



# THE TWO WORLDS.

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

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FRIDAY, OCTOBER 6, 1922.

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# The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1821—Vol. XXXV.

FRIDAY, OCTOBER 6, 1922

PRICE TWOPENCE.

## Glimpses of the Unseen and the Mystery of the Dowser.

J. Coates.

By invitation, Mr. Walter Jones and some friends from Stourbridge had the pleasure of listening to "A Lantern Talk" given by Sir William Barrett, F.R.S., on Wednesday, Sept. 13th, at 3-30 p.m., in "Ye Olde Tythe Barn," Breton's Norton. We were courteously received by Miss Barrett.

The Old Barn of the Manor House of Breton's Norton had been draped with material covering the walls, and decorated with the flags of the Allies. There was an excellent audience, many of which came from a considerable distance. The lecture was deeply interesting, as the lecturer has the gift of dealing with the complex psychical side of our mentality in simple phraseology. On the screen there was a picture representing prism effects, that which was visible to the human eye representing the smallest portion. This was compared to our ordinary conscious life. Away beyond the violet, there were invisible rays representing our subconscious life. At the other extreme, beyond the red rays, lay a large field of the invisible, aptly likened to our super-conscious life. The marvellous operations of the vital processes were carried on by the sub-conscious heart action, breathing, circulation, digestion, etc. To illustrate, Sir William, in a humorous way, said that a cow, converting grass and hay into milk, was able to accomplish more than our greatest chemists. There the sub-conscious worked a miracle, tearing the food into minute particles, these into atoms and molecules, resolving and dissolving, till milk was not only produced, but all the other functions served and strengthened. If man had to carry on the action of the heart, breathing, etc., by conscious effort he would fail.

Beyond the red there lay a region of the invisible, which might be likened to man's super-conscious mental or psychical state, the region of automatism, visions, clairvoyance or super-normal mental processes, sometimes manifested in trance or hypnotism. Illustrating his points by the pendulum, holding a string with a ring attached, he explained to us the play of unconscious muscular action and susceptibility to suggestion and its product of actual veridical effects, he gradually led his audience to the use of the rod, which replaced the string and iron ring. The super and sub-conscious processes were manifested through mediums. In dowsing, the rod being the medium, when it rose twisted and struck the breast of the dowser he learned he was standing over metals or water. He had experimented with Miss Miles, a lady in the hall, who discerned coins hidden by him without fail. That lady was also a successful water dowser. The why and how of these psychical operations were dealt with. It was not the ring, or the forked rod, which discerned that which was hidden, but the super-conscious power of man.

Dealing with dowsing, Sir William gave a very clear sketch of the many aspects of this subject, including a historical outline, and something of his own researches. The lecture was enhanced by slides of old pictures, as well as modern plans of scenes where more recent dowsing had been carried out.

There is no greater living authority in this country than Sir William, who has contributed lengthy reports to the "Proceedings" of the S.P.R. in 1895 and in 1900. Exhibiting the forked rods, which we were invited to see more closely after the lecture, the lecturer said that forked rod was called the "Virgula divina" in a Latin work pub-

lished in 1500, which he, at considerable cost, secured. On the screen a quaint picture showing the diviner at work, prospecting for metals, was thrown. In these old wood drawings all the processes were shown. The diviner on the hill, miners below at work, and, further still, others bringing the minerals to the surface.

These old pictures presented the trees with drooping branches, which the diviners were convinced was caused by "a sympathy," or attraction between the branches and the minerals. The miners so convinced cut branches from these and used them to divine for metals. The lecturer passed from the practices of the days of Melancthon, who with others believed in the attraction and the use of the forked rod in Saxony, to the exploitation of the Cornish mines by "The Merchant Venturers" in the reign of Queen Elizabeth. Some of these "Venturers" went over to Saxony to find out the methods. They brought back with them a diviner, and this method of prospecting for metals is common in Cornwall, and in use in California to-day. Sir William spent over 15 years to discover the genesis of the term "Dowser" and "Dowsing." He found that the German word was "Schlag-ruthe," striking rod, translated, as "duschan" in old English, and ultimately as "densing or dowsing rod." In the south-west of England especially, but everywhere the rod is used, we find the terms "dowser" and "dowsing" employed.

After many interesting references to dowsing, the lecturer dealt with the gift of a notable dowser, one John Mullins. This Mullins was not an educated man, he was a labourer, in fact, who was remarkably successful in finding water.

Sir Henry Harben built a mansion, with water towers, on his estate in Horsham, Sussex. He had a well dug 90 feet deep, in the hope of getting water, but there was no water. Getting the advice of an expert, he had another well sunk, 55 feet deep, but got no water. Then a third well 100 feet deep was sunk at another place; plenty of clay, but no water. Under expert advice, the various experiments in well sinking cost over £1,000, and no water. John Mullins was sent for, and discerned water at 80 feet below the surface, and at other places, on an elevation close at hand, and from these an abundant supply of water was obtained. I think in this case the dowser got a handsome fee of five pounds.

More extraordinary still were the exploits of Mullins at the bacon factory of Messrs. Richardson & Co., Waterford. The various steps were taken by experts, civil engineers, geologists, and others, but failed. The work undertaken by a Diamond-drill Rock Boring Co. was graphically described by Sir William, and no water was obtained. Mullins was sent for, and on his arrival was told nothing. He went over the premises, about 700 by 300 feet in extent, and suddenly at one spot discovered water. Mullins declared that the water was from 80 to 90 feet below the surface, and at other places in and out of the shed. Mullins discovered by the twisting of the rod signs of water. If I remember correctly—for I took no notes—the poor dowser got a small fee for the exercise of this gift. Messrs. Richardson were in despair, for had no water been obtained, the firm would either have closed down or removed from Waterford.

Sir William had been twitted that he had reported on cases, but that he had not experimented himself. He soon remedied that. He obtained the services of a dowser, and got him to point out, within a certain area, three places where water could be obtained, and three places where water would not be found. These were carried out, with others. Sir William was able from personal research to

vouch, in addition to verifying reports, to the genuineness of dowsing. In fact, he started in his investigation a thorough sceptic, and ended in being thoroughly convinced of the fact of dowsing.

Some charlatans professed to teach dowsing for a fee. It could not be taught. It was a supernormal gift, probably only ten per cent. possessed it. It was a gift possessed by the illiterate and educated, by the poor and by the well-off. It was often discovered by accident, but could not be taught. Clairvoyance, thought transference, came under review, and a slide was shown of experiments the lecturer had carried out with two children, and the percentage of success was very high.

There were thrown on the screen some of the original drawings and their attempted reproductions by percipients, from some of the experiments by Sir (then Professor) Oliver Lodge in Liverpool, all of which indicated the conception of the designs in the minds of the percipients could neither be brought about by signs nor whispering, as some heard people suggest.

Thought transference (called Telepathy by Myers) at a distance was next dealt with. An account of a series of experiments between Miss Miles away at Egerton Gardens, London, and a Miss Ramsden in Gerrards Cross, in Buckinghamshire, 20 miles from London, was related. Miss Miles kept a diary, in which she wrote the messages or images she wished to convey and Miss Ramsden also noted in a book the impressions which came into her mind. Many of these experiments were successful. Other phases were dealt with in a most convincing way. The lecturer finished by a warning to those who discovered that they had some super-conscious gift—automatic writing or other phases—not to be carried away by it. Much harm had arisen through persons becoming too absorbed. There was such a thing as obsession. He believed in that. The records of demoniacal obsession in the Scriptures were not all so, as they might have been instances of epileptic seizures. He thought it wise to use great caution in the investigation of Spiritualism; in fact, it should be left to experts. Before concluding, the lecturer emphasised his conviction that Spiritualism was not a religion, and he traversed Sir Arthur Conan Doyle's statement on the matter. In response to the suggestion that questions might be asked, Mr. Jones, of Stourbridge, inquired at what depth could water be found by dowsing? Sir William, in reply, said instances were given from 80 to 90 feet. Miss Miles, who was present, stated that water had been found at 120 feet.

On the proposal of Mr. Jones, and seconded by a lady present, whose name I did not catch, a very hearty vote of thanks was carried, and briefly responded to by Sir William.

### Adventures of Arad.

Now, when Arad the Prophet was come upon a deep forest he found two shepherds engaged in violent dispute, because each laid claim to a saw that had been removed under cover of darkness from the region round about his tent. And it came to pass that in his anger each took hold of an end of the saw, and so began a struggle back and forth to see which should wrest it from the other.

Whereupon Arad spoke out of his wisdom, saying: "Forasmuch as both ye wish to prepare wood against the cold of the night watches, wherefore see ye not that if each pulleth at his end of the saw with no care for the other's need, then shall neither have sticks to burn. But if each pulleth with thought of the common need, and each helpeth the other in the sawing, then shall there be wood prepared fourfold that which the twain saweth each of himself. Therefore, of what matter is it who owneth the saw?"

And hearing the words of Arad the shepherds, marvelling greatly, fell to and straightway made two handles to the saw where one had been before. And from thenceforth a new manner of saw came into common use among the cutters of wood, by name cross-cut.

And the wood in that land increased for the burning many fold when men learned to labour together in the manner of give and take. — "HARMONIAL THINKER."

## Bible Studies.—No. 1.

### The Lord, Jehovah, Yahveh, the God of Abraham, Isaac and Jacob.

Alfred Kitson.



THE ranks of Spiritualists being continually augmented those who have been trained in the Christian faith, who naturally retain, with feelings of reverence, their early impressions of words and phrases which they have learned in the Sunday school. Perhaps therefore, a few brief articles dealing with the inner meaning of

more prominent Biblical terms and their mutation of meaning will be helpful to them in their desire to reconcile their early impressions with the newer revelations from the spirit side of life.

As the term Lord, or Jehovah, is the God whom the Children of Israel worshipped, and whom Christians have been taught to worship, we purpose devoting our first article to an effort to try and ascertain who and what he was.

Many good Christians have often wondered how God the loving and all-wise, the maker and sustainer of heaven and earth, could be guilty of the things attributed to Him in the Bible; how an unchangeable God could repent of the things He had done (Gen. vi. 6; Exodus xxxii. 14); how a God who fills all space, in whom we are said to live, move and have our being (Acts xvii. 28), could be in the form of a man that Jacob wrestled with (Gen. xxxii. 24-30) and Moses could talk with face to face (Exodus xxxiii. 11) and whom Jesus said, "No man hath seen God at any time" (St. John i. 18). Here we have both Jesus and Paul declaring contrary to the testimony of Jacob and Moses.

Who was it, then, whom these two saw and spoke to? For an answer to this perplexing question, let us turn to Exodus vi. 2, 3, which reads as follows: "And God spake unto Moses, and said unto him, I am the Lord: I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty, but by my name Jehovah I was not known to them." This declaration of name is very important as by it we learn that up to then He had been announcing Himself as God Almighty, which gives one the idea that He was the maker of heaven and earth. This is an error. It is a well-known fact to biblical students that the term Jehovah is a corruption of Yhwh, as it used to be written without vowels. When written in full it is Yahveh.

It is affirmed that Yahveh, when in earth-life, was an Egyptian priest whose real name appears in the "Book of the Dead" as Gehokah. If so, perhaps he had attached himself to Moses, who was brought up in the house of Pharaoh, and so "was learned in all the wisdom of the Egyptians" (Acts vii. 22). Perhaps this is the reason why he revealed his name to Moses. Anyhow, we have learned who he was, which throws a flood of light on the incidents recorded in the Old Testament. For, be it remembered that Jewish priesthood in the course of time, after the Babylonian exile, came to venerate the name of Yhwh as being too sacred to be used by any but the high priest when officiating in the Holy of Holies. It was held to be "Incommunicable," or a name that cannot be communicated to others, and so they substituted the term Adonai, or "Lord," for ordinary use.

The translators of King James' Bible (the ordinary English Bible) preferred the word Lord to Adonai, and in order to make it distinctive, they ordered that it be printed in small capitals, thus, LORD, but no note was inserted as a guide to the general reader. This term was retained by the revisors, much against the desires of the American section of the Revision Committee, who subsequently brought out a revision of their own (a copy of which I am using) in which the term Jehovah is substituted for that of LORD, which occurs 6,855 times in the Old Testament. If the reader will bear this fact in mind when reading the Bible, and substitute the term Yahveh for LORD, it will enable him to discriminate, as did Jesus and Paul.

difference between the All-wise Creator and Sustainer of all that is; and this cruel despotic Yahveh.

This spirit Yahveh evidently desired to make a model nation of the Israelites, and for that reason was anxious that they should obey him in all his commandments, and not have any other god or guide. For this reason he was jealous of the other Gods worshipped by the surrounding nations. He brought the Children of Israel out of Egypt to be their god (Lev. xi. 45). He said he would be their god, and that they should be his people (Lev. xxvi. 12).

He went before them as a pillar of cloud by day and a pillar of fire by night (Exodus xiii. 22). He gave them ten commandments written on two tablets of stone for their guidance, one of which is "Thou shall have no other gods before me" (Exodus xx. 2).

In time the priests of this tutelary god, Yahveh, became jealous of his honour and supremacy over all other gods, and never tired of exalting him as being the Lord of Lords, the King of Kings. They also misrepresented the gods of surrounding nations in order to bring them into ridicule. For instance, the god of the Ekronites was called Beelzebub, which means the "Lord of Heaven." But the priests of Yahveh altered it to Beelzebub, which means the "Lord of filth and flies." Not being content with this desecration, they called this Beelzebub the Prince of Devils (Matt. xii. 24). Could religious bigotry go further?

My next article will be devoted to the consideration of "Other Gods."

## The Coming of the Dawn.

Guy Bogart.

"Where speculations on the soul are encouraged."—WALT. WHITMAN.

GLORIOUS rising god of day, your brightness shines forever and unceasing. Only do we turn from you as earth turns us to the glories of God's night hours. So the Christ within us shines over as we permit its life-giving, joyous rays to fall upon the seeds of our better impulses.

What life within the sun! What life within the Christ! What potentialities within each of us! Glorious dawn of a new age is here. There are those on both sides of the grave fighting both to forward and to hinder the progress. Even among the higher groups the division persists. But be not discouraged, there is ever victory for the right.

Earth is a babe among the planets of the solar system, just as the solar system is a youth in the universe, what the universe is to the Mind Supreme—who shall dare to speculate? Our sun and planets are living personalities. They have decreed a new era for the children of earth, and are focussing their vibratory strength to quicken the good and to retard the hindering forces who would roll the mists of doubt and despair over the world.

But light breaks into the solar slums. Yes, beloved, our dear old earth is but the outer slum-district of this solar system. Humanity has had a hard old struggle with conditions. Sometimes the growths from the swamps have been rank and fetid, but also from those roots in the filth have been reared waving fronds and flowers of exotic beauty. "Slumming parties" from other planets have come to earth at times. The swamps are being cleared and earth made more favourable for spiritual growth.

You who understand—no matter how faintly—are commissioned by the masters of destiny to aid your planetary and interspatial brothers in the tasks of regeneration. On the inner planes is your work in large measure for yet awhile. But the days of reconstruction shall come. Prepare for them by gaining physical, mental and spiritual strength, grace and poise. All those qualities will be needed in the testings that are to come to each of you.

Press forward and faint not. Fear not, but hold forth faithful.

If we spent as much time working for the good of the cause as we do in differing within our own ranks there would be much more work done.—DR. GEO. WARNE.

## In Memoriam—Mrs. Jennie Walker.

Passed to the Higher Life, Sept. 15th, 1922.

H. J. Osborn (London),

"SHE SPENT HER EARTHLY LIFE IN STRENUOUS EFFORT TO REALIZE HER OWN IDEAL OF THE HIGHEST—THE SERVICE OF GOD IN LOVE OF HUMANITY. IN AND FROM THE SPIRIT-WORLD HER BEAUTIFUL SOUL AND BRIGHT PERSONALITY STILL RADIATE THE SAME ABUNDANT LOVE, SYMPATHY AND TENDERNESS."



IN such brief phrases have I sought in an In Memoriam card inadequately to express my own sense of the earthly career and Spirit future of my dear wife. I think the words compress into a couplet of epigram the outstanding facts. The first is based on many years of close contact, and confidence, and comradeship; deepened and heightened by a later brief space of closer and dearer intimacy of relationship. The second is not only matter of expectation or of

belief—but has already been proved to me by manifestations that are convincing to the point of certainty, but are too sacred for record.

### PROMISE OF THE BUD.

Mrs. Jennie Walker was born in Wakefield, the daughter of Joseph Jewitt, a man of great parts, a sea captain in the merchant service, sailing his own ship, and of his wife, who was Eliza Green (a cousin of the late Sir George Green, of Wakefield and Yorkshire fame), a woman of remarkable character, trained, though not born, a Quaker. Jennie inherited great qualities from both her parents, including an independence of personality, disposition, and temperament, that, from childhood, set her apart—individuality was ever her chief characteristic; unswerving faithfulness to her own soul—and hence as Shakespeare has it, being always true to herself, she could never be false to any.

Possessing in early youth striking and virile powers of mind, sound judgment, and unshakeable courage, her originality early found vent, and laid the foundation stone of the edifice of a long, varied, and remarkable public life.

### OPENING OF THE BLOSSOM.

Over forty years ago she heard the call to the public service of humanity. In Southampton, with no funds whatever, no backing, no help from anyone, she took over responsibility for a derelict mission hall, made her own first posters with brush, and ink, and newspapers; held her first evangelistic service in an open square, absolutely alone; marched at the head of such as would follow to her hall; and started there—a girl of twenty—a work which still survives. The full story cannot be written here. Success followed, leading to the building of a new hall, still used for its purpose, and to enlarged service of great benefit to many. Indeed, some are living to-day, and taking part in public work, attracted by her fervid oratory, won by her magnetism of love, rescued by her from sordidity and poverty, and financed for years to her own hurt; and many more saved from far worse things. This wonderful work won for her the regard and sympathetic endorsement of Canon Basil Wilberforce—much later in life Archdeacon of Westminster, Chaplain of the House of Commons—and a Spiritualist by conviction.

### MATURITY OF THE FLOWER.

Subsequently Mrs. Walker, ever original, struck out a new path for herself. She became a Gospel and Temperance lecturer and preacher, removing to London as a better centre, and she travelled in every part of this kingdom, for thirty-five years, and also occasionally in Canada and America, holding services and missions, generally of a week or longer, in innumerable places. In her Temperance

work—which early outdistanced the evangelistic phase—she won the title of the "Queen of Temperance Orators," and for her wonderful and sweet gift of song of those days, that of the "Yorkshire Nightingale."

#### THE FULLNESS OF BLOOM.

Her public speaking always was fitly called oratory, for she had few equals, certainly no woman excelled her, and once at the zenith of her powers, a Lancashire newspaper said of a series of her lectures—"there has been no such oratory heard here since Gladstone and Maclaren." She was also called the "queen of pledge takers," for she must have got many thousands of people to take the pledge of total abstinence.

In all this remarkable service Mrs. Walker had no backing from any visible source, beyond her own courage, industry, and powers. Throughout her career she was, and remained, a free-lance, never filling any salaried post, and never trammelled by organizational limits. Right up to the day when she had to relinquish her work, she always made her own fixtures, conducted her entire correspondence, and eschewed even the aid of duplicated communications, so fully did she believe in the value of personal contact.

#### A FRESH-GRAFTED STRAIN.

It is a good many years now since her virile mentality rejected once for all the trammels of dogma and of creed. That happened long before she found the rest-haven of Spiritualism; and the gradual loosening of that attachment caused her at one time much pain and anxiety, for the straightly-orthodox amongst her lecturing clientele missed from her speeches, and resented the absence of, the current phrases of orthodoxy. She paid the price too—in forfeiture of career and income, and in the severance of life-long friendships and associations.

Becoming interested in Spiritualism twenty or more years ago—a too long story to tell here—she set herself with characteristic definiteness to master the subject. She read deeply, observed closely, discovered by accident that she was clairvoyant; and then sat, alone and unaided, a full hour, on every morning, practically, for a whole year.

Thus the full equipment came to her, and she stepped out from the associations of a lifetime, into the new-found freedom of soul, made clear public declaration of her position and never looked back.

It was during a third and prolonged visit to Canada a number of years ago that she definitely and regularly took the Spiritualist platform. For many months she served the churches in Hamilton (Ontario), and in that city established a new cause, which still flourishes; and she spoke then, and in a more recent visit, winning fresh laurels everywhere, in every Canadian great city between the Atlantic and the Pacific, and also in numerous great centres in the United States. This last tour was broken a good deal by the signs of acute illness, which never left her, but so far as these conditions allowed, her tour was in the nature of a triumphal progress.

#### A LASTING FRAGRANCE.

For one so gifted, so versatile, possessing so many natural gifts—one equally at home, and equally effective, in private, in small circles, in larger gatherings, or when addressing thousands, it seems remarkable that she should have been given—as she was in a distinct vision—one special and unique form of mediumship, that of the "Floral Spirit Message" seance, familiar to many, and quite distinct from any other phase of floral psychometry. In later days her guides developed, and it might be said perfected, a form of poetic message, with which nearly every individual message ended. She also got beforehand, by automatic writing, a motto of a few words, for every sitter, and it was found, constantly, that practically every motto, taken seemingly at random, fitted the message already spoken. Once, in Winnipeg, she gave a lady an entirely new version of "Peace, Perfect Peace"—differing wholly, except in the quoted words, from the well-known hymn, which had, it afterwards appeared, been the favourite hymn of the lady's departed daughter!

Of her last illness, long and lingering, enough has been said last week, and in previous fugitive notes. I know now that it had not its source, as was once thought, in breakdown due to the strain of her work. That strain

would never have been felt but for the physical condition already there, from an obscure, insidious, and almost certainly fatal disease—never discovered, and perhaps impossible of discovery, till it had done its deadly work. Even X rays failed.

Her mental and spiritual powers suffered no eclipse. Up to the last relapse, if persistent pain abated, even temporarily, she "felt she could do anything"; and even plus pain, she saw and described wonderful things, as many a visitor to her couch side knows, and that even when, finally prostrate in a hospital bed. Her last inspired phrase runs—"We shall be beautiful in that day, when we stand alone in the Perfect Love of God."

I may, perhaps, be forgiven if I narrate the last conscious reference she made to our faith. Exactly a week after the operation, when she had rallied from its effects, but was already beginning to slip back, while still in full command, however, of her faculties, a visit was paid her by a Church of England clergyman—I think a Chaplain holding services in the hospital. The clergyman asked her if he might "read prayers." "No," she replied, "I don't want any read." "But what of your peace with God?" he asked. "I made my peace with God many years ago, I am a Spiritualist, and it is all right!" Still he persisted, and she said he might pray—but his praying meant reading. She said, "No, don't read, you can repeat the Lord's Prayer—no harm in that!"

She told me this, essentially in the words I have written, and she added, with an old time, well known, and dearly loved flash of the eyes—"If I had been stronger I could have told him things—and I WOULD!" I said, "Yes, dear, there is much they don't know." "There is," she replied. "But, you see," I added, "he didn't know he was speaking to Jennie Walker," and she dismissed the subject with a smile, and said "No, he didn't."

#### THE FALLING OF THE LEAVES.

So she passed, clear in mind, calm of soul, sure of her way—asking me in clear reference to the end, "Who is coming for me to-day?" and again, "I wish they would come for me—they said they would!"

For a full year laid aside from activities, more dependent than she, or I, ever thought she could be, on such tender ministrations as love could prompt or render, she reverted often to an incident in Winnipeg, where we saw, and she fondled, a canary with a broken limb—whole again, but crippled. "I," she said often, "am a bird with a broken wing," and "How I should love to give an address once more. I would take as my subject 'The bird with the broken wing'!"

Yes, but the break is repaired—she soars in perfectness, and I know and am sure she has to do, and will do, greater things than ever. For it may be said of her, as Dante has it:—

"If thou thy star do follow,  
Thou canst not fail thee  
Of a glorious part."

#### THE LAST ROSES.

When I knew the end was near, I also knew, by a psychic sitting, that the spirit people were sustaining and preparing her. I asked what I could do to assist a quick and easy passing. "Nothing," was the reply of the control, "except that you may sprinkle over her some rose-water—it will attract the best." So I followed this interpretation of the old world "anointing of those about to die." Also I placed in her hands a dark and a light red rose. Her last sign of conscious recognition was a fleeting smile of pathetic beauty, when I asked if she knew I was by her side.

When the casket had to be closed, I again put in her pale cold hand two similar roses—mute messengers, such as she has often used for inspirational messages of love. I think they speak to her of that love, human and divine, which ruled her life and still animates her spirit, and which was the radio-active element in my own association with, as it is in all my unfading memories of, a peerless woman.

P.S.—I have, in the preceding column, gone into much detail for the reason that so many friends have asked me for particulars, and I find it impossible to give them, fully.

usually, by letter. Moreover, there are many others who have not written, to whom the memoir will be acceptable. For the many letters of sympathy I have received, some of them full of beauty in their tributes to my dear one, I offer grateful acknowledgment. The Editor permits me to add here that some rest and more change being imperative after the great strain of the past year—much heavier during the last three months—I have determined, after filling some long-standing engagements through October, again to visit Canada and America, resuming there my lecture tour interrupted by our return just a year ago. I leave Liverpool on Nov. 4th by the "Canada," preferring to reach Montreal before the St. Laurence is closed for the winter by ice. Therefore, I have to cancel my fixtures after October, and for at least the first half of 1923. But I am booking for 1924, and shall also be glad to fill my remaining open dates for September, October, November and December, 1923, when I expect to be back. My permanent address (whence letters are forwarded daily, wherever I am), is Mr. H. J. Osborn, 41, Cartwright Gardens, London, W.C.1. —H.J.O.

An In Memoriam meeting to commemorate the passing to the higher life of Mrs. Jennie Walker, will be held on Tuesday, Oct. 10th, at the Mortimer Hall, Oxford Circus, London, W. The programme for the evening includes speeches from prominent Spiritualists, singing, recitations, pianoforte solos, and clairvoyance. Owing to the limited seating accommodation early application for tickets (price 2s.) is deemed advisable. The meeting is being organised by Maurice Barbanell, 36, Bell-lane, London, E.1.

## The Passing of Anthea.

Doris Severn.

I wrote some time ago a little account of the healing of Anthea, whom I knew well. Now I want to record her passing, and how she was helped by the loved ones who have crossed the barrier. Nay, the word "barrier" is misleading; let us say merely "passed through the thin veil" which divides this world from the next state of being.

We left her in the former story healed of the intense agony of mind and heart caused by the sudden passing of her beloved husband, lover and companion for 36 years. She was now older by a few years, having regained much of her former cheerfulness; though her face showed deep scored marks of the long-continued pain through which she had passed. She took an interest in things about her; perhaps her love and appreciation of nature was even greater than before her sorrow. She had the photograph of her beloved in one special place in her bedroom, and always, summer and winter, there was a glass of flowers before it "for remembrance." Every night and morning she greeted the faithful presentment of the dear face and figure.

That wonderful visit paid her within four months of the passing was never repeated in the fullness of presentment, but she was conscious not infrequently of his presence. Once, when on the brink of a serious illness (mercifully averted by the Higher Powers), she saw him dressed just as he used to be in earth life, standing by the side of her bed, but only dimly visible. He leaned down over her, and put his head on her shoulder, a significant action, as it was the one he used at rare intervals when his sympathy for her great bodily suffering and realisation of his inability to help almost overcame him. It was as though he said, "I cannot lessen your pain, but oh, I do love you so." This happened on a night when she was in some danger, and there was no means of getting the doctor.

During those years her strength steadily failed, but she welcomed each sign of weakness as a promise of more speedy re-union with her beloved. She was helped in so many ways. If she lost anything, she was helped to find it.

Once rather heavy financial loss was averted by the simple process of causing her to live over again in a dream, the making up of reports. She saw the entries which had caused the mischief, with the knowledge of the result added. She woke from sleep with this in her mind, and before even waking she wrote the letter which was the cause, after

considerable delay, in the mistake being set right. This rather militates against the view that our dear ones regard all earth matters from such a lofty standpoint that they are incapable of the least interest or desire to give help in financial matters.

On one occasion she "found herself" seated in her accustomed place in the drawing-room which adjoined her bedroom, and suddenly she saw her father, who had been on the "other side" forty years, coming across the room to her, looking the same and dressed as he had always been.

She flung herself into his arms, sobbing out, "Oh, father, I am so glad to see you."

"Well, little girl," he said, tenderly, as he clasped her. "What's it all about?"

"Why, you know, father," she faltered. "He died suddenly, and it has all been so dreadful."

"Yes, I know, as bad as it could possibly be," he returned, gravely, "but—" he seemed to wait for more.

"And I was so worried, as financial matters seemed to be going wrong, and I had no one to advise me or see after things for me."

"There you were wrong," he broke in. "It was all arranged for before you were born, and you should have trusted, and not fretted yourself. The shock and the bereavement were enough for you to bear, without increasing your trouble by lack of faith."

Then the vision passed, and she awoke in her own room. Surely those loving hands were all about her during those days, uplifting and strengthening her. She continued her even course of life, doing little duties as far as her lessening strength allowed.

Often when alone she found herself "over there" in the family circle, or engaged in some occupation with her husband. She had a message from her mother that the seven dresses she had asked for once in a playful mood were all ready and awaiting her arrival.

She heard of her pet dog. "Tell Anthea little Vera loves her just as much as ever."

"Who takes care of her?" she asked.

"Mother," was the reply.

When she attained the age at which her husband passed over, she was taken Home easily and quietly, and I who knew her can only rejoice for her.

## The Opening Dawn.

I FEEL in myself the future life. I am like a forest once cut down—the new shoots are livelier and stronger than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds.

You say the soul is nothing but the resultant of the bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. I breathe at this hour the fragrance of the lilacs, the violets and the roses, as at twenty years. The nearer I approach the end the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvellous, yet simple. It is a fairy tale, and it is history.

For half a century I have been writing my thoughts in prose and in verse, history, philosophy, drama, romance, tradition, satire, ode and song; I have tried all. But I feel that I have not said the thousandth part of what is in me. When I go down to the grave I can say, like many others, "I have finished my day's work," but I cannot say, "I have finished my life." My day's work will begin again the next morning. The tomb is not a blind alley—it is a thoroughfare. It closes on the twilight, it opens on the dawn.—VICTOR HUGO.

WHEN I do a good deed I am one with God, and any man who does a good thing is one with God in that good thing, and an equal sharer with God in the good and glory of the good. The doctrine that man is a poor worm of the dust, and that all his goodness is as nothing in the sight of God, does not find a glad acceptance with Spiritualists. It is unreasonable.—REV. H. W. B. MYRICK.

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FRIDAY, OCTOBER 6th, 1922.

## The Fund of Benevolence.

ON Sunday, October 15th, collections will be taken at all churches on behalf of the National Fund of Benevolence. The fund is provided for the purpose of assisting old workers who, by faithful labour in any capacity, have helped to place the Spiritualistic movement in the prominent position it holds to-day.

The early struggle of Spiritualism for recognition was a continuous fight against overwhelming odds. Hatred and persecution filled the atmosphere in which our early mediums were called upon to work. Boycott and slander were the weapons often used, and the word "fraud" was bandied from lip to lip. The production of phenomena which could not be immediately explained was considered quite sufficient evidence of imposture. In their early days and in the prime of their lives these old pioneers often sacrificed their material prospects for the "good of the cause."

Scores of these brave souls have now entered upon the "sere and yellow leaf" of physical existence, and they deserve well of us, for we have entered into the reward of their labours. The fund cannot do much, but it is doing what it can to provide some modicum of "bread, butter and a roof," which comprise the essentials for physical comfort. Many are in receipt of a regular monthly allowance, whilst others are temporarily assisted in times of stress and crises.

There is no stigma of charity attached to the recipients of assistance. Not charity, but their just due is the light in which the fund is administered. No one knows the recipients of the grants other than the small committee and the professional accountant who vouches for the balance sheet.

Last year only one half of the Societies in the country assisted the fund, a fact which constitutes a sad reflection upon our practice of the principles we teach. Is your Society taking a collection this year? If not, why not? If you cannot devote a Sunday's collection to the fund—we know times are hard—you can hold a special meeting or seance, you can arrange a tea or social or dance, or make a special effort of some kind. We feel strongly that the physical needs of our old and broken workers should have a forcible claim upon us all. Let us not only think our Spiritualism, but feel it and act it.

If you are not connected with any church make up your mind that you will not be left out. Send your contribution to Mrs. M. A. Stair, Hon. Secretary, 14a, North-street, Keighley, Yorks. There are no administrative expenses to swallow up the funds. Every penny received, less printing and postage, goes to the assistance of the needy. However little may be in your power, do that little, and radiant eyes, peering through the veil, will bless your effort.

Remember: "Many a mickle makes a mickle."

## The Need.

Julius Frost.

"This is my commandment, That ye love one another as I have loved you."—JOHN XV. 12.

THROUGH nineteen long and blood-stained centuries these words of the Christ have echoed: "That ye love one another." In these few words are contained the whole of the moral teachings of the great Master who devoted his life to the welfare of the humanity which scorned him and his teachings, as it ever scorns the prophet who seeks to lead it to the kingdom of heaven.

The words have echoed unheeded. Blinded by the glare of material things, by the lust for gain, for pleasure, for power, for fame, for selfish enjoyment, and by fear, man has ignored them. The spiritual has seemed too unreal and shadowy, and has been cast aside in favour of materialism. Ignoring their Master's words the followers of Christ have ever been intolerant, so that that which should have been an instrument of love became an instrument of terror, horror and cruelty.

"Might is Right" became the real belief of those who paid lip-service to the Master. They placed more faith in armies and big guns and Zeppelins and poison gas than in spiritual strength. The natural and inevitable result was the five years horror and agony and cruelty of the Great War. The saying of the Master that "those who take the sword shall perish by the sword" proved to be right, for to-day Europe is sick nigh unto death.

There are those who would blame God. But man is responsible—responsible for the blasting of so many millions of lives, for the famine and disease that have followed the hecatomb. For it was man who ignored the command of the Christ and preferred the ways of darkness to those of light.

To-day a bankrupt Europe still maintains huger armaments than in 1914, while preparations for the wholesale murder glorified by the name of war continue on a vaster scale than ever, and the resources of science are being turned to the invention of hellish instruments of death, compared with which those of the Great War are as children's toys. The next war will mean the utter ruin of a continent, of a civilisation.

There is one way out—"That ye love one another." Will the commandment be heeded before it is too late?

—\*

## A Spirit Message.

THE conditions are all in all to us. Let nothing interfere with the continuity of your experiments. A break in this form of communion is so much loss. Not to the same extent is it so for physical evidence, the power for which may be intermittently used without the same loss or ill-effects. But the process of inspirational mediumship cannot be interrupted with impunity. Success can only be attained by a slow and ceaseless contact, and for this reason, when not so engaged, the mind is necessarily busily busy—with other matters. Its normal activity and practice interfere with our records. The brain is the instrument of both spiritual consciousness and your own thoughts, and the only way to advance spiritually is to allow us regularly to exercise our influence upon your sensibilities. Think, too, for a moment how many matters outside your own personal interest fill your mind—the warring of sects and parties, the eternal wrangle for world supremacy, the diabolical crimes here and there committed, etc., etc. All these touch the mind and brain and make a mark; all these disturb your organism and render our work more difficult.—From the Beyond through A. H. WALTERS.

—\*

A CORRESPONDENT writes from Derbyshire, "May I be allowed to say how much I enjoy reading THE TWO WORLDS. Your leaders are very fine, and the whole lot of the paper must do untold good to the Cause and to those who are not Spiritualists but who are brave enough to read its enlightening pages."

## CURRENT TOPICS.

**American Spiritualists****Seize the Broom.**

THE New Jersey States Association, U.S.A., have passed an Act through the legislature guaranteeing to organised Spiritualism "the same privileges and freedom granted to any other religion." This came into force on July 4th last. The Association has now issued a warning that wherever Spiritualism is used by the charlatan for purposes of "graft," which is alluded to as "a crime rampant and entirely unrestricted and unrestrained," they will co-operate with the authorities in prosecuting such. The Association says that "charlatans, fakers and pretenders have been infesting their ranks and taking shelter under the cloak of Spiritualism for purely mercenary purposes, and thus setting traps for the unwary." The Association will do all in its power to protect true mediumship rightly used. We admire the courage of our overseas friends, and wish them success in their efforts.

**The Law Keeps Our Broom Locked Away.**

THE evil in this country is nothing like as bad as in America, but we, too, have the harpies clinging to our skirts. Our difficulty at home is that the obsolete laws which govern psychic matters do not allow discrimination. The cheat and the genuine psychic are both classed together under English law. In fact the mere CLAIM to communicate with spirits is, in law, an evidence of imposture. Spiritualists everywhere are anxious to cleanse the Movement, but we are hampered by hoary laws and customs which class the finest psychics with gipsies and vagrants. We do not hesitate to claim that if the legislature will give us power we will soon rub the barnacles off the bottom of the good ship Spiritualism.

**New Booklet By Sir A. Conan Doyle.**

SIR ARTHUR CONAN DOYLE has written a little booklet dealing with the case for spirit photography, and having particular reference to the accusations made against Mr. Hope, Mrs. Buxton and Mrs. Dean by Mr. Harry Price and others. This will be issued shortly by Hutchinson's (London), and should make a useful propaganda booklet and attain a wide circulation.

**Romish Impatience with "Nunquam."**

WRITING in the "Catholic Herald" Mr. J. W. Poynter appears to be very much annoyed at Mr. Robert Blatchford's change of view concerning religion. Even the fact that "Nunquam" is at last opening his mind to the fact of spiritual existence incites only a very mild satisfaction, since the popular writer is entering the temple at some other door than that of the Roman Church. The writer says: "Unfortunately Mr. Blatchford does not seem to be tending so much towards belief in the historic Christian Revelation as towards Spiritualism." But that is one of the virtues of Spiritualism. It has appealed to thousands of people upon whom the historic Christian Revelation has exercised no appeal, and we do not hesitate to say that as long as Creative Wisdom produces varying types of human minds, so long must the appeal to those minds be varied.

**No Church Has a Monopoly of Truth.**

WE get frankly impatient with the sectarian view that no spiritual food is of any value unless it is procured at one particular establishment, be it Christian, Muslim, Catholic or Protestant. In the words of Sir Arthur Conan Doyle, "The object of religion is to develop spiritual life, and anything which does this may be termed religious. Any church or form of belief which does this justifies itself." Mr. Poynter refers to the fact that "Nunquam" has come to his new view of life by reading Spiritualistic literature, and proceeds to ask what is the matter with Catholic literature. "Why are Newman, Faber, Manning, Auselm and Augustine less deserving of serious study than Lodge, Doyle, Palladino and Holmes (sic) the medium?" "Has not the message of the Catholic Church been proclaimed for nearly twenty

centuries?" "Have not saints and heroes been inspired by it?" "Has it not produced miracles?" "Is not its philosophy and theology found in countless books with proofs and evidences of credulity?"

**Varied Minds Need Varied Food.**

MR. POYNTER continues, "Surely if a vague and largely unintelligible cult like Spiritism (thank you!) is deserving of serious study more ordinary logic would teach us that historic Catholic Christianity is far more so." It is not our province to reply for "Nunquam," but we have followed his writings for nearly thirty years, and he has convinced us that he is quite familiar with the world of books. Doubtless he has read most of the writers referred to, and like ourselves, has enjoyed their language and style, but been unconvinced by their arguments and often repelled by their assumption of authority. There is a difference between theological and scientific forms of appeal.

**Dogmatism or Freedom—Which?**

MR. POYNTER further says that Mr. Blatchford's "views are the logical development of the Protestant principle of private judgment unrestrained by any curb. If you start by denying the very principle of dogmatic authority in religion, what is to prevent your ending in denying even the most sacred and stupendous of doctrines?" Let us put the other side. If you once submit to unquestioned dogmatic authority in religion what can possibly prevent you becoming a subservient mental and spiritual slave? Burdening yourself with all the errors human minds are capable of, a spineless, tractable jellyfish, and a mere echo of voices which have been too often used for autocratic and selfish purposes?

**The Beach is Strewn with Many Pebbles!**

IF IT were merely a choice between two extremes, we would rather the rôle of an outcast and wanderer in the wilds of God's universe than a sycophantic slave, allowing our mentality to atrophy, whilst someone else was authorised to do our thinking. Fortunately there are many paths between these two extremes, for

"God sends His teachers into every age,  
To every clime and every race of men;  
With revelations fitted to their growth  
And state of mind:  
Nor gives the realm of truth into selfish rule  
Of one sole nation."

For the word "nation" we read "church." The fact is that all the brains and all the inspiration is not contained and never has been contained within the fold of Rome. We appreciate her work and her great men, but God chooses His own messengers and attaches no proprietary label to them.

**Oh, Those Deceiving Spirits.**

MR. POYNTER then tells us that it is impossible to obtain definite evidence for "In the very nature of the case the 'spirit world' is not governed" by the ordinary laws of material substances. Even if it were so governed we on earth could not know (at least by our reason apart from Revelation) that it was certainly so. Well, however much an 'apparition' might resemble a dead person, we could never know it was really that dead person. It might be a false spirit deceiving us! No number of instances would avail to do away with this danger. It is in the very nature of the case. It follows, then, that no Spiritist 'phenomena' can ever prove the cult of Spiritism to be true." So there you are!

**Our Knowledge Must be Based on Perception and Mental Analysis.**

MR. POYNTER thinks it is unwise to believe the evidences of our own senses, and hence it follows that Mr. Poynter may have no existence, the "Catholic Herald" may not have printed the article. We may not have read it, in fact we may not be writing these words. In the language of Blatchford, "Hold my hand!" Mr. Poynter's opinion seems to be that nothing can be

true unless it agrees with his opinions, and the importance of these is chiefly due to the fact that he and his Church hold them. It is a truly clerical position, but it weakens every year, for men are beginning to do their own thinking.

CERTAINLY, our senses may deceive us, but history also shows that priests and  
**Of Two Evils, Choose the Lesser** Churches have been mistaken too.

### Automatic or Directed?

PROF. EDGAR LUCIEN LARKIN (Director of the Lowe Astronomical Observatory, Cal.), writing in the "Progressive Thinker" recently, deals with the question of so-called automatic writings, and claims that the word automatic is misleading. He says:—

"I repeat again that I have long since discarded the word automatic and substituted 'directed.' It appears to me after long research on this remarkable subject that automatic writing is impossible. Thus if a person thinks the words about to be written, this is natural and normal; all who write thus, think. This is conscious, not subconscious.

"But if the writer does not think of the coming words, then some outside power originated them. This is direction of hand-holding pen. And especially if the writer wielding the pen slowly or rapidly does not know the meaning of the words after they are written. This surely is not subconscious, or how does the subconscious mind know meaning of strange words unknown to the conscious?

"All such writings, and they are rapidly coming now in many parts of the world, are surely dictated, and the hand holding the pen is directed by the director or dictator. The entire world would be startled if the thousands of directed writings could be published in popular books. The need is imperative."

We incline to agree with this suggestion. There is intelligence behind the messages, and the word automatic carries the implication that only the writer is involved.

### Transition of Mrs. Harriet Whitaker, of Blackburn.

On Sunday evening, September 3rd, Mrs. Whitaker, caretaker of St. Peter-st. Spiritualist Temple, Blackburn, occupied her usual place at the service. Shortly after the service had concluded and the public circle had begun, Mrs. Whitaker told her husband that she had lost the use of her legs. This proved to result from a seizure from which she never recovered, passing out of this life on Thursday, September 14th.

On Monday, September 18th, a service was held in the Temple, which was conducted by Mr. E. W. Oaten, of Manchester, who spoke of the valuable work Mr. and Mrs. Whitaker had done for Spiritualism.

Mr. Oaten also undertook the committal service at the graveside. A large audience, both at the Temple and at the graveside, came to pay their last respects to Mrs. Whitaker. The services were most impressive. Mr. Hargraves (Clitheroe) officiated at the organ.

Mrs. Whitaker has gone to reap the reward of over twenty years' faithful service which she, along with her husband, has given to Spiritualism and the work of the Temple. During all those years she has given herself ungrudgingly, and "Well done, thou good and faithful servant! Enter thou into the joy of thy Lord" can truly be said to her now that she has entered into her possessions.

R. WOJSTENHOLME.

The Wimbledon Spiritualist Mission has outgrown its home and is making an appeal for £4,000, in order to build a home worthy of the Cause. We are pleased to see the effort made to put Spiritualism before the world in a fitting building its greatness, and we wish the appeal every success.

## CORRESPONDENCE.

It must be fully understood that the Editor does not necessarily endorse the views of correspondents whose letters are published from time to time in these columns. Correspondents must send name and address, not necessarily for publication, but as a guarantee of good faith. In order to avoid delay or the necessity for curtailment, it is requested that letters to the Editor be made as brief as possible.

### A CORRECTION.

SIR,—It has been intimated to me that some words mine in a recent issue of THE TWO WORLDS "may provoke criticism and resentment, since they are opposed to fact." Thus a friend. It appears that in my concentration of purpose in writing about an interesting seance and referring to the presence of the late Mrs. Caroline Groom, I carelessly wrote "was the speaker on the previous Sunday for the Birmingham Spiritualist Church's annual meeting of which effort Mrs. Groom had been an old pioneer."

To avoid any possible resentment and unnecessary criticism I herewith take the opportunity of correcting the offending sentence as follows: "The writer was the speaker on the previous Sunday at the annual joint meeting of the Spiritualist Churches of Birmingham, Mrs. Groom being an old pioneer of our Cause in that city."

GEO. F. BERRY.

### "IS IT HONOURABLE TO BREAK ENGAGEMENTS?"

SIR,—In the issue of "Our Paper" of September 8th in Current Topics, the above question is referred to, and speakers are reminded of their obligations towards Societies. While not at all desiring to defend anyone who fails in regards filling an engagement, I may be permitted to say that some who have held, or are holding, official positions are sometimes compelled to make a choice betwixt conflicting duties, and it is not always easy to say which is the more important duty. If a man does what he considers to be the right thing, does the official work and sacrifices a fee, even then he is blamed, though he gives plenty of notice and also takes care to provide an efficient substitute.

While it is certainly true that speakers have a duty towards churches, it is equally true that churches have their obligations towards speakers, though in certain cases this is altogether lost sight of. On two occasions in my years of platform work I have had the experience of a secretary having booked two speakers for the same date. How on earth such mistakes are possible, goodness only knows! Why, when two dates for a certain year are booked, both being booked at the same time and each duly confirmed at the same time; why one should be entered by the secretary and the other date not entered, I know not. I have no doubt that other platform workers could give instances where churches had failed to realise their responsibility towards those who serve them.

The worst case I know of as having happened to myself occurred in 1920. In the latter part of 1919 and the early months of 1920 I had three separate breakdowns in health. It was, therefore, necessary to have a brief holiday—the first I had had for 20 years. I therefore wrote to two Societies that I should, under the circumstances, be unable to fill my booking with them. The intimation did not reach them a few hours before the date, but weeks in advance. One of those churches expressed their regret, and asked me to give them an extra date the next year to make it up. The other—well, they did not see what right I had to be ill! If I could not fill the date booked in June, they would cancel the date booked with them in November of that year, and this THEY ACTUALLY DID. I had proved to them it was urgent, it was necessary that I should go away, and those who did this act, SO MUCH IN ACCORDANCE WITH OUR TEACHINGS, have never had the manliness or the courage to admit they were wrong.

Oh, sir, the faults are not all on one side.

JOHN G. WOOD.

[NOTE.—Our remarks made it clear that we referred only to cases where NO NOTICE or only a few hours' notice was given by speakers of their non-fulfilment of engagements. Errors are bound to arise, but where reasonable notice is given or a suitable substitute supplied, we have no reason for comment.—EDITOR.]

## REPORTS OF SOCIETARY WORK

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

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

Special Reports, to ensure insertion same week, must 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.

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

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

## BRITISH MEDIUMS' UNION.

SOME useful propaganda work has been carried out under the auspices of the above Union by Mr. John G. Wood (Birmingham) and Mrs. E. W. Minney (Kettering) during September. The Societies visited by Mr. Wood were Loughsight, Salford (New Shaw-st.), Dunsfaw, Denton and Oldham. Mrs. E. W. Minney visited Salford (New Shaw-st. and West High-st.), Middleton (Mill-st.), Denton, Hollinwood. Great interest was taken in all the meetings, which were well attended. The addresses given were philosophical and highly instructive, and the phenomena was good. It is hoped that many similar changes can be made, so that speakers and mediums can be brought nearer to each other, the spirit of fraternity promoted, and so help some of our smaller Societies.

Mrs. E. W. Minney conducted her last meeting at West High-st. on Thursday, Sept. 28th, at the close of which all joined in singing "God Be With You Till We Meet Again."

The Educational Class of the British Mediums' Union was opened on Friday, Sept. 29th, at Collyhurst Spiritualist Church, by Mr. E. W. Oaten (Editor of THE TWO WORLDS), who gave a paper on "The aims of Spiritualism," which was dealt with in a masterly fashion. There was a good number of members and friends present, who came from long distances in order to give their support to the project in view. Great interest was taken in the subject by all present, which resulted in a little discussion and personal experiences given amongst the company, which was enjoyed by all. Mr. W. P. Bentley (President), who occupied the chair, outlined the objects of the class, together with Mr. Oaten, saying how necessary it was for us mediums and exponents of Spiritualism to learn and educate ourselves from every possible standpoint in order that we may present our truth to the public in all its beauty and grandeur, and yet easily assimilated. The knowledge is imparted from the platform.

At the close of the meeting a vote of thanks was given to Mr. Oaten for the able manner in which he had given his paper, which was duly responded to. Thanks were then tendered to the members of the Collyhurst Church for their kind hospitality. It is earnestly hoped that the interest in the class will continue, and will meet every Friday evening at Collyhurst Spiritualist Church, Manchester, from 7.30 to 9.30 until April 1923.

On the Threshold of the Unseen. An explanation of the Phenomena of Spiritualism and of the evidence for life after death. By Sir William Crookes, F.R.S. Cloth, 386 pages. 6d. post free.

## ABERGAVENNY.

ON Sunday, Sept. 24th, a good meeting was held by the newly-formed Abergavenny Spiritualist Society. It was well attended. Mrs. Shepherd, of Rogerston, gave clairvoyance.

On Wednesday, Sept. 27th, Mr. Davies, of Merthyr, gave a lecture and clairvoyance. Mrs. Shepherd was welcomed again as speaker on Sunday, Oct. 1st., when the hall was full.

## BULWELL.

THE harvest festival was celebrated on Oct. 1st and 2nd, the services being conducted by the President, Mrs. M. H. Pearl, who gave addresses, followed by clairvoyance.

On Monday a harvest supper was held.

## BLOXWICH.

ON Monday, Sept. 25th, Bloxwich Spiritualist Society had their first annual outing to Stourport by motor char-a-banc, which included a boat trip up the river as far as Holt-Fleet, and this proved to be an enjoyable ride. Returning to Stourport, tea was taken, and they arrived back home at 10.15 p.m. after having spent a very happy day.

## BEDWORTH.

## FOUNDATION STONE OF A NEW CHURCH.

ON Saturday afternoon, Sept. 30th, Mr. Ald. W. H. Grant, the Mayor of Coventry, laid the foundation stone in our new church, and Ald. J. Chaplin, of Leicester, laid a stone in memory of three members of the church who passed away in the Great War.

On Sunday Mrs. Wood, of Bedworth, conducted the harvest thanksgiving services.

On Tuesday we held our harvest tea. Mrs. Wood took the service in the evening. Mr. J. A. Rowe, the President, presided over all the meetings.

## CARDIFF.

THE harvest festival of the Cardiff First National Spiritualist Church was celebrated on Sunday, October 1st. The hall was nicely decorated with gifts of beautiful flowers, fruit and vegetables, thanks to members and friends. Mr. G. Harris, the resident speaker, conducted the services in his able and efficient manner, and the addresses could not have been more appropriate or more beautiful.

## CARDIFF : CENTRAL.

ON Sunday, Oct. 1st, our harvest festival was held, and proved a great success. The hall was tastefully dressed with ivy, flowers and fruit, and a grand display laid out of flowers, fruit and vegetables, which excelled recent years. Our speaker was Mrs. Groom, who gave an able address and clairvoyance. The evening ended with an after circle. The meetings were well attended.

## DARLINGTON : PSYCHOLOGICAL SOCIETY.

MISS A. TAYLOR, of Bury, Lancs., favoured us with a week-end mission. Crowded attendance at every service is evidence of the high regard in which she is held by our members and associates. Her trance lectures are of high quality, her clairvoyance most convincing.

## FALKIRK

A GRAND floral service took place on Sunday, Sept. 24th, in connection with the above Society, which was conducted by Mrs. C. Jarvis, of Aston, Birmingham, who gave remarkable clairvoyant readings from flowers. The attendance was a record, the hall being crowded. Many strangers were present who were deeply impressed by the meeting. Ex-Bailie Hamilton occupied the chair.

## JARROW : NATIONAL.

ON Sunday, Sept. 24th, under the auspices of the Northern District Council, we held a grand united meeting in the large Co-operative Hall, which was well attended. Mr. Ridley, President of the N.D.C., took the chair. The speakers were Mr. M. Dodds (Gathead) and Mr. D. Todd (Sunderland), who both gave an address in the afternoon. Mrs. Lamb, Miss R. Riches and Miss G. Havelock sang solos at both services, which were applauded.

In the evening Mr. Dodds gave an address on "Sympathy," and Mr. Todd spoke on "Spirit teaching," both addresses being well appreciated. The Lyceum choir sang an anthem entitled "The Lord is His Name." Mr. Ridley spoke a few words, which brought a pleasant day to an end. We wish to thank all who took part, including the speakers for their services.

## NORTHAMPTON.

THERE was much that was interesting, more than a little also that might, without any exaggerating, be termed wonder-inspiring, in the limelight lecture which Mr. Harvey Metcalfe delivered on Wednesday evening at Kettering Corn Market Hall. "Photographing the invisible" was his subject, a theme on which he could be accounted well qualified to discourse, in view of the tremendous amount of study he has evidently devoted to it, and the position he holds as lecturer. Belonging to a well-known Kettering family, he had in his keenly attentive audience a large number of personal friends who were plainly well pleased to renew acquaintance with him. The limelight lantern was ably manipulated by Mr. Warren East.—"NORTHANTS EVENING TELEGRAPH."

## EXETER : MARKET HALL.

WE celebrated our harvest festival services on Sunday and Monday, Sept. 24th and 25th, when we welcomed as our missioner for the week Mrs. Charnley, of Leeds. The hall was tastefully re-decorated and renovated, and presented a beautiful appearance, with an abundance of fruit, vegetables, flowers, etc., kindly given by the members and friends of the Society.

On Sunday crowded audiences assembled to hear Mrs. Charnley, whose address showed a combination of intellectual ability and inspiration, which was distinctly refreshing and deeply appreciated by all. The meetings during the week were also very successful, a large audience gathered on each occasion.

On Tuesday we had a variety concert, fifteen well-known local artistes taking part. The hall was filled to overflowing, many being turned away. The delightful items contributed by the artistes were heartily applauded.

The financial result of the harvest festival amounted to £27 3s., which is very gratifying. To our many friends and willing helpers who made it such a success we extend our sincere thanks.

and appreciation. We wish Mrs. Charnley every success in her fine work for Spiritualism, and hope to have the pleasure of her inspiring personality amongst us at no distant date.

### MANCHESTER : MOSS SIDE.

On Sunday, Oct. 1st, Mr. Garner lectured to the Liberty Group on "Reincarnation: To be or not to be," expressing the Spiritualists' and the Theosophists' thoughts on the involution and evolution of the spirit incarnate, and introducing a third thought of a path to conquer the necessity of reincarnation. It left all present thinking.

In the evening we had the pleasure of a lecture from Mrs. Annie Sharples on "The symbology of the blue bird." She expressed beautifully the thought of the soul's search after the blue bird of happiness. It was enjoyed by all present. Mr. Collings, of Mostyn, ably presided. Due appreciation was extended to our good friends.

### SOUTHPORT.

On Sunday, Sept. 24th, the harvest festival services were held at Forester's Hall, which was tastefully decorated with fruit, flowers, etc. Miss Barton gave a very interesting lecture and also named a baby. Mrs. Cooper sang a solo in perfect style. Mr. Freeman presided.

On Oct. 1st the harvest festival was held at Hawkshead Church, Mrs. Butterworth, of Barrow-in-Furness, conducting the meetings, and was greatly appreciated. Mrs. Cooper again sang. The church looked its best amid the beautiful decorations, which were thankfully received by willing workers, especially the Lyceum corner, the young folks taking great interest in the effort. Mr. Rowlandson presided.

### LONDON : N.L.S.A.

On Sunday, Oct. 1st, the N.L.S.A. held their harvest thanksgiving services. At the morning service Mr. Leslie Curnow gave an appropriate address on "Sowing and reaping." Mr. Pulham presided at this service, which was opened by a solo, "How Lovely Are Thy Dwellings," delightfully rendered by Mrs. Hooper, of St. John's Mission.

The evening service was conducted by Mrs. E. A. Cannock, who took as her subject "Labour's reward." Mr. W. W. Drinkwater presided. The church was handsomely decorated with harvest produce, which, at the close of the day, was given to the Gt. Northern Hospital.

### WEST HARTLEPOOL.

The National Spiritualist Church, Musgrave-st., West Hartlepool, held their harvest festival services on Saturday, Sunday and Monday, Sept. 16th, 17th and 18th. Mr. W. Moody, B.A., of Chester-le-Street, conducted all the services, most ably.

At the Sunday evening service Mrs. Peel gave a beautiful solo, "Beyond the Dawn," which was much appreciated.

The sale of fruit, vegetables and other good things took place at the close of the Monday evening service, and was very successful, realising £5 14s. 5d.

The officers and committee would thank all, through the medium of THE TWO WORLDS, who helped to make the festival such a success, also thanking Mr. and Mrs. G. Brown for kindly entertaining the speaker.

## Send Your Orders Now.

### C. P. L.

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- 4.—THERE IS NO DEATH. By Florence Marryat. 5th edition. Price 3d., post free 3½d.
- 6.—A SPIRIT MEDIUM'S REMARKABLE EXPERIENCES. By Mrs. M. A. Keeves-Record. Price 3d., post free 3½d.
- 8.—WHAT IS SPIRITUALISM? Hudson Tuttle. Price 2d., post free 2½d.
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- 19.—THREE ASPECTS OF THE GREAT WAR. Through J. J. Morse. Price 1d., post free 1½d.

Omitted numbers are out of print.

### SEED CORN.

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

## Send Your Orders Now.

### MEETINGS HELD ON SUNDAY, OCT. 1st, 1922.

BARROW-IN-FURNESS, Dalkeith-st. — Mrs. Ellen Green, of Manchester, gave trance address and clairvoyance. Mr. Dobson presided.

BARRY, Atlantic Hall. — Mr. J. Woodland, of Cardiff, gave an able address on "Our principles." Mr. Stark presided.

BRISTOL, United. — Morning, open circle. Evening, Mrs. Miles Ord was the speaker and demonstrator. Mr. Bowen presided.

Cave-st. — Addresses and clairvoyance by Mrs. Charnley, of Leeds. Mr. Oaten presided.

Universal. — Mrs. A. Pears, of Coventry, gave addresses on "Seek and ye shall find" and "The providence of Heaven in calamity," followed by clairvoyance. Soloist, Miss Mitchell. Mr. F. T. Lewis presided.

Clifton Temple: Address by Mr. Graham, and well recognised clairvoyance by Mr. Jahans.

Clifton, Park-st. — The inaugural meeting of this new church. The address was delivered by Mr. J. M. Eddy, vice president, Southern Counties' Union. Mrs. Mayo Smith sang "Lead, Kindly Light."

DARLSTON. — Mr. S. Wiggins, Walsall, secretary, M.D.U., gave addresses and clairvoyance.

DEBBY, Forester-st. — Mrs. Brooks of Birmingham, gave interesting exposition of the principles of Spiritualism followed by clairvoyance.

DEVONPORT. — Mr. T. Merrifield gave an address on "Man's conception." Mr. H. Pearce (President) gave clairvoyance, and Mrs. E. Phillips obliged with a solo.

EXETER, Market Hall. — Services conducted by Mr. M. A. Grainger in the afternoon, and Mr. Chas. Tarr in the evening.

LIVERPOOL, Daulby Hall. — Miss F. Scatterd, of London, spoke on "Mediumship: Its privileges and problems." Questions were permitted afterwards, which were most ably answered by the speaker. A large congregation greatly appreciated the address. Mr. E. A. Keeling presided.

LONDON. — Battersea: Mr. W. Freer, Junr., gave an address on "What happens after death?" followed by convincing clairvoyant descriptions by Mrs. E. Clements.

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

Central: Friday, Mrs. Maunde gave very successful psychometry. On Sunday, address on "The trinity of love," by Mr. Pulham, followed by excellent clairvoyance by Mrs. Pulham.

Pulham: Morning, circle. Evening, Mrs. Bloodworth gave an address and clairvoyance. — Pros.: Sunday next at 7, Mrs. MAUNDERS. Thursday, Oct. 12th, at 8, EVENING SERVICE.

Hounslow: Mr. E. Treadgold, President, gave an address on "Living in righteousness is life," followed by clairvoyance by Mr. Fruin.

Lewisham: Morning, Mr. Cowlam, Evening, Mr. F. L. Brown gave an address on "The harvest." The hall was tastefully decorated with flowers, fruit and vegetables. The Lyceum children, after the service, sang a harvest hymn. The gifts of flowers, etc., were sent to the Lewisham Hospital.

London Spiritual Mission: Morning, Dr. W. J. Vanstone spoke on "The personality of spirit." Evening, Mr. G. Prior gave an address on "Progressive illumination."

Manor Park: The harvest festival morn opened with song and thanksgiving conducted by Mr. Mead. Afternoon, Lyceum's open garner. Evening addresses by Mr. J. Collins, Mr. Wills, Mr. Digby, and Mr. B. Stevenson. The choir rendered anthems, "Ye Shall Dwell in the Land" and "Lord, How Manifold."

LOUGHBOROUGH. — Miss Coddington conducted the services and also gave clairvoyance.

NEWPORT, Mon. — Central: Mr. Howells, of Pontypridd, gave an address on "The mind and aura," followed by clairvoyance from the circle.

NEWTON ABBOT. — Mr. Hosking, of Exeter, gave a most inspiring address on "Science and the soul." Clairvoyance by Mr. Whiter, of Exeter, to a good attendance.

PETERBOROUGH. — Addresses and clairvoyance by Mrs. Alton, of Derby. Mr. E. Last presided. Crowded meeting at night; people turned away.

PLYMOUTH, Morley-st. — Mr. Jones, of Cardiff, gave address. Evening address on "Towards another world," followed by clairvoyance.

Stonehouse: Meetings conducted by Messrs. Arnold and Prout, it being the sixteenth year of the opening of our

## THE BRITISH MEDIUMS' UNION.

The ANNUAL MEETING will be held at MILL STREET SPIRITUAL CHURCH, MIDDLETON,  
On SATURDAY, October 21st, at 4 p.m. prompt.

The Agenda will include the President's Address, Secretary's, Treasurer's and Auditors' Reports, Election of Officers, and Discussion on Propaganda. Tea on table at 5-30, at a nominal charge.  
All Members are requested to attend, business important. Propaganda Meeting at 7-45.

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

PRESIDENT: MISS M. M. HARRISON.

SERVICES EVERY SUNDAY AT 2-30.

SUNDAY, Oct. 8th, Mrs. NEISH will lecture to the Lyceum at 2-30 on "Figurelogy." Everyone invited. All welcome.  
At 6-30, Special Open Circle conducted by Mr. L. JEPSON. Mediums and Investigators specially invited.  
Doors closed at 7 p.m. Come. All are welcome here. Silver Collection.

SUNDAY, Oct. 15th, at 6-30, PROFESSOR C. WILLIS will lecture on "Mental Magic," followed by illustrative experiments.

church. Miss Mary Mills, of Bristol, gave addresses and clairvoyance. Mrs. Colton was the soloist. Hall full.

PORTSMOUTH, Temple. — Mr. A. Lamsley, D.N.U., gave addresses on "The great adventure" and "Is there a religious revival?"

Lake-road: Mrs. Harvey, of Southampton, gave an address on "Lead Thou me on," followed by clairvoyance.

SOUTHAMPTON, Oddfellows' Hall. — Harvest thanksgiving service. Mr. W. E. Lloyd spoke on "The past, present and the future." Large congregation. Plentiful supply of various articles of fruit and vegetables. Mr. Satterford, of Newton Abbot, presided.

YORK, Spen-lane. — Services conducted by Mr. A. Bramall, whose subjects were "Mediumship" and "Self-responsibility." Questions were answered after each address.

#### SOCIETY ADVERTISEMENTS.

**South Manchester Spiritualist Church**  
PRINCESS HALL, MOSS SIDE.

SUNDAY, OCT. 8TH, at 2-30, LYCEUM.  
At 6-30 and 8-15, MISS WALLWORK.  
MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD.  
TUESDAY, at 8, Public Developing Circle, Mrs. FORREST.  
THURSDAY, at 3 and 8-15, Mrs. HOLT.

**Manchester Central Spiritualist Church**  
ONWARD HALL, 207, DEANSGATE.

SUNDAY, at 6-30.

OCT. 8—Circle for Members only.  
15—MR. W. ROOKE.  
22—Circle for Members only.  
29—MRS. M. LLOYD.

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

SUNDAY, OCT. 8TH, at 10-30, LYCEUM.  
At 3, CIRCLE.  
At 6-30, MRS. CHANDLEY.  
MONDAY, at 8, MRS. HOLDEN.  
WEDNESDAY, at 3 & 8, MISS BARTON.

**Milton Spiritualist Church,**  
BOOTH STREET, ECCLES.

SUNDAY, OCT. 8TH, at 3, 6-30 and 7-45,  
MRS. VERITY.  
MONDAY, 3 & 7-45, Mrs. CROMPTON.  
WEDNESDAY, at 3, LADIES' SEWING CLASS. At 7-45, Miss SMITH.  
SATURDAY, at 7-45, OPEN CIRCLE.

**HARVEST FESTIVAL SERVICES**  
will be held on  
SUNDAY, OCTOBER 15TH,  
at 3, 6-30 and 7-45.  
MRS. ANDERSON.

**Pendleton Spiritualist Church,**  
FORD LANE.

SATURDAY, OCT. 7TH, at 7-30,  
MR. W. ROOKE.

SUNDAY, OCT. 8TH, at 2-30, LYCEUM.  
At 6-30 and 8, PUBLIC SERVICE.  
WEDNESDAY, at 3, Miss COTTERILL.  
THURSDAY, at 8, Mrs. HOLT.  
SUNDAY, OCT. 15TH, LYCEUM SESSION.

#### SOCIETY ADVERTISEMENTS.

**Collyhurst Spiritual Church,**  
COLLYHURST STREET.

SUNDAY, OCT. 8TH, at 10-30, LYCEUM.  
At 3, 6-30 and 8, MISS LOMAS.  
MONDAY, at 3 and 8, Mrs. KNOTT.  
WEDNESDAY, at 8, Mrs. SHAKESHAFT.  
SATURDAY, OCT. 14TH, at 7-30,  
BLACK & WHITE CONCERT PARTY.  
Tickets 9d., including refreshments.

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

SUNDAY, OCT. 8TH, at 2-30, LYCEUM  
At 6-30 and 8-15, Mrs. SPENCER  
TUESDAY, at 8-15, Mr. J. BRENNAN  
THURSDAY, at 8-15, Mrs. L. WILMOTT  
SATURDAY, OCT. 14TH, OPEN CIRCLE

**British Magnetic Healers' Association**

The above Association will hold a  
**HOSPITAL SUNDAY**  
at the ROYTON SPIRITUALIST CHURCH,  
on SUNDAY, OCTOBER 15TH,  
at 3 and 6-30.  
All are invited.

**Blackpool National Spiritualist Church**  
and Lyceum,  
71, ALBERT RD. (Nr. CENTRAL STATION)

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

#### SPEAKERS:

OCT. 8.—MR. HUDSON.  
15.—MRS. MAYO.  
22.—MR. ROBT. MAXFIELD.  
29.—MRS. FURNESS.

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

SUNDAY, OCT. 8TH, at 11-15 and 7  
MRS. A. BODDINGTON.  
LYCEUM at 3.  
MONDAY, at 8, HEALING CIRCLE.  
WEDNESDAY, Mrs. CURRY.

**Worthing Spiritualist Mission,**  
17, WARWICK STREET, WORTHING

SUNDAY, OCT. 8TH, at 6-30,  
Miss MORSE.  
THURSDAY, Mr. A. CLAYTON,  
The Blind Medium.  
SUNDAY, OCT. 15TH, Mr. PUNTER.

**Gillingham Spiritualist Society,**  
ODDFELLOWS' HALL, VICARAGE ROAD,

SUNDAY, OCTOBER 8TH, at 7,  
Miss L. GEORGE.  
SUNDAY, OCT. 15TH, Mrs. C. O. HADLEY  
SUNDAY, OCT. 22ND, Mr. T. W. ELLA.

#### SOCIETY ADVERTISEMENTS.

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

SUNDAY, OCT. 8TH, at 11-15, CIRCLE.  
At 3, LYCEUM.  
At 7, Mr. G. R. SYMONS.  
MONDAY, at 7-30, LADIES' PUBLIC  
CIRCLE.  
TUESDAY, at 8, MEMBERS' CIRCLE.  
THURSDAY, at 8, PUBLIC CIRCLE.  
SATURDAY, at 7-30, OFFICERS'  
MONTHLY MEETING.

**Battersea Spiritualist Church,**  
TEMPERANCE HALL, WANDSWORTH RD.  
NR. QUEEN'S RD., LAVENDER HILL.

SUNDAY, OCTOBER 8TH,  
at 7 p.m.

MRS. N. MELLODY,

Address and Clairvoyance.

Applications for Membership welcome.

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

SUNDAY, OCT. 8TH, at 11,  
REV. J. M. MATHIAS.  
At 7, MR. LESLIE CURNOW.  
WEDNESDAY, at 8, MEMBERS' MEETING.  
SUNDAY, OCT. 15TH, Mrs. ORLOWSKI.

**Church of the Spirit, Camberwell,**  
GUARDIANS' OFFICE, HAVIL STREET,  
PECKHAM RD., S.E.

SUNDAY, OCT. 8TH, at 11,  
MRS. REDFERN.  
At 6-30, MR. T. PUGH,  
Address and Questions.  
SUNDAY, OCT. 15TH, F.O.B. SUNDAY.  
At 11, Mrs. A. DE BEAUREPAIRE.  
At 6-30, ALD. D. J. DAVIS, J.P.

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

SUNDAY, OCT. 8TH, at 7,  
To be announced.

THURSDAY, at 3, Mrs. FODMORE.  
FRIDAY, at 8, Mr. MEADE.  
SATURDAY, OCTOBER 7TH,  
SOCIAL AND DANCE.

Tickets 1/6 including refreshments.

**Romford Christian Spiritualist Society,**  
BROADWAY CHAMBERS, SOUTH STREET

SUNDAY, OCT. 8TH, at 6-30,  
MRS. BRIGGS.  
Clairvoyance by Mrs. GARRATT  
(President).  
MONDAY, at 3, LADIES' MEETING,  
Mrs. GARRATT.  
THURSDAY, OCT. 12TH, at 8,  
Mrs. GARRATT.

# He Never Slept!

Owing to terrible illness of the stomach and nerves Mr. John Venman never slept for weeks at a stretch, but he took Dr. Cassell's Tablets and was restored to perfect health and strength.



Good for

Neuritis  
Indigestion  
Sleeplessness  
Neurasthenia  
Headache  
Anæmia  
Palpitation  
Kidney Weakness  
Children's Weakness  
Nervous Breakdown

## Mr. JOHN VENMAN'S OWN STATEMENT.

Mr. John Venman, 10, Sopwell-lane, St. Albans, says: - "I suffered for years with stomach pains so severe that it was thought there was a growth. A suggested operation was not performed as it was feared I might succumb to it, so the trouble continued apparently incurable. Then it was I lost power from the waist down. My legs turned nearly black and there was no feeling in them. I was still in pain internally and I couldn't sleep, couldn't even doze. It was believed I could never recover, but I took Dr. Cassell's Tablets, and with the first box I could sleep. Then warmth came in my legs - soon there was feeling and at last power. I got out with the help of two sticks, the first time for four years, and now I am back at work as well as ever."

# Dr. Cassell's Tablets

Home Prices 1/3 and 3/-

Sold by Chemists in all parts of the world. Ask for Dr. Cassell's Tablets, and refuse substitutes.

## SOCIETY ADVERTISEMENTS.

**Eltham Spiritualist Church,**  
CO-OP. HALL, WELL HALL PARADE

SUNDAY, OCT. 8TH, at 7,  
MR. R. G. JONES,  
Address and Clairvoyance.  
At 8-45, CIRCLE (Members only).  
WEDNESDAY, at 8, Mrs. A. E. CANNOCK,  
Address and Clairvoyance.

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

SUNDAY, OCTOBER 8TH,  
HARVEST FESTIVAL.  
At 11, SERVICE. At 3, LYCEUM.  
At 6-30, Mrs. A. JOHNSON.  
WEDNESDAY, at 7-30, Mrs. F. SUTTON.

**Hackney Spiritualist Church,**  
240A, AMHURST ROAD.

SUNDAY, OCT. 8TH, at 7,  
Mrs. BEAUMONT SIGALL.  
FRIDAY, at 8, LITERARY EVENING.

**Hounslow Spiritualists' Society,**  
ADULT SCHOOL, WHITTON ROAD.

SUNDAY, OCT. 8TH, at 6-30,  
Mrs. E. CLARKE. At 3, LYCEUM.  
TUESDAY, at 7-45, Mrs. LUND.  
WEDNESDAY, at 9, GOLD.

## SOCIETY ADVERTISEMENTS.

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

SUNDAY, OCT. 8TH, at 11,  
MR. PERCY SCHOLEY.  
At 6-30, MR. ROBERT KING.

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

SUNDAY, OCT. 8TH, at 11, CIRCLE.  
At 3, LYCEUM. At 7, Mrs. NEVILLE.  
FRIDAY, at 8, Meeting for Inquirers.  
SUNDAY, OCTOBER 15TH,  
Mr. G. TAYLER GWYN.

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

FRIDAY, OCT. 6TH, at 7 for 7-30,  
Mr. T. W. ELLA.  
SUNDAY, OCT. 8TH, at 6-30 for 7,  
Mrs. GRADDON KENT.

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

SUNDAY, OCT. 8TH, at 3, LYCEUM.  
At 6-30, Miss V. BURTON.  
S.N.U. Fund of Benevolence.  
THURSDAY, at 8, Mrs. MARRIOTT.  
SUNDAY, OCT. 15TH, Mr. & Mrs. SMITH.

## SOCIETY ADVERTISEMENTS.

**SALISBURY HALL PROPAGANDA  
MEETINGS,**  
ROMFORD ROAD, STRATFORD, HULL

SUNDAY, OCT. 8TH, at 6-30,  
MR. W. MARTIN.  
"The Man Jesus and His Mission"  
Questions invited.  
PUBLIC CIRCLE.

SUNDAY, OCT. 15TH, Mrs. EDEY.

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

SUNDAY, OCT. 8TH, at 6-30  
ALD. D. J. DAVIS.  
MONDAY, OCT. 9TH, at 8,  
COMMITTEE MEETING.  
WEDNESDAY, OCT. 11TH, at 3,  
Ladies' Meeting, Mrs. CLEMENTS.  
THURSDAY, OCT. 12TH, at 8,  
PUBLIC CIRCLE.  
Forward movement at 11.  
Lyceum at 3.

**MORTIMER HALL, OXFORD CIRCUS,  
LONDON, W.**

IN MEMORIAM on the Transition to the  
Higher Life of

**MRS. JENNIE WALKER**  
(Mrs. H. J. OSBORN)

and God Speed on the consequent  
early departure to America of

**MR. H. J. OSBORN.**

TUESDAY, OCTOBER 10TH, 1922.  
Doors open 6-45. Commence 7-30.  
TICKETS 2/-.  
Refreshments, Music, Singing, Recita-  
tions, Solos and Speeches by  
Prominent Spiritualists.

Clairvoyant: **Mrs. E. Clements.**  
Chairman: **Prof. J. Coates, Ph.D.**

Communications to M. BARBANELL  
36, Bell Lane, London, E.1.

## NEW SECRETARIES.

Changes in the Names and Addresses of Secretaries  
of Societies can be intimated under this head if stamp  
to the value of 3d. be forwarded with the information.

**MENBOROUGH SPIRITUALIST SOCIETY**  
—MR. WM. BEECHAM, 7, Wood-street,  
Mexboro', Nr. Rotherham.

## JAMES COATES,

AUTHOR AND LECTURER,

will (D.V.) reside in London from Sep-  
tember, 1922, till March, 1923. He  
has a few dates vacant for lantern and  
other lectures.

CATALOGUE OF WORKS, including  
new editions of "Photographing the  
Invisible," "Seeing the Invisible," etc.,  
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at 33, Louisville-road, Balham, S.W. 17,  
by Mrs. COMLEY-MAYES, Christian  
Spiritualist, on Sunday evenings, at  
6-45. No admittance after 7 o'clock.  
Development Circles are being formed.