



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, SEPTEMBER 1, 1922.

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(INCORPORATED OCTOBER 22ND, 1910.)

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OBJECTS.

The Spiritualists' National Union is established to promote, maintain and extend the propaganda of the facts and teachings of Modern Spiritualism.

PURPOSES.

For this purpose the National Union wish to strengthen the bands of Spiritualist Societies, to unite and consolidate in a spiritual brotherhood, to develop and encourage investigation and research into all phases of Spiritualistic activities, to foster international relationships with Spiritualist and kindred associations of other lands, to make fraternal arrangements and co-operate with progressive bodies working for human advancement, to arrange for conferences, lectures, and demonstrations, and to issue, compile, instructive, and inspiring literature on the subject of Modern Spiritualism.

With the recognition and maintenance of the independent inter-communication of Societies, the National Union desire to bring about and increase understanding, fraternity, co-operation, and consolidation among Spiritualists generally.

We appeal to all Spiritualists to actively co-operate with and support the Union in the achievement of the foregoing purposes.

BENEVOLENT WORK.

A National Fund of Benevolence, supported by voluntary contributions, is administered on behalf of aged workers in the movement and others in need. Communications from Societies wishing affiliation, or individuals desiring to become members, and all correspondence to be addressed to the General Secretary as above.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1816—Vol. XXXV.

FRIDAY, SEPTEMBER 1, 1922

PRICE TWOPENCE.

Original Poetry.

Mystery.

I KNOW I live upon this wond'rous world !
I see, I feel, I hear, I think, I know.
The more I know, the less I feel I know ;
I read, and read, and read.
There comes a time when doubt of all I know
Sets up a misery unthinkable,
Then all is chaos for the time, and black—
The time when evil breeds, and breeds.

A solemn calmness steals its way along !
I feel the misery of doubt dissolve,
The star of hope is rising in my life
To break this cage of misery ;
And earthly knowledge is as dust and straw,
Convention without end or meaning ;
Our senses bind us as with bonds of brass,
Death breaks these bonds, and we are free at last.

I know. What do I know? Nothing !

—C. H. W.

A Missionary Tour Through Australasia.

Horace Leaf.

OUR first view of the coast of Australia was on a clear bright morning. It lay far down on the horizon, like a dim haze, which every now and then became denser and higher, indicating the presence of hills. We were surprised to find the country so hilly, as, in common perhaps with most Britishers, we were under the impression that Australia is very flat.

The arrival of our ship at Albany, the first port of call in Australia, was the commencement of some minor troubles. Soon after leaving England there occurred a case of measles among the third-class passengers, and by the time we reached Australia there were over fifty cases. In consequence of this we were obliged to fly the yellow flag and keep from shore until after medical inspection. The following morning, accompanied by Mr. M. J. Bloomfield, one of the trustees of the Conan Doyle Propaganda Fund, we landed at Albany. Mr. Bloomfield had kindly undertaken to manage the tour and act as advance agent as far as Sydney, beyond which personal business considerations would not permit him to go.

Albany is a pretty little town lying partly on the side of a hill. Its architecture resembles that of Cape Town, and in common with all Australian towns it has verandahs extending from the front of the shops to the roadway, thus affording ample shelter from the bright rays of the sun. Here we, for the first time, saw those strange people, the Australian Aborigines. A short, dark, squat race, with prominent foreheads, deeply sunk eyes, broad flat noses, and thick lips. In Western Australia they are better cared for than in some of the other states, as they receive a small money grant for their support from the Government. It is generally agreed that they will not work, and certainly one never sees them performing any laborious task. We hoped to have been able to see a corroboree which was advertised to take place in Albany that evening, but our train left for Perth, the Capital of West Australia, before it commenced.

The journey to Perth was an example of how long-distance trains should not be run. The gauge is very

narrow, making the journey necessarily slow; and as we carried about 300 emigrants who were to be distributed at various stations along the line, the journey was slower than usual. Sleep was practically impossible owing to the frequent stopping of the train, and the clatter and noise caused by the young Britons about to try their luck in their new home as they disembarked.

We arrived in Perth the following morning in glorious sunshine, and were met by a large concourse of Spiritualists from the local churches, led by Mrs. McIlwraith and Miss Haines, and our good host and hostess, Mr. and Mrs. Batger. Arrangements had been made for a welcome meeting to be held that afternoon in the Literary Hall. Over one hundred guests were present, speeches of welcome being made by the various leaders, interspersed with singing and music.

Few things are more interesting than a trip round town in a strange country, especially with kind and enthusiastic friends acting as guides. Perth is very beautifully situated on the shores of the Swan River. At this point this truly beautiful river winds remarkably, adding variety to an already delightful scene. Although it was the end of the summer the temperature was as high as 107 degrees fah., but we did not feel greatly inconvenienced as the climate is dry.

All the meetings were well attended, and enthusiastic service was rendered to us by the leaders and members of the Societies. In doing this they felt they were not only forwarding the interests of our great Cause, but expressing something of their admiration and gratitude to Sir Arthur and Lady Doyle for having found time to call in Perth on their way home, and deliver a lecture. Sir Arthur's visit will remain a red-letter-day in the history of the town, for probably never before has one of the largest theatres in West Australia been filled in the middle of the day by a lecturer.

The two lantern lectures which are a special feature of my tour were much appreciated, and helped to stimulate both Spiritualists and the general public by giving them an insight into the remarkable work being done by scientists in connection with the phenomena of Spiritualism. There can be no doubt that Australian Spiritualists are at a great disadvantage, being situated so far from Europe and America, the hubs, as it were, of this great movement. They experience also a good deal of inconvenience owing to the towns being so far apart. Between Perth and Adelaide, the next important town, several hundred miles intervene, and much the same condition applies throughout the country. There is consequently little exchange of platform speakers and mediums, each town being practically self-contained. This naturally tends to restrict the general view or opinion, and will no doubt long be a drawback to the Cause.

Any itinerancy between the large towns is left almost exclusively to individuals, and involves considerable expense and risk. There are, however, a few enterprising Spiritualists who have ventured forth from place to place, and who are in consequence much travelled people. Tasmania and New Zealand, as well as Australia, are usually included in these itinerancies.

The impression one gets on meeting these good people is that they are extremely capable, sterling folk, but it is easy to realise that so venturesome and uncertain a life is not conducive to that mental quiescence essential to the performance of their best work. The worry and management incumbent on an unknown person, going to strange lands and unfamiliar towns where he must make his presence known even to sympathisers, requires a bold

practical spirit, more suitable, perhaps, to business than to philosophical and spiritual enterprises. They are all very pleasant, matter-of-fact people, brought up in a hard school. There exists, perhaps, nowhere a more generous and affectionate body of men and women. This I realised from the beginning. Not the slightest sign of jealousy was shown towards the stranger who had come among them amid the praises of the press and Spiritualists in general. They unhesitatingly put all their influence and personal assistance at my service in an endeavour to make the tour a success.

Such a help is invaluable, as each one of them had a following, which was, in some instances, very considerable. A good deal of this was admittedly a testimony to the high respect in which Sir A. Conan Doyle is held by them, the remainder to the sincere love for the Cause that they so nobly fought and suffered for.

[TO BE CONTINUED.]

Mr. Walter Appleyard's Gift to Sheffield.

Organ for Cemetery Chapel.

ON behalf of the citizens of Sheffield the Lord Mayor (Ald. C. Simpson), on the 20th August, accepted from Mr. Walter Appleyard the gift of an organ for the Cemetery Chapel. The instrument is a two manual of beautiful tone and design, and has been erected by the donor in memory of his wife who was called to fuller service last year.

In making the gift Mr. Appleyard said:—

MY LORD MAYOR, LADIES AND GENTLEMEN,—40 years next April I became the unworthy recipient of one of God's most precious gifts, that of a good, faithful and devoted wife. After 39 years of unalloyed domestic peace and happiness I was called upon to relinquish her earthly form, which was submitted to the purifying action of cremation within this building 12 months ago.

Like many thousands of our young men who paid the last penalty in the Great War, she sacrificed her life for her country. While discharging a public duty in connection with the war she contracted a chill that eventually resulted in her emancipation from the burden of the flesh.

She came of a highly respected family, her father occupying the position, sir, that you now so worthily fill. Cradled in Wesleyan Methodism, a few years after our marriage she embraced the beliefs of what is termed Spiritualism; that is, the continuity of life beyond the grave and spirit communion.

Technically the Church accepts this belief, but she does not fully realise the one because she has failed to practise the other. The people do not understand, their minds are prejudiced; they are ignorant of one of the most glorious truths ever revealed to the world. They are too materialistic in their conception. Now, to-day, we are compassed about with a cloud of witnesses, and I venture to suggest that in the front rank of that silent assembly my dear wife stands. She promised to come, and was looking forward with great interest.

There are some here who can see these visitants, but my eyes, like most of yours, are closed to this vision—it is a spiritual gift. This reminds me of the incident related in scripture, when the prophet Elisha prayed that the eyes of his servant might be opened, when lo, he beheld the mountains full of horses and chariots of fire.

It should deem myself a traitor to my most sacred trust were I to be silent on this occasion in regard to one striking and important fact, and it is this: Since my wife's passing I have been in constant communion with her, and on several occasions she has spoken to me and others in a clear, distinct and audible voice, as distinct as I am speaking to you now.

She assures me that we need not fear the change called death. It is but a peaceful translation to a fairer and brighter state of existence. There is no anxious waiting for a resurrection morn or judgment day. As our liberated spirits cross the bar we shall find our friends assembled to

give us welcome and to lead us into possession of our rightful heritage—our heavenly home of rest and peace.

You may think that I am speaking strangely to you, and that already you have detected signs of insipient dementia, but I can assure you I never was so sane and so convinced of my facts, and never did I realise my responsibility to God as an exponent of the Truth as I do to-day.

I will just give you one illustration out of many in my experience, that should convince you of the reality of my statements.

On the 22nd of April last, as I have it recorded, my wife was speaking to us, and said; "There is a young man here who wants to speak to you. You will not know him."

I said, "What is his name, dear?"

"He will give his name himself." Then immediately the voice of a young man spoke out, "I am Frank Hiley, the son of Councillor Hiley, of Pontefract. I was in the Grenadier Guards, and was commissioned into the Green Howards as captain, and was killed by accident. I want you to send my love to my father, and tell him I am living, there are no dead."

He thanked me profusely for allowing him to come through and asked if he might be allowed to come again some other time.

I did not know a soul in Pontefract, but on the strength of the message I addressed a letter to Councillor Hiley, and on the outside of the envelope I wrote if not delivered return to me. In this letter I gave full particulars, and asked to kindly confirm the statement or otherwise, as I was very particular at all times to obtain proof of the genuineness of such messages. No reply came, so after waiting several days I wrote again, but still no reply.

I then went over to Pontefract to see the Chief Constable, but found him out of his office. I saw a subordinate officer who promised a reply to my questions that evening, but no reply came. After waiting a few days more I wrote to the Town Clerk for the information, enclosing stamped envelope for reply, but again none was forthcoming.

I now felt a little indignant, and determined to solve the problem, so I went again to Pontefract to see the Town Clerk. When I arrived I saw his chief clerk, who informed me that his chief had just gone out. I said, "Well, there is something wrong in this department. Either a mistake or a great lack of courtesy." I then turned to him and suggested that he might answer my questions:

Is there a Councillor Hiley in Pontefract?—Yes.

Had he a son called Frank?—Yes, I knew him very well, he was a friend of mine.

Was he in the Grenadier Guards?—He was.

Did he get commissioned into the Green Howards as captain?—He did.

Did he lose his life by accident?—Yes, he died out in Italy.

Thank you, sir, you have given me all the information I wanted, I said.

Were I not to restrain myself I might lay myself open to the charge of heterodoxy, but I contend that I am not heterodox. It is the conventional Church of the day that is heterodox. The ancient prophets and patriarchs, the early Christians, the disciples of the Christ, St. Paul, and Jesus himself, were all Spiritualists and practised it.

My wife died a Spiritualist, and so shall I. I cannot help it, the facts are so overwhelmingly convincing that I have no alternative, but I rejoice in the comfort and consolation it has given me.

Now, My Lord Mayor, I wished to erect some memorial to my beloved. I felt that stone or marble statuary was cold and lifeless. Then I was reminded of the discredit to this city that not one of our cemetery chapels had an instrument of music, so I commissioned Mr. Keate to build an organ as being the most acceptable tribute I could pay.

My Lord Mayor, it is a sacred privilege to me and a great pleasure to present through you to the people of Sheffield the instrument that has just been played. I trust it will ever sound notes of harmony and give expression to sentiment of praise and thanksgiving to Almighty God for the perpetuity of life beyond the incident of death. Also, that the inscription on the front of the organ recording "Her Last Request" may be an inspiration to those who from time to time foregather in the spirit of communion.

Expressing appreciation of Mr. Appleyard's gift, the Lord Mayor referred to the late Mrs. Appleyard and her life of kindly deeds. Music, he continued, was a great help to people in their day of trial. Many funeral services were held in churches and chapels where music could form part of the service, and Mr. Appleyard's gift had now placed this within the reach of all who wished to have it.

A recital on the new organ was given by Mr. J. W. Ibberson, the organist at Fulwood-road Wesleyan Church, embracing Andante (Opus 64), Mendelssohn, Romanza, G. Major, Beethoven, Suite Gothique (opus 25), Boellman, etc. Mrs. Ibberson rendered the aria, "The Return," and Miss Parker Machon sang "Beyond the Darkness," the words of both being by Mr. Walter Appleyard.

The Spiritualist and the Conjuror.

John G. Wood.

It is possible that some of the older Spiritualists amongst us are beginning to be somewhat weary of the attention accorded to the professors of legerdemain. Why should it be considered desirable to answer their criticisms or their challenges? Their pretensions and their claims have been so frequently exposed and brought to nought that there may be some excuse for the supposition that they have been accorded more than their rightful share of attention, and have received more consideration than was properly their due.

Spiritualism has been a godsend to the conjuring fraternity. There has been a good advertisement for them in their claim to expose that which has received such a large share of public attention. The conjuror is a showman first, second, and all the time. Advertisement, publicity, notoriety, means large audiences and increased box office receipts, and incidentally, of course, well-lined pockets. Having had the experience of meeting people who assumed similar attitude towards us that is affected by the Maskelyne gentry, also of observing the antics of the conjuror for a good number of years, I believe that I am right in contending that our best policy is to leave them alone—severely or otherwise. It is not with those people a question of personal conviction, nor of sympathy with the needs or woes of humanity, but of business, though that truly may be neither pure or simple.

I am only a young beginner in the ranks of our Cause—merely 31 years' experience—but at the very outset one was met by the artiste of the stage who claimed to know all about it and to show to a credulous public how they had been deceived by one who, by the way, made his living by deceit and trickery. It grieved the trickster—the professional—that there should be trickery by amateurs.

"Very well," he was told, "come to our week-evening meeting this week and expose our mediums at our meeting."

"Oh, we could not come at such short notice, nor without a suitable stage. We have ten tons of machinery," said they.

"Ah, that is the difference betwixt us," said the Spiritualist. "We have'n't got ten tons of machinery!"

The conjuror and a few other superior mortals coming into touch with our people, though careful to impress us with their own superlative qualities, affect an air of condescension.

"Now, just convince me of the truth of your claims, and all will be well. Everybody knows my friends and myself. We have such influence, don't you know, the world will admit the truth, and you yourself will have a great name as a result."

We have met the type before, and are not one bit impressed. There is one plain, blunt reply ready to hand. Why should anyone go out of their way to convert you? Spiritualism does not stand or fall on that. We have a message to the world at large; we offer certain truths, present certain facts; the people to whom we come can either accept these things or turn aside from them. Spiritualism will not suffer though you reject our truths. If you investigate our facts the gain is yours; you are a free agent, choose for yourself.

I confess I have little sympathy with those who play with the outside fringe of a movement such as this, while

neglecting the inner fundamental realities. The conjuror I repeat, has had too much of our time and of our attention—as far back as 1876 the July number of the "Spiritual Magazine" was concerned with his tribe, as was also the "Spiritual Record" in its June number of 1833, and the December issue of the same year.

The colossal conceit and blatant pretensions of these individuals has been too much considered. Why not ignore them? Spiritualism has for far too long been a stalking horse for their ilk. It is perfectly disgraceful that persons like, for instance, Mr. Hope, and Mrs. Buxton, of Crewe, should be subjected to insults and insinuations by such people. Visitors to Crewe, after making an appointment, can take their own plates, place which plates they choose from a previously unopened packet into the slide with their own hand, sign their name across the plates, examine the camera, develop the plates themselves, and no one else touch them first to last, and yet these superior critics shriek "Fraud!"

Have our critics ever produced by their methods the photograph of one who in earth life never had a photo taken? Have they ever in such a case produced a recognisable likeness? It is, I suppose, one of the privileges of mediumship to be suspected, to be slandered, to be opposed, to be neglected, to be supposed to live on the strength-giving outside air, while the self-confessed trickster gathers in the shekels and proclaims aloud the sincerity of his motives. "Tis a mad world, my masters."

Observations on "The Church."

A. H. Walters.

WE are sorry to return to this subject, but cannot help it. "Please, teacher, he hit me first." We feel a bit like that, and it will not do the church one bit of harm to know how little the world believes in it—how little progress it has made in 20 centuries, how out-of-touch with mankind it is, how little it has of the Christ it professes to preach. Of all the saddening spectacles manifest to the angel hosts, the aspect of the church must be the most grievous. It is all that to us. Here are a few odd notes on current topics.

I see Rev. Dr. Jowett says something to the effect that the after life, as revealed by Spiritualists, does not seem to him worth living for, or having.

I should have thought that for a man to get what he deserved—what he earned—was quite a natural thing to expect, and as much as he has any right to expect. All that we claim is that man enters the Heaven he makes for himself. I think most people would count that as just and reasonable. Isn't there something in the Good Old Book about sowing and reaping? The next stage of life will be good enough for me if it's anything like my "dead" friends tell me it is.

General Deniken in his new book says, "The idea of the 'world peace' which the Christian Churches have been preaching for twenty centuries is buried for years to come." Even the poor Spiritualists could scarcely have made a worse mess of things than that. I think if the Church—as at present organised and constituted—would stand aside and give us a fair field, not for 20 centuries, but for 20 years, we could show them something. In fact, I'm sure!

A call to the Church. How oft one reads this or a similar heading. The poor Spiritualist cannot help thinking of the old saying about people who live in glass houses. Cries, calls, appeals, etc., are issued in profusion, but generally speaking the condition is "nothing doing." I wonder what Christ thinks of it all! In view of the spate charged against the church, it is amusing to note its hostility to the Spiritualist movement. Realising its utter helplessness and stagnation, is it possible that it is jealous of Spiritualism? It is important to note that the Church's greatest critics are its own orthodox people.

And so the Church of England is making certain alterations in the Revised Prayer Book. One change deals with the question of "Prayer for the Dead," and in the Revised Prayer Book we get a tacit admission of the fact so long insisted upon by Spiritualists that the dead are very much alive, and if they may be prayed for, they are precisely in the state and condition we say they are. The

question of the belief in the Scriptures is also raised, and the alteration here again is an acknowledgment of a sort that we are right, that the Scriptures are not infallible, and cannot possibly be, because given through human instrumentality.

An Interesting Exhibition.

Wonderful Records of Spirit Action.

AN exhibition of automatic and spirit pictures is being held at the Anderson Galleries, New York, and the local papers are giving it great publicity. A shop assistant, Charles Epworth, of Brooklyn, exhibits a number of remarkable drawings showing some striking designs and figures very different from his own normal work. Epworth has devoted some attention to art for several years, and had never believed in mediums or spirits or read anything of the subject. Two months ago, however, he claims that spirit power forced him to new methods of work. "I received messages," he says, "from some entity who forced himself upon me. I received messages from him which my hand transcribed automatically, and I knew nothing of their meaning until after they were written. Finally I asked 'Who are you?' 'I am Joseph Selemey,' said he, 'Look me up in the library.' I went to the library and looked him up. There I found Joseph Selemey was born at Meidling, near Vienna, in 1824, had gone around the world with Franz Josef, had been with Maximilian in Mexico, had been President of the Vienna Art League, had received decorations from four countries, was famous as a painter, and had many works in the Vienna Museum. His masterpiece was a painting of a desolate churchyard.

After learning this I asked him why of all the people in the world I had been selected to work for him, I, who had had no artistic training and no interest in spiritual things;

"I have been with you a long time," he replied. "It has been very difficult to make you understand it."

Selemey promised to do great work through the salesman later, and is now putting him through a kind of course of instruction in order to make him a more effective instrument for the artist.

FIRST RAPPINGS A FEW MONTHS AGO.

It started with Epworth a few months ago when he heard rappings to which he paid no attention. He was working on blue prints of an invention, and had them in a closet when he was greatly alarmed by a scratching there. He thought it a mouse gnawing at the papers which he deemed to be valuable. There was no mouse to be found, but under many traps a ouija board was found on the floor. It persisted in scratching and forcing itself on the attention of Epworth. His mother and then an Edna Stevenson, deceased, used his hand to write messages, and then Selemey.

A lady painter of high intelligence exhibits a number of drawings produced through her hand without her conscious co-operation. These are produced only under the influence of music played by a lady friend. This medium, Mrs. Sawtelle, says that her experiences began last winter. Her work has been done in collaboration with Katherine Booth Heston, a musician and writer, who has had a theory that there is some profound harmonic connection between the combination of wave-lengths which produce artistic coloring and the combinations of sound vibrations, which are music.

These discussions developed the music-controlled spirit, which controlled the hand of Mrs. Sawtelle. As the musician plays the piano the spirit draws with the hand of Mrs. Sawtelle. Under the influence of the weird and mystic music of Scriabin the spirit does his best work. The drawing is usually distinctly related to the music. Voluptuous strains from "Tristan and Isolde" produced passionate symbolic drawing which could be described only by remote allusion. "Ravel's 'Toccata'" drew from the spirit a sketch of a child painting butterflies. A march from Scriabin was translated in the sister art to helmeted men disposed in the ridges of war. "Glan-Bourne" by Brahms produced a wild, hilarious dance.

"I know nothing about the picture as it is being drawn and have no theory as to its outcome," said Mrs. Sawtelle. "Sometimes they are upside down; sometimes they are sideways. The drawing begins with the music. It stops when the music stops."

SPIRIT ADVICE ON BUILDING RAILROADS.

Perhaps the strangest story is that told by Mr. Arthur E. Stillwell, who exhibits a number of novels and songs written under spirit direction. Mr. Stillwell claims to have had some of the most remarkable psychic experiences of any man living. He has been President of many railroads, and was President for seven years of the National Surety Company.

"I have built more than 3,000 miles of railroad," he said, "and that, I believe, is more than any other living man has built. Every part of every route has been determined by spirits who have come to me in my dreams and told me what to do."

When he was building the route of the Kansas City Southern, Mr. Stillwell said that he was warned by his spirits not to build the terminal at Galveston as was planned because that would lead to disaster, but to terminate it at Lake Sabine, where he built the terminal of Port Arthur which is named after him. "Four days after the terminal was completed," he said, "the tidal wave wiped out Galveston."

Mr. Stillwell said that nearly all his life he had made a secret of his powers because he feared that people would think him a "nut." For years, however, some of his friends and many Directors in companies associated with him knew the source of his inspiration and believed in his spirits.

"To-day I am telling everything. I don't care whether I am called a 'nut' or not," he added. "I received communications to-day from a corps of spirits—I do not know how many. The engineering plans that I have put in effect have all come from an engineer who has been long dead. I have transcribed scores of poems which have been dictated to me by poets. I have written the music of many songs which have been dictated to me by musicians. I ask them why they choose me. They say, 'For some reason it is easier to communicate through you than through others. You don't know why and neither do we.' I do not know the names of any of them. I have asked them and they tell me that it makes no difference and that I should not bother about who they are."

Mr. Stillwell returned recently from England, where he had been for several years. In one year there he produced twenty-one full-length spirit novels, twenty of which are now in manuscript. One of them entitled "The Light that Never Fails" has been printed. Among those not yet printed are "In God's Own Time," "The Bursting of the Chrysalis," and "The Court's Decree." The hero in the last, ignorant of the identity of the prisoner, sentences his own mother to die by hanging.

HOW HE WRITES "SPIRIT" NOVELS.

"In spite of this output of fiction," said Mr. Stillwell, "I never read fiction. I take no interest in it. The method of producing these novels is this. I used five literary secretaries; I gave them step by step every particle of the action and description, and they wrote it."

The night after a friend of his had complained that there were no satisfactory songs for children Mr. Stillwell said that in his sleep spirits came to him and dictated the words and music of "Slumberland" and "Dreamland," two songs for children which have become well known. He himself, he said, knew nothing of music or poetry, although his output of poems has been enormous.

"Have the spirits ever misled, tricked or cheated you?" he was asked.

"Never," he replied. "They have never given me a false message and never in all these years have they said anything to me that could not be repeated in the presence of a minister."

Mr. Stillwell said that his contact with spirits began at the age of four years, when he was able, at their home in Rochester, N. Y., to warn his mother days in advance when relatives were likely to drop in to pay them long visits. His mother did not want to discourage him, he said, but told others that he was gifted with "second sight."

He said, he pointed out a little girl he had never seen before, and told his mother that when he was 19 years old he would marry her. "I don't know her name, but it will be Stillwell," he said. This came true.

A New Life.

Daisy Barker.

ELLEN MORVAISE waited upon her husband with tender care. He was in the last stage of consumption, and had become reconciled to the thought of losing him. His pathetic eyes followed her wistfully as she moved about their humble room with her five-weeks' old baby in her arms. The baby was a poor, deformed weakling, and in his inmost heart he wished he could take it with him to the Summerland.

"Ellen, dear," he said one day, "although I am leaving my earthly body, do not think for a moment that I shall forget you. God permitting I shall watch over you and be ever near you to help you bear your troubles!"

His young wife gazed at him with horrified eyes. "Oh heavens!" she said, "don't say that, Alan! You say I love you, but I couldn't bear the thought of you leaving me! It would drive me crazy. You'll go straight to Heaven, I'm sure, for if ever there were saints on earth, you are one!"

"But, Ellen dear, my heaven is where you are. How could I be happy elsewhere?"

Ellen Morvaise burst into tears. "Oh, Alan, it's hard enough to lose you, without you threatening to be a ghost! Fancy my Alan wandering about in a shroud, with his bones rattling, and empty sockets instead of eyes!"

The thought of it caused her to break into a fresh paroxysm of sobbing, and Alan Morvaise gazed at her in distressed perplexity. Her conception of him as a ghost would have made him laugh, only the occasion was too sad, and his wife's distress too poignant for mirth.

"My dear," he said, "why should I be like that? I must not imagine such utter nonsense! However, I promise you, Ellen, that as the thought of my disembodied presence disconcerts you I will never intrude upon you. I will never seek to assure you of my continued existence until you wish it. I cannot undertake to leave you altogether, for I love you too well, but I will not attempt to manifest to you until you long, from the depths of your heart, to hear from me. Will that satisfy you?"

The young wife put her arms about him. "Yes, Alan, darling, yes! I know you wouldn't do anything to frighten me knowingly, but I can't help being silly and afraid."

Alan Morvaise never mentioned his impending transition to his wife again. It was to his mother-in-law that he turned for sympathy and understanding when the hands of life were running out.

"I think I feel better this morning, mother," he said, "and yet I believe my time here is short, for I see a host of familiar faces gathering round, and amongst them my dear dad's contented face. Don't tell Ellen; she'll only think I'm wandering, perhaps."

Alan Morvaise passed peacefully away, and his young wife was left to grieve. She draped herself in deepest mourning, and sorrowed for the untimely ending of her married life.

Time passed on, and the baby reached the age of five years, tended devotedly by its grandmother. Ellen's mother, however, developed a sudden illness just after the child's fifth birthday, and in a few days she was dead. Ellen was sincerely grieved. All the more so because she was on the eve of re-marrying, and going abroad with her new husband. Her mother had undertaken to care for the child, and now she was dead! Ellen looked at the little mortal thoughtfully—it seemed to her that the child grew more frail and weaker every day. It was impossible to take her with them to a foreign land in her present condition. The marriage must be put off. The young wife picked the child up in her arms tenderly.

She had determined to do her duty by the child. "I'll never leave you, darling!" she said.

The little girl opened her large dreamy eyes. "I'm going to the seaside with daddy," she announced.

Ellen gazed at the child incomprehensively. "Daddy is dead," she told the child. "You never knew him."

The little girl pouted. "He isn't dead," she said stubbornly. "He comes to see me, often. He says he will come soon and fetch me. Then he and Grandma and I are going to the seaside, and I shall never feel poorly any more!"

Ellen sent for the doctor to see the child. He looked very grave from the very commencement, and when the little girl sank rapidly in spite of his efforts, he betrayed no surprise.

Ellen's attentions were unremitting, and she listened often to the child's prattle about her daddy and grandma, contenting herself merely by shaking her head incredulously. She asked the doctor one day if he believed in the return of the dead, and he laughed heartily at the very idea. "When we are dead," he said dogmatically, "we are done with. When we die we rot!"

Ellen, however, was influenced unconsciously by the child, and her thoughts began to turn constantly to Alan. She had grown older and wiser, and her girlish fears had left her. She wondered if Alan approved of her intended re-marriage, and if he minded very much. Weary with watching, she closed her eyelids one night for a few minutes. It seemed to her that Alan came towards her. She stretched out her arms eagerly. He came forward then, and took her hands in his own. His kind eyes looked lovingly and compassionately upon her.

"Ellen, dear," he said, "we will take the child, and you must take your happiness! God bless you!"

She opened her eyes with a start. Her glance fell on the child. A change had taken place, and she knew what it portended. She fell on her knees and cried brokenheartedly. The little one revived a moment and spoke weakly. "Don't cry, mamma, I want to go with daddy!"

Thereupon Ellen fell into a kind of swoon, but her psychic faculties remained alert. She saw Alan and her mother advance to the child and take her from the bed. The little one turned a radiant face to her as they bore her away. "You believe me now, mamma?" She waved a joyful farewell with her little hand, and the three of them disappeared.

Ellen rose from her knees and bent over the bed. The little body remained, but the child had ceased to breathe.

Mrs. Jennie Walker.

DURING the week following the surgical operation mentioned in the last issue of THE TWO WORLDS, there was little change in Mrs. Jennie Walker's condition, excepting that she was slowly getting better as regards the immediate results of the operation itself. This, of course, meant a somewhat stronger hold on life, but had not, thus far, enabled a much more favorable view to be taken in respect to ultimate results. This was the situation up to Tuesday. In the meantime visiting is practically interdicted, and no communications can be made to her at the hospital. Any such may be addressed to Mr. H. J. Osborn, 41, Earlwright Gardens, W.C.1. Mr. Osborn wishes to thank numerous correspondents for their kind messages received.

SO MANY gods, so many creeds,
So many paths that wind and wind,
While just the art of being kind
Is all the sad world needs.

—ELLA WHEELER WIGGON

SIR ARTHUR CONAN DOYLE commences a series of articles dealing with his Spiritualistic experiences in "Lloyd's News" on Sunday, September 3rd, which is sure to arouse interest.

AND if our brethren tell us that human beings do not have wherewith to pay and must come to the cross singing, "Nothing in my hand I bring," then we joyfully inform them that we are not so poverty stricken as all that—we can at least do what Paul suggested and "offer up our bodies a living sacrifice to God." —REV. H. W. B. MASON.

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FRIDAY, SEPTEMBER 1st, 1922.

A Psychic Holiday.

MOST of us during the last few weeks have endeavoured to vary "the daily round, the common task" by a few days spent amongst fresh surroundings. The invigorating breeze from mountain or sea has brought to many town-dwellers relief from the commonplace task, whilst country cousins, helped by modern methods of transport, have gazed in open astonishment at the methodical medley of city traffic, and been awakened by the noisy bustle of city crowds. Each has gained the change which he sought, returning to his daily task with fresh energy. The eye hath seen, the ear heard fresh sights and sounds—experience has grown. New acquaintances have been made, and amidst all the bustle and turmoil, jaded senses have found rest—even the rest of increased activity. The advantages of the annual vacation do not cease when duty brings us back to our task. During the months before us recollection will resurrect for us scenes which have been visited and conversations we have taken part in, for memory will revert with cinema-like precision to past happy scenes. Aye! how true it is that we are storehouses of our past! The joys and follies of past experience are recurrent reminders of the things that HAVE BEEN.

Whilst lingering in the lanes of delight, promenading amongst happy crowds, or tossing on the restless sea with the bracing breeze blowing full upon our faces, how many of us have wished that the joy of the moment could be extended indefinitely? Yet such scenes would pall, the exhilaration experienced depends upon the fact of newness, freshness, change! As the shortening days tell of the coming autumn we return to our tasks refreshed and invigorated to face the grind of duty, and the short escape from its claims has taught us of new phases of life's activity. The mind has found fresh food on which to feed.

How few there are who realise the possibilities which lie at our door for such rest and change by the use of the psychic and spiritual faculties. The inherent psychic abilities within us make it possible for a large proportion of humanity to depart from the stress of material surroundings by a transfer of the mind to planes of psychic experience, which may be just as real as those of our short holiday. "Spiritual things," we are told, "must be spiritually discerned." The activities of the psychic and spiritual planes can only become real to those who have unfolded the psychic and spiritual faculties. The mystic has told us to go "into the silence." The term seems a strange one to those of us who are immersed in city life, with its throb and hubbub, yet even here the soul of man can completely escape its thrall and get back behind the external noise to the peace which is behind all. Silence! and yet that plane of peaceful rest seethes and bubbles with intense sensation, its pulsating life responds to higher vibrations. Light, heat, sound are all vibrating ripples interpreting themselves in different forms. The babble of noise becomes the silent shaft of light striking unheard, but apprehended

upon eye instead of ear. Just so, and we find the way in which the soul can know by rising above the chaotic of earth's turmoil.

We believe that the constantly increasing stress of material existence will only become bearable to humanity in proportion to man's development of those inner senses which enable him to snatch periods of rest and change by turning his mind from mere physical existence to planes of active psychic experience. We are learning that there are spheres of human activity just beyond the boundary of physical consciousness, and that those who dwell therein are capable of gaining contact with us, giving us the evidence of their presence. They can bridge the gulf. Their testimony is that they were once as we are, but have been removed one rung further up the ladder of life. They were what we are. We shall be what they are. Their attainment of their position is dependent on something added to them by death so much as on the inherent possibilities which they possessed when here, which have found fuller expression by subsequent development. Is it not possible that we may bridge the gulf and aspire to them, just as they bridge the gulf to come to us?

In a word, we are spirits now, and if we find the bondage of materiality irksome, may it not be largely due to our habit of thought? May it not be possible that we can go out to them? The mystic says it is so. Many psychicists have confirmed the possibility! And what a change it is to escape for a few short moments from the thralldom of flesh and emerge into the freedom of the larger spirit worlds.

We are sometimes told that our Spiritualism is only to lead us merely to the life of contemplation, and make life impracticable. One might as well say that the annual holiday unfits us for the daily toil. Life is not one continuous holiday, change and rest are essential to our efficiency. He who has peered through the gates and beheld the glories of the shining city is he who sees the squalor of the material slums, and labours to lift man above the sordidness of material things. The mystic CAN BE a practical man, and he has the urge to become so if his mysticism is something above mere contemplation. Life has a psychic side. Man's psychic powers are next in the order of evolutionary unfoldment, and presently we believe that the multitude, rather than the few, will open their minds to the realisation that they are not confined to physical limitations, but as spiritual beings are heirs not only of the ages, but of the illimitable spheres of being. Strength and courage will come to him who takes advantage of his spiritual birthright to take an occasional mental and psychical excursion into the promised land of greater light and beauty. Do you call it a dream? Well, perhaps, but someone has said:—

"Dreams are the light of clearer skies,
Too dazzling for our naked eyes:
And when we catch the flashing beams,
We turn aside, and call them dreams.
Oh! trust me! every thought that yet
To greatness rose, or sorrow set,
That time to rip'ning glory nursed,
Was called an idle dream at first!"

—*—
SPIRITUALISTS IN COURT.—As the result of a dispute amongst the members of a Clitheroe Spiritualist Church, the Spiritualists' National Union were invited to adjust the differences, and efforts were made to harmoniously amalgamate the three Societies now existing there. One section, however, refused to co-operate, and the Union was sued for the return of monies entrusted to its care pending the settlement of the dispute. The case was heard in the Clitheroe County Court, and as a result the case was dismissed with costs. The judge decided that there was no case whatever against the Union; the wisdom of whose action was never questioned. The monies, therefore, shall remain the property of the Society, but are in the keeping of the Union until local differences are adjusted. As the case involved a matter of principle, we understand the Union will not press for the costs, even though they have been awarded.

CURRENT TOPICS.

Slaughter-House Reform.

We have every sympathy with the efforts now being made to minimise pain and cruelty in the slaughter-house. There are many of our friends who advocate a purely vegetarian diet, and there are others who will not be denied the flavour of the succulent beef-steak, but we think that all right-minded folk will be agreed that needless cruelty inflicted upon those creatures that serve our need is heartless because unnecessary. The majority of slaughtermen are not intentionally cruel, but they have become accustomed to certain methods, and resent being moved from their rut. Those who have visited the shambles and observed a faulty blow with the poleaxe, or heard the squealing of the pig, will surely consider that present methods do not reflect credit upon us as a civilised community.

Let Us Avoid Pain and Suffering.

MANY towns and cities have adopted the "humane killer" in the despatch of animals, and we have heard no valid reason why its use should not become general, and we heartily commend the effort to pass a Bill through Parliament to this effect. The growth of such civilisation and refinement as we possess is increasing our sense of the rights of animals, and Spiritualists (particularly the large percentage who accept animal survival) should be interested in treating them with such kindness as is compatible with our claim to be a cultured nation. From the standpoint both of the animal and the slaughterman, to say nothing of the humanitarian, better methods should be employed to guard against pain and cruelty.

Rev. G. Vale Owen Resigns.

THE Rev. G. Vale Owen, vicar of Orford, near Warrington, has handed his resignation to the Bishop of Liverpool, and intends in future to devote himself to advocating the claims of Spiritualism. He goes to New York in January next, and will tour the United States, returning to England probably in the autumn. Every British Spiritualist will extend to Mr. Owen his fervent good wishes for a successful tour, and trust that the lecturer will receive as much benefit as the general public from his generous service.

In Search of Peace.

It is an open secret that for several years pressure and persecution have been brought to bear upon Mr. Owen from within the Church, and this has entailed considerable unpleasantness and discomfort. His Bishop (Dr. Chavasse) has never disguised his dislike of Mr. Owen's advocacy of spirit communion, whilst religious bigots have belaboured him with hard words and scathing letters, so that he has had to walk with caution. We understand, however, that this has had little to do with his decision. We can but express our admiration for his courage.

From Bondage to Freedom.

A CLERGYMAN of the Church of England has perhaps a larger measure of freedom than any other minister of religion. So long as his character remains unscathed, and he faithfully performs his church duties and enjoys the smiles of the patron of the living, it is almost impossible to move him. Nevertheless, the "policy of pinpricks" of which he may become the victim is decidedly distasteful. We know of the pressure brought to bear upon the late Archdeacon Colley and upon others whose present position in the Church makes it unwise to mention them by name. Attempts are made to drive them out by continuously harassing them. The fact appears to be that the conventional church is far more concerned to maintain its power and prestige than to tell the whole truth and do the work for which it was founded. It ought to be possible for an honest man with high spiritual ideals to use the organisation of the great State Church for the promulgation of spirit communion; but Mr. Owen believes that he can do a larger and better work outside the Church.

"The World is My Parish."

OR one thing we are sure. Mr. Owen would not have taken so important a step without consultation with those who for many years have been his guides and counsellors. He has been an ideal vicar, beloved by his parishioners, whatever their denomination, and the loss to them will be great. He now makes the world his parish. We believe he has been chosen by the spirit world to carry the tidings of spirit return and angel ministry to those who would not be reached by other means, and we extend to him our fervent goodwill.

The Practical Issue.

ONE other fact emerges, and it is a serious matter. Food, clothes and shelter are essential to those who labour, and we believe the man who is devoted to the work of spiritual teaching is as well occupied in the common cause as is the man who builds houses, always supposing that he performs his task well and with whole-souled enthusiasm. We have little patience with the large class of individuals who quite honestly hold the opinion that spiritual service should be a mere spare time hobby. Speaking from the standpoint of spiritual idealism, we believe no man has a moral right to benefit by the service of another without making an adequate return. Scores of excellent workers have been compelled to transfer their valuable services from the Spiritualistic to other movements because Creative Wisdom provided them with a mouth, and civilisation demands clothing for the body.

Is Anything Too Good for Those Who Made Us Free?

THERE appears to have been an idea prevalent for several generations that any dirty barn was good enough for Spiritualistic meetings, and any sentimental vapourings were sufficient as spiritual teachings. We have yet to learn that NOTHING IS TOO GOOD FOR THE SERVICE OF GOD. Provided only that the work be efficiently done, no place and no person can be too good for the service of the angels. If only our movement will care for its workers there is work for all, and we should not have to deplore the paucity of suitable men and churches. At present the harvest is great, the labourers are few. Let us by whole-hearted sacrifice at least make it possible for the chosen of God to labour in His vineyard.

The Council of the S.P.R.

WE have to thank Mr. Dingwall, the Research Officer of the Psychical Research Society, for supplying us with a list of the members of the Council of the Society. We are pleased to know that the Council still exists, and we hope that it occasionally meets. We respectfully submit that it should be a consultative body, and that before experiments (?) similar to those of the Price-Hopwood type are entered upon some kind of understanding should be arrived at which would prevent the name of the Society being allied with incidents which have no claim whatever to be considered scientific and least of all unbiassed.

ANOTHER WARNING—A man calling himself Jas. Baird, of Liverpool, has been calling on members of the Spiritualist Churches in the Midlands soliciting help and stating that he was connected with Daulby Hall Church. Several good natured folk have given him his railway fare to Liverpool, but he still remains in the Midlands. This man does not appear to be a member of Daulby Hall Society, and our people are warned against him. In case he changes his name, his description appears to be: Age about 40, height 5ft. 9ins. or thereabouts, long face, dark moustache and dark eyes; wearing a cloth cap, turn-down collar, navy blue overcoat with patch pockets, and has an impediment in his speech. The matter has been reported to the Birmingham police, and anyone meeting him should give him into custody. It is neither kindly nor brotherly to allow such folk to batten on the generosity of honest folk, and no apology need be offered for handing him to the authorities. This type of imposture must not be allowed to continue. The address given by him is Jas. Baird, 8, Hawkins-st., Liverpool.

REPORTS OF SOCIETARY WORK

1.—Ordinary Reports, to ensure insertion, must be confined 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. Accounts of after-circles are excluded.

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

3.—Special Reports, to ensure insertion same week, should reach this office by first post on Tuesday morning. 150 words are allowed free; all beyond are charged for at the rate of 2d. per line.

4.—IMPORTANT. No Special or Ordinary Reports two Sundays old 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 Platform Guide.

SPECIAL REPORTS.

150 words are inserted free. Above that number a charge of 2d. per line is made. Send remittance with your report.

LONDON: LITTLE ILFORD.

AN effort on the part of the ladies' meeting to augment the new church fund took place on Monday, Aug. 7th. Clairvoyance by Mrs. Marriott, songs by Mrs. Darrington (who also kindly supplied prizes for the occasion of a very novel idea), and other items contributed to a most enjoyable afternoon. After a splendid tea, provided and served by the ladies, a social and dance had been arranged for the evening, which went with a swing from start to finish. Songs and recitations by members and friends were much appreciated, as also were the dances, and at the conclusion it was unanimously proclaimed a most successful event. The attendances both afternoon and evening were good, and Mrs. E. Marriott (President of the ladies' meeting) and her conferees are thanked and heartily congratulated for the splendid effort put forth, which has been the means of further contributing to the object in view.

LONDON: CENTRAL.

THE annual general meeting was held on Friday, July 28th, at the Minerva Rooms, 144, High Holborn, W.C. The meeting was favoured with an address from the President, Mr. H. J. Osborn, who briefly sketched the history of the Society, since its inception three years ago. He thanked the officers and workers for their past assistance and all those who had helped in the building up of the Society.

The chairman, Mr. M. Barbanell, followed with a short speech dealing with the future of the Society. He mentioned also that Mrs. Jennie Walker, the well-known medium, who was one of the founders of the Society, had accepted the office of hon. vice-president, and that the executive had been pleased to confer a life honorary membership on Mrs. S. Rodmore as an appreciation of her work in connection with the developing circle.

Mrs. Graddon Kent followed with excellent clairvoyant descriptions and spirit messages, the majority of which were easily recognised.

FLEETWOOD: KEMP ST.

ON Sunday, Aug. 20th, we were favoured with a visit from an old friend and worker, Miss S. A. Sunderland, of Southport. In the afternoon, at the Lyceum session, Miss Sunderland spoke very encouragingly to the children, and was delighted with the progress made. In the evening Miss Sunderland chose for her subject, "Spiritualism: Its message to humanity." The comforting words that issued through her mediumship held the rapt attention of the congregation. We are confident that a few

good seeds have been sown by her visit. Harmony seems more prevalent in our church week by week. At the 8 o'clock service Miss Sunderland gave some wonderful clairvoyance. The expressions indulged in by the congregation after the services prove that a return visit of our sister will be eagerly looked for.

ROMFORD.

MRS. GARRATT is opening up the cause of Spiritualism in the Romford and Brentwood districts, Brentwood being the place where her son, Mr. P. W. Hurlston, is buried. This was the first Spiritualist funeral there, and was conducted by Mr. Horace Leaf nine years ago.

I had the pleasure of attending the service at the Broadway Chambers, South-st., Romford. The address was given by Mrs. Briggs, and was very much appreciated by all present. Mrs. Garratt followed with clairvoyance. Her descriptions were all recognised, and many had very comforting messages. She also conducted the after circle. All present felt that Mrs. Garratt worked well and as if her heart and soul were in the cause. She also takes the ladies' meeting on Mondays at 3 and Thursday sat 8, as well as Sundays at 6-30. She has the good wishes of all who know her in her great endeavour.

HUDDERSFIELD: RAMSDEN ST.

A GRAND re-union of old and new members and friends was held at the above church on Saturday, Aug. 26th, the eve of the church anniversary. About 50 persons were present. Several musical items and recitations were given by the Lyceumists, these being much appreciated.

On Sunday, Aug. 27th, anniversary services were held afternoon and evening. The speaker, Mrs. Nurse, of Blackpool, took for her subject "The anniversary of Spiritualism." Special music was rendered by the choir.

MANCHESTER: LONGSIGHT.

ON Sunday, Aug. 27th, we had the pleasure of a visit from Mr. C. W. Bentley, of Blackpool (late New Jersey, U.S.A.). Mr. Bentley's inspirers addressed a full congregation on matters concerning the value of Spiritualism as against other religions. We are confident that those who heard our speaker will remember and value the message that was spoken through his instrumentality. Spiritual truths were given, numerous friends being described. We wish to express our thanks to Mr. Bentley for paying us this visit, which was enjoyed by all.

MANCHESTER: MOSS SIDE.

ON Sunday, Aug. 20th, we celebrated our second anniversary services. The speaker was Mr. Alfred Kitson. Representatives from other Lyceums united in the welcome, and paid great tribute to the work he had accomplished for the children's cause and Spiritualism generally. Mr. Hart created in the marching the letters A.K. Recitals, solos, etc., were well rendered by the children. Over 60 remained to a nice tea provided by Mrs. Hart.

We had a good gathering in the evening, which opened with items by our young members, and a solo by Miss Martin. Mr. Kitson gave an address on "The religion of Spiritualism," which was fully appreciated by all. Mr. Houlgrave rendered a pianoforte solo entitled "Memories," which was most appropriate. Spirit-

friends were described and messages given by Miss Smith and Mr. Jepson. Thus ended a day of memories.

On Sunday, Aug. 27th, we had a visit from Prof. C. Willis, who lectured to a large gathering of friends and strangers, and ably dealt with the great subject, "Fatalism," answering many questions. Afterwards most interesting experiments were given. Mr. J. Bell presided, and expressed many thanks to Prof. Willis. At the service and also at the Lyceum service all present united in hearty good wishes to the Rev. G. Vale Owen in his fervent desire to resign from his church and lecture in the cause of Spiritualism.

HAMILTON.

MRS. JAMRACH, of London, occupied our platform for the first time (but we hope not for the last) on Sunday and Monday, Aug. 20th and 21st. An address on "How are the dead raised, and with what bodies?" was very ably delivered. It was an address full of deep thought and divine teaching, and was well appreciated by a good congregation. On Monday evening an address on "Spiritualism: What is it?" was exceedingly well delivered to an interested audience. The clairvoyance was well delivered at both meetings, and questions on Monday night were answered remarkably well, giving entire satisfaction. Her visit has aroused a special interest individually and collectively as regards investigation into Spiritualism.

MEETINGS HELD ON SUNDAY, AUGUST 27th, 1922.

BARRY, Atlantic Hall. — Mr. A. E. Taylor gave an address followed by clairvoyance.

BRISTOL, United. — Mrs. Brake, of Cave-street, was the speaker in the morning. Clairvoyance by Mrs. Bevan. Mr. Horn presided.

Cave-street: Addresses and clairvoyance by Mrs. Trueman, of Plymouth. Miss Yates presided.

Clifton: Address by Miss Mary Mills. Members' communion service followed.

CLECKHEATON. — Annual flower services. Mrs. Butterworth, D.N.U., gave addresses and clairvoyance. Evening subject, "From seed to flower." A fine and varied assortment of flowers were beautifully arranged by Mrs. Emery and Mr. Robinson. These were afterwards distributed among the sick of the congregation.

DERBY, Forester-street. — Services conducted by Mrs. Thickett, of Sheffield. Evening subject, "Spiritualism: Clairvoyance and its teachings."

DEVONPORT, Ker-street. — Mr. F. Ireland gave an address on "How are the dead raised, and with what body do they come?" Clairvoyance by Mr. Martyn.

EXETER, Market Hall. — Services conducted by Mr. Chas. Tarr and Mrs. M. A. Grainger.

HINCH, — Mrs. Bradley, of Newcastle, gave an address, followed by clairvoyance.

LIVERPOOL, Daulby Hall. — Mr. Rex Sowden, of Newcastle, gave an address on "Why I became a Spiritualist," followed by clairvoyance.

LONDON — Clapham: Mrs. A. Boddington gave an address on "The new conception of religion," followed by clairvoyance.

Little Ilford: Mr. Percy Smyth gave a very interesting address to a good audience.

London Spiritual Mission. — Morning, Mrs. E. Everett spoke on "Compensation." Evening, Mr. E. W. Beard gave an address on "The wonder of life."

Manor Park. — Morning, Mr. Wood conducted the healing service. After-

the Lyceum held its usual evening. Mr. Mead gave an address on "The soul and its progress," and was giving replies to questions.

STURBOROUGH. — Mr. W. Harvey, of Trent, gave addresses on "Spiritualism speaks to us of nature" and "The ministry of angels."

STURBOROUGH. — Mrs. Scott, of Trent, gave an address on "A short cut to Paradise." Also clairvoyance good congregation. Mr. Herridge, president, presided.

STURBOROUGH. — Addresses and clairvoyance by Miss Butcher, of Hampton. Mrs. Palfress presided.

STURBOROUGH. — Mr. W. H. Kings gave an address. Mrs. Kings gave clairvoyance.

STURBOROUGH. — Meeting conducted by Mr. Soloist, Miss Granville. Address by Mr. Morfield on "Man the divine sympathy." Clairvoyance by Mr. Prout.

STURBOROUGH. — Mr. G. Howard-Saunders, of Reading, gave an address on "The path of meditation" and "The problem of the written word." Also gave clairvoyance.

STURBOROUGH. — Mr. T. H. Spence gave an address on "The God-idea" and "The truth, and it shall make free." Clairvoyance.

SOCIETY ADVERTISEMENTS.

Manchester Spiritualist Church
PRINCESS HALL, MOSS SIDE.

SUNDAY, SEPT. 3RD, at 2-30, LYCEUM.
At 6-30 and 8-15, Mrs. LANGFORD.
MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD.
TUESDAY, at 8, Public Developing Circle, Mrs. FORREST.
WEDNESDAY, 3 & 8-15, Mrs. LANGFORD.

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

SUNDAY, at 6-30.
At 8 — F.O.B., Mr. E. W. OATEN.
At 10 — CIRCLE for Members only.
At 12 — Miss B. M. TICKELL.
At 2 — Circle for Members Only.

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

SUNDAY, SEPT. 3RD, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, MISS WALLWORK.
MONDAY, at 8, Mrs. SPENCER.
WEDNESDAY, at 3 and 8, Mrs. HYNES.

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

SUNDAY, SEPT. 3RD, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, Mrs. SMITH.
WEDNESDAY, at 8, OPEN CIRCLE.
THURSDAY, SEPT. 10TH, Mr. TAYLOR.

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

SATURDAY, SEPTEMBER 2ND, at 8,
SPECIAL MEETING.

Speaker, Mr. JOHN G. WOOD,
Address and Clairvoyance.
SUNDAY, SEPT. 3RD, at 2-30, LYCEUM.
At 6-30, HARVEST FESTIVAL AND
FLOWER SERVICE.
At 8-15, Mr. J. G. WOOD.
WEDNESDAY, at 8-15, Miss GOODWIN.
THURSDAY, at 8-15, Mrs. HOLDEN.

Magical Magnetic Healers' Association.

The above Association will hold a
HOSPITAL SUNDAY
at the SPIRITUALIST CHURCH,
at 10, SUNDAY, SEPTEMBER 3RD.
MR. WHITING,
Speaker and Clairvoyant.
at 3, 6-30 and 7-45.
All are invited. Circle.

SOCIETY ADVERTISEMENTS.

Milton Spiritualist Church,
BOOTH STREET, ECCLES.

SUNDAY, SEPT. 3RD, at 3, 6-30 and 7-45,
MAGNETIC HEALERS.
MONDAY, at 3 & 7-45, Mrs. KNOTT.
TUESDAY, at 8, MEMBERS' CIRCLE.
WEDNESDAY, at 3, SEWING CLASS.
At 7-45, Mrs. KNOBBS.
SATURDAY, at 7-45, OPEN CIRCLE.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, SEPT. 3RD, at 2-30, LYCEUM.
At 6-30 and 8, Mrs. SPENCER.
WEDNESDAY, at 3, Mrs. SPENCER.
THURSDAY, at 8, Mrs. WOLPENDALE.
SUNDAY, SEPT. 10TH, Mr. CHAMBERLAIN.

Salford Spiritualist Society,
WEST HIGH STREET.

SATURDAY, SEPT. 2ND, at 7-30,
FLOWER SERVICE by
MR. REEKIE, of Rochdale.
Silver collection.
SUNDAY, SEPT. 3RD, at 10-30 and 1-45,
LYCEUM. At 3, CIRCLE.
At 6-30 and 8, Mrs. E. HOLDEN.
MONDAY, at 3, Mrs. S. HOPE.
WEDNESDAY, at 3 and 8, Mr. TONE.

New Shaw St., West Craven St.,
REGENT ROAD.

SUNDAY, SEPT. 3RD, at 3, 6-30 and 8,
MISS BROMLEY.
MONDAY, at 3 and 8, Mr. WOOD.
WEDNESDAY, at 3 and 8, Mrs. VERTY.

Searborough National Spiritualist
Church,
SHERWOOD STREET.

SATURDAY, at 7-30.
SUNDAY, SEPT. 3RD, at 3 and 6-30,
MR. W. G. GUSH, D.N.U.
Questions invited.
MONDAY, at 3 and 8, WEDNESDAY, at 8
Visitors all are welcome.

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:

SEPT. 5.—Mrs. GREENWOOD.
" 10.—LYCEUM.
" 17.—MR. BARRANS.
" 24.—MR. FRANK HMPWORTH

Bristol Spiritualist Temple,
Back of 47, OAKFIELD RD., CLETON.

SUNDAY, SEPT. 3RD, at 6-30,
MR. EDDY.
MONDAY, Miss MARY MILLS.
SUNDAY, SEPT. 10TH, Miss M. MILLS.

NUNEATON.

Owing to an appeal from many of
Nuneaton's oldest Spiritualists to open
the Palace again for Spiritualistic
teachings, the
NUNEATON CHRISTIAN SPIRITUALIST
SOCIETY
has been formed, and purpose holding
TWO SERVICES EACH SUNDAY
at 2 and 6 p.m. in the
PALACE PICTURE HOUSE, QUEEN'S RD.
NUNEATON.
Speaker for SUNDAY, SEPT. 3RD,
MR. ROBINSON, of Kettering.

SUPPORT OUR ADVERTISERS

SOCIETY ADVERTISEMENTS.

Brighton Spiritualist Church,
ATHENEUM HALL, NORTON ST.
(Affiliated to S.N.U.)

SUNDAY, SEPT. 3RD, at 11-15 and 7.
At 3, LYCEUM.
MONDAY, at 8, HEALING CIRCLE.
WEDNESDAY, Mr. A. HOWARD-HUTCH.

Worthing Spiritualist Mission,
17, WARWICK STREET, WORTHING.

SUNDAY, SEPT. 3RD, at 6-30,
MR. PUNTER.
THURSDAY, Mrs. CUNRY.
SUNDAY, SEPT. 10TH, Mrs. MAUNDER.

Gillingham Spiritualist Society,
ODDFELLOWS' HALL, VICARAGE ROAD,

SUNDAY, SEPT. 3RD, at 7,
Mrs. N. BLOODWORTH.
SUNDAY, SEPT. 10TH, Mr. J. AGSTIN.
SUNDAY, SEPT. 17TH, Mrs. L. HARVEY.

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

SUNDAY, SEPT. 3RD, at 7,
Mrs. MAUNDER.
SUNDAY, SEPT. 10TH, Mr. NORMAN.

Brixton Spiritualist Brotherhood
Church,
STOCKWELL PARK RD., Brixton, S.W.

SUNDAY, SEPT. 3RD, at 11-15, CIRCLE.
At 3, LYCEUM.
At 7, Mr. and Mrs. LUND.
MONDAY, LADIES' PUBLIC CIRCLE.
TUESDAY, MEMBERS' CIRCLE.
THURSDAY, PUBLIC CIRCLE.

Eltham Spiritualist Church,
HOSTELS HALL, WELL HALL ROAD,
ELTHAM, S.E.9.

SUNDAY, SEPT. 3RD, at 6-30,
REV. G. WARD, Address.
WEDNESDAY, at 8, T. W. HILL.

Forest Hill Christian Spiritualist Society,
FORESTERS' HALL, RAGLAN ST.,
DARTMOUTH ROAD.

SUNDAY, SEPT. 3RD, at 6-30,
Mrs. HULL.

Hounslow Spiritualists' Society,
ADAMS SCHOOL, WHITTON ROAD.

SUNDAY, SEPT. 3RD, at 6-30,
Mrs. GOODE. At 3, LYCEUM.
TUESDAY, at 7-45, Mrs. L. LEWIS.
WEDNESDAY, at 3, GUILD.

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

SUNDAY, SEPT. 3RD, at 11 and 6-30,
Mrs. R. DAREY.
MONDAY, at 7-30, Mrs. DAREY.
WEDNESDAY, at 7-30, Mrs. DAREY.

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

SUNDAY, SEPT. 3RD, at 6-30,
MR. A. VOUT PETERS.
THURSDAY, at 8, Mrs. E. BEVILLE.
SUNDAY, SEPT. 10TH, Ald. D. J. DAVIS.

Fulham: Morning, circle. Evening
Mrs. Rodmore gave an address and
clairvoyance.—Pros.: Sunday next
at 7, Mr. WRIGHT. Thursday, Sept.
7th, at 8, Mrs. EDEY.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, SEPT. 3RD, at 11, QUESTIONS
ANSWERED by a SPIRIT CONTROL.
At 3, LYCEUM.

At 7, MRS. CLEMPSON.
FRIDAY, at 8, MEETING FOR ENQUIRERS
SUNDAY, SEPT. 10TH, Mr. REYNOLDS.

Ilford Psychical Research Society,
PIONEER MARKET CHAMBERS, ILFORD
LANE, ILFORD.

SUNDAY, SEPT. 3RD, at 7,
MRS. CROWDER.

THURSDAY, at 7, MRS. CLARKE.
FRIDAY, at 8, MRS. A. BODDINGTON

London Muslim House,
111, CAMPDEN HILL RD., NOTTINGHILL
GATE, LONDON, W.8. (Nearest Tube
Sta., Nottinghill Gate, Cen. Lon. &
Met. Rlys.).

SUNDAY, SEPT. 3RD, at 5 p.m.,
KHWAJA KAMAL-UD-DIN, B.A.,
on "Islam, a Blessing to Humanity."
Tea and Light Refreshments at 4-30.
You with friends are cordially invited.
Lecture terminates about 6 p.m.,
enabling you to attend your evening
service.

HABUB ULLAH LOVEGROVE, Sec.

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

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.

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

SUNDAY, SEPT. 3RD, at 6-30,
MR. E. MEADS. OPEN CIRCLE.
MONDAY, at 3, MRS. A. BODDINGTON.
WEDNESDAY, at 8, MRS. MAUNDER.
THURSDAY, at 7-45, COMMITTEE
MEETING.

SATURDAY, SEPT. 9TH, ANNUAL
OUTING TO WESTCLIFF by
Char-a-Banc.

SUNDAY, SEPT. 10TH, Mr. & Mrs.
SYMONS.

Lyceum every Sunday at 3.

Romford Christian Spiritualist Society,
BROADWAY CHAMBERS, SOUTH STREET.

SUNDAY, SEPT. 3RD, at 6-30,
MR. W. WATSON & MRS. SELF.

MONDAY, at 3, LADIES' MEETING.
MRS. GARRATT.

THURSDAY, at 8, Rev. G. WARD.
Clairvoyance at all meetings.

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

SUNDAY, SEPT. 3RD, at 6-30,
MRS. ORLOWSKI.

WEDNESDAY, SEPT. 6TH, at 3,
Ladies' Meeting, MRS. GEORGE.

THURSDAY, SEPT. 7TH, at 8,
MRS. LAWS.

SUNDAY, SEPT. 10TH, at 6-30,
MRS. GREENWOOD, Harvest Festival.

Forward Movement at 11.
Lyceum at 3.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, SEPT. 3RD, at 11,
MR. PERCY SCHOLEY.
At 6-30, Mr. G. TAYLER GWINN.

Salisbury Hall Propaganda Meetings,
ROMFORD ROAD, STRATFORD, E.15.

SUNDAY, SEPTEMBER 3RD,
at 6-30,

MRS. GREENWOOD.

Address and Clairvoyance.

Followed by PUBLIC CIRCLE.

SPIRITUALISM IN BATTERSEA.
TEMPERANCE HALL, WANDSWORTH RD.
LAVENDER HILL (End).

President, F. H. CLARKE.
Vice-President, P. GRIFFIN.

THE OPENING MEETING

of the

BATTERSEA SPIRITUALIST CHURCH
will be held on

SUNDAY, SEPTEMBER 24TH, at 7 P.M.

SPEAKER: **MR. R. BODDINGTON**
(Pres. London District Council).

CLAIRVOYANT: **MRS. E. CLEMENTS.**

Weeping Eczema.

Germolene, the New Aseptic Skin
Dressing.

AWARDED FOUR GOLD MEDALS.
Soothes the Inflamed Tissue and
Rapidly Promotes Perfect Skin
Health.

Up-to-date science has scored a
remarkable success in Germolene, the
new aseptic skin dressing. This
wonderful product has lifted skin treat-
ment to such a plane that the old
fashioned antiseptic lotions and salves
are without a doubt superseded. The
reason is simply that Germolene
soothes at a touch, because its aseptic
properties ensure immediate cleansing
of the skin tissue, the allaying of all
inflammation, the removal of all
poison and germs, and rapid healing.

Remarkable testimony is to hand
from Mr. W. P. Lyons, of 23, Graham-
road, Lower Edmonton, London, N.
This gentleman was burned on the
arm by molten sealing wax. When the
wax was removed the skin was torn,
and subsequently after the burn had
healed, the arm became almost raw
with eczema which spread rapidly.
Then the other arm was attacked, and
Mr. Lyons says the torment of the
pain and itching which he endured was
truly awful. Advice and treatment
did no good until Germolene was
used, and that, to use Mr. Lyons'
own words, "cured in an amazingly
short time." Now there is not a
blemish on either arm.

Germolene is efficacious in the cure
of all skin ailments such as eczema,
itching rashes, pimples, psoriasis, piles,
bad legs, ulcers, ringworm and impe-
tigo. It is manufactured by the Veno-
Drug Co., Ltd., Manchester, in their
modern and splendidly-equipped
laboratory (without a doubt the finest
of its kind in the Empire), the home
of Dr. Cassell's Tablets. Awarded
gold medals at four great international
exhibitions. Sold at 3s. per tin (1/3
the small size) by all chemists.

MISCELLANEOUS ADVERTISEMENTS.

(NOT DISPLAYED)

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

A NEW CHURCH FOR BATTERSEA.
Will those Spiritualists living in the
Love district interested in the
formation of a new church organised
on N.U. Constitution, kindly com-
municate with Mr. CLARKE, 15, Rom-
ford road, Marine-road, Balham, S.W.
soon as possible. A hall has
been obtained.

Speakers, Open Dates, Etc.

**BARTON PROGRESSIVE SPIRITUALIST
CHURCH.**—Will Mediums having
for this year, Sunday 3 meet-
Tuesday 2 meetings, Thursday
meeting, kindly communicate
with Mr. ROBINSON, 154, Trafalgar
Eccles.

CHANGE OF ADDRESS. — Mr. J.
WADDINGTON, 8, Atlas-street, W.
Hill, Bradford. Speaker and
Clairvoyant. Open dates for 1922 and
1923.

JOHN H. SHARPE, of Birmingham,
the most successful and
Medium of our Cause. Special
Lecturer and Clairvoyant. Vacant
now. All September 1922 open.
Apply 15, Wordsworth-road, St.
Heath, Birmingham.

WILL Speakers desirous of open
dates with Chester First Spiritualist
Church after September, 1922, kindly
communicate, stating fees, etc., to
C. HESKETH, 3, Goss-street, Chester.

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
engagements. Cert. New Jersey
Association.—Address, 112, Water-
road, Blackpool.

Mr. W. A. MELTON, Inspirational
Speaker and Clairvoyant, open
dates for 1922 and 1923.—59, The
brook-road, Brixton, S.W.9.

TO SECRETARIES OF CHURCHES AND
SOCIETIES.—Mr. CLIFFORD MANNING,
Trance Medium, has a few dates
this year. No clairvoyance. Fees
moderate.—Apply by p.c. to
Bracebridge-street, Nuneaton.

Wanted.

LADY SPIRITUALIST requires
and Sitting-room. October to
Good position, for daily consultation.
Either Wales, Bristol or Bournemouth.
—"A", Cavendish House, Middle-
street, Landrindod Wells.

VACANCIES.—Whole or spare time.
£2 to £5 per week. Send photograph
stamped address.—SECRETARY,
INTERNATIONAL PHRENOLOGICAL
PSYCHOLOGICAL INSTITUTE, Ltd.,
Museum-square, Leicester, England.

BIRTHS, MARRIAGES and
TRANSITIONS.

Ordinary intimations when printed under the
heading will be inserted as follows: Six lines, 1s.
Above six lines, 2d. per line. Payment must be
made with the intimation. Poetry not accepted.

TRANSITION.

LUTON.—On July 25th, 1922,
Sunderland, Harry Lupton, beloved
son of Margaret Jane Bell and the late
James Lupton, of Barrow-in-Furness,
aged 24 years and 10 months. A
funeral service was held at Denby
street Church, Sunderland, and the
body was impressively interred.
Mr. J. D. Todd in the presence of a
large assembly of friends. Mr. Lupton
was brought up in the Barrow Lyceum
and dedicated to the Cause by the late
Mr. Proctor, and his physical loss
deeply regretted by his many friends.

Some Reminiscences. An Account
of Startling Spirit Manifestations.
Alfred Smedley. With plans and
traits of a number of well-known
persons who were eye-witnesses of
manifestations. 1s. 3d., post free.

WORLD IS FULL OF MUSIC IF WE WILL ONLY HEAR.

Around and about you the Ether is throbbing with Song, Music and Speech, unheard by those who do not possess the proper MEDIUM for the reception of Etheric Vibration. YOU can "listen in" by your own fireside to the latest Music, Lectures, etc., that are being freely broadcasted if you have the PROPER MEDIUM, viz.:-

A WIRELESS TELEPHONE.

ARTHUR CONAN DOYLE has a complete outfit, and says that he feels sure it will give him a deeper insight into the psychic world.

YOU may be one of the chosen instruments of the spirit world that shall bring us one step nearer to the time when SPIRITUAL MESSAGES shall be broadcasted by Etheric Vibrations from the spirit world and received on our Aerials on the earth plane.

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SOUTH MANCHESTER SPIRITUALIST LYCEUM,

PRINCESS HALL, PRINCESS ROAD, MOSS SIDE.

SPECIAL 21st ANNIVERSARY SERVICES 1922.

Will be held on **SUNDAY, Sept. 10th, 1922**, at 2-30 and 6-30 p.m.

Speaker: Mr. ALFRED KITSON.

and Recitals by Lyceumists.

At 8-15, **ALBERT HOPE.**

Teas provided at a nominal charge.

preceded by a **Fancy Dress Carnival on Saturday, Sept. 9th,**

Commence at 6 p.m. **TICKETS, 2/-** (including Refreshments). Refreshments at 8-30 p.m.

A Hearty Invitation is given to Old and New Members and Friends.

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

PRESIDENT: **MISS M. M. HARRISON.**

SERVICES EVERY SUNDAY AT 2-30.

DAY, SEPT. 3RD, Lyceum at 2-30. Miss NEISH will lecture at 3 p.m. on "Astrology, Its Symbolism and Meaning."

Chairman: **MR. J. GARNER.** Discussion invited, open to all. All are welcome.

NOTE.—MRS. M. E. PICKLES, of Blackpool (Ex-President B.S.L.U.), will address Special Services 2-30 and **SUNDAY, SEPT. 17TH.** Interesting Programmes. Tea as usual. Lyceumists come and unite in the welcome.

COLLYHURST SPIRITUAL CHURCH AND LYCEUM, COLLYHURST ST., MANCHESTER.

RETURN VISIT of Mr. & Mrs. WHYMAN, of Hanley,

THURSDAY, SEPT. 2ND, at 2 & 8. **SUNDAY, SEPT. 3RD,** at 3, 6-30 & 8. **MONDAY, SEPT. 4TH,** at 3 & 8.

DAY, SEPTEMBER 10TH, HARVEST FESTIVAL. Services at 3, 6-30 and 8.

SPECIAL SINGING by the Choir. Medium, **MRS. SHEARSMITH.**

OPEN CIRCLE, SATURDAY, SEPT. 9TH, at 8. **MONDAY, SEPT. 11TH, OPEN CIRCLE** at 3; **TEA** at 5; **SOCIAL EVENING** at 7.

TUESDAY, SEPT. 12TH, at 7-30, **LANTERN LECTURE** on "Spirit Photography," by **Mr. HOPE, OF CREWE.**

Chair to be taken by **E. W. OATEN** (Editor THE TWO WORLDS), Vice-President S.N.U.

TICKETS, ONE SHILLING.

Proceeds in aid of Purchase and Renovation Fund of our Church.

MANCHESTER & DISTRICT GROUP of the LANCASHIRE DISTRICT COUNCIL, S.N.U.

Quarterly Meeting in Middleton Spiritualist Church, Gilmour St., Saturday, Sept. 9th,

AT 3-30 P.M. PROMPT.

IMPORTANT AGENDA includes Reports, Applications of Associate Members, Associate Members representation Conferences, Uniform Services, Notice of Motion in the name of Central Spiritualist Church and Lyceum, Lord of the Stockport: "It is resolved that all Churches affiliated to the Manchester and District Group hereby pledge themselves and their officials not to engage Speakers and Mediums who accept engagements at 'one man' rooms or not duly constituted Societies"; also Notice of Motion from Pendleton Spiritualist Church, Ford Lane: "That all Churches in the Manchester and District Group be asked to discontinue holding After meetings (8 o'clock or 8-15) on and Sunday, January 7th, 1923."

ALL DELEGATES AND ASSOCIATES ARE REQUESTED TO ATTEND.

Tea will be provided at 5-30 for Members at a nominal charge.

D. MORGAN, Hon. Sec.

Association of Spiritualists.

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Mrs. D. STROTHERS, Trance and Clairvoyant Medium, is open for sittings, 160, Havelock road, Bolton.

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

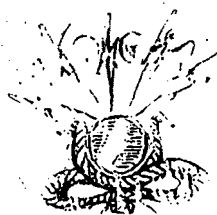
SPIRITUAL DEMONSTRATIONS given every Wednesday evening at 8, at the Temperance Billard Hall, 638, Wands-worth-road, Lavender Hill, by the Spiritual Medium, **Mrs. ROSE STEVENS.** Silver collection.

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.

COVENTRY, BROADGATE PROGRESSIVE SPIRITUALIST SOCIETY.—Mr. J. CREWE, Hon. Sec., 6, Cambridge-st., Coventry.

MRS. BEVERLY, Speaker and Clairvoyant, 60, Prince-st., Ardwick, Manchester, is now resuming work.



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IMPORTANT NOTICE.

Secretaries of Societies should
inform us at once of any change
the time or place of their meetings.