THURSDAY, at 7-30, LIBRARY. At 8.

FREE LECTURE.

Visitors heartily welcome.

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

PRESIDENT: MISS M. M. HARRISON.

SERVICES EVERY SUNDAY AT 2-30.

SUNDAY, AUG. 13TH, Mr. C. J. WILLIAMS, of London (President, B.S.L.U.), will preside at the 2-30 service. At 6-30, Short Address and Clairvoyance. Silver Collection. Tea provided at nominal charge.

SUNDAY, AUG. 20TH, Mr. ALFRED KITSON (of Dewsbury), Advisor of B.S.L.U., will speak at our **SECOND ANNIVERSARY SERVICES** at 2-30 and 6-30. Vocal and Musical items. Clairvoyance by Miss SMITH and Mr. JEPSON. We desire all Lyceumists to come and welcome our old friend and staunch worker for the children's cause. Tea provided.

SUNDAY, AUG. 27TH, PROFESSOR C. WILLIS will lecture at 6-30 on "Fatalism" All are welcome here.

BOLTON SPIRITUALISTS' ALLIANCE.

Annual Camp Meeting at Barrow Bridge, 63 Steps, on Saturday, August 19th, 1922.

Speaker: COUNCILLOR WALLACE. Chair to be occupied by Mrs. TURNER, assisted by other well-known Speakers and Clairvoyants. Meet at L. & Y. Station for Halliwell Car at 2 p.m.

SALISBURY HALL, ROMFORD ROAD, STRATFORD (Opposite Tillet's Laundry).

A SERIES OF PROPAGANDA MEETINGS

WILL BE HELD IN THE ABOVE HALL

Commencing Sunday, Aug. 13th, at 6-30 p.m

Address and Clairvoyance by Mrs. EDEY, followed by Public Circle.

SOCIETY ADVERTISEMENTS.

Hackney Spiritualist Church,
240A, AMHURST ROAD.

SUNDAY, AUGUST 13TH, at 7,
MRS. BROOKMAN.
MONDAY, at 8, CIRCLE.

Hounslow Spiritualists' Society,
ADULT SCHOOL, WHITTON ROAD.

SUNDAY, AUG. 13TH, at 6-30:
MR. BOLTON. LYCEUM at 3.
TUESDAY, at 7-45, Miss L. GEORGE.
WEDNESDAY, at 3, GUILD.

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

SUNDAY, AUG. 13TH, at 11,
MRS. T. BROWN. At 3, LYCEUM.
At 6-30, Mr. ELLA.
WEDNESDAY, at 7-30, Mr. AUSTIN.

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

RE-OPENING IN SEPTEMBER.
With the addition of SUNDAY SERVICES.
Closed during August.
FRIDAY, SEPT. 1ST, at 7 for 7-30.
MR. A. PUNTER, of Luton.
SUNDAY, SEPT. 3RD, at 6-30 for 7.
MRS. A. BEAUMONT-SIGALL.
SUNDAY, SEPT. 10TH, Mrs. J. WALKER,
Floral Messages.

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

SUNDAY, AUG. 13TH, at 6-30,
MRS. CROWDER.
MONDAY, at 3, LADIES' MEETING.
WEDNESDAY, at 8, Rev. GEO. WARD.
SUNDAY, AUG. 20TH, Mr. G. T. GWYN.
THURSDAY, AUG. 24TH, WHIST DRIVE
in aid of the New Church Fund.
Tickets 1/6 (including refreshments).
Lyceum every Sunday at 3.

DRAWING-ROOM Seance is held every
Thursday evening, at 8. Sunday even-
ing at 7, by a well-known Medium.
Whitehall, 159, Acre-lane, Brixton.
See Is.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, AUG. 13TH, at 6-30,
MR. H. BODDINGTON.
THURSDAY, at 8, Mrs. PODMORE.
SUNDAY, AUG. 20TH, Mr. A. L. MEAD.

Miracle of Healing

Persistent Skin Troubles.

**Mr. J. Light, of Redhill, Cured by
Germolene.**

The terrible results that may arise from poisoned blood were never more clearly exemplified than in the case described below. The wonderful effects of the application of Germolene, the new aseptic skin dressing, are just as clearly indicated, and the signal triumph which the case displays, is further conclusive evidence of the fact that Germolene has definitely superseded all the old antiseptic ointments and salves.

Mr. J. Light, of 12, Lyndale-road, Redhill, Surrey, seventeen years ago received a scratch on the arm which contracted septic poisoning. A rash broke out on his shoulder, which spread all the way down to his wrist. It was exceedingly painful, and the skin broke open in cracks, which in some cases were so deep that a finger could be laid in them. Finally he could not use the arm at all, and had to carry it in a sling. Everything in the way of ointments and lotions was tried without avail, and the arm itself began to atrophy. His wife persuaded him to try Germolene, and after a few dressings the appearance of the arm was much improved. The final result is that his trouble is cured. The cracks have healed. Mr. Light can use his arm again. It is somewhat drawn through being so long in a sling, but even that is improving, and he can use it. "All this," he says, "is due to Germolene and nothing else. It is a miracle of healing."

Germolene, the new aseptic skin dressing, was awarded four gold medals at its first introduction. It is prepared in the most up-to-date laboratory of its kind in the British Empire—the factory of the Veno Drug Co., Ltd., Manchester. Sold at 3/- per tin (1/3 the small size), by all chemists.

MISCELLANEOUS ADVERTISEMENTS
(NOT DISPLAYED.)

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

A WEDDING will be solemnised at the ZION CONGREGATIONAL CHURCH, STRETFORD RD., MANCHESTER, on SATURDAY, AUG. 19TH, 1922, at 2-30 between Mr. HAROLD HOPE and Miss LILY DEARDEN, members of South Manchester Spiritualist Church and Lyceum. The ceremony will be a Spiritualist one, and will be conducted throughout by Mr. ERNEST W. OATEN, Editor of THE TWO WORLDS.

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

RESEARCH WORK.—A reader would like to hear from others who have had evidence of survival either through a medium or spontaneously. Write fully in strict confidence to: C.S. 45b, Clifton Gardens, Maida Vale, London.

Speakers, Open Dates, Etc.

OWING to Mr. RATCHFORD, of Norden, Rochdale, having lost his diary, will Secretaries having dates booked with him for 1922 and 1923 kindly communicate same to The Lodge, Bradford-road, Victoria Park, Keighley.

MR. C. W. BENTLEY, Speaker and Clairvoyant, has now returned from New Jersey, U.S.A., and intends to re-settle in this country. Open for engagements. Cert. New Jersey State Association.—Address, 112, Warley-road, Blackpool.

MR. and MRS. ALBERT MOSPRAAT, Inspirational Speaker and Clairvoyant. A few vacant dates for 1922-23. 133, Katherine-road, East Ham.

Wanted.

GENTLEMAN requires apartments, or as guest with family shortly. S.W. or W. Wimbledon district preferred. Please give particulars with terms to Box "N," Two Worlds Office.

To Let, at Blackpool, S.S., in Bungalow with private family, near sea, golf links, and trams, a large comfortable furnished room, as combined or with use of dining-room. Facilities for psychic investigation. Box "W," Two Worlds Office.



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