



# THE TWO WORLDS

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

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

No. 1829 - Vol. XXXV.

FRIDAY, DECEMBER 1, 1922.

PRICE TWOPENCE

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# The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century

No. 1829.—VOL. XXXV.

FRIDAY, DECEMBER 1, 1922

PRICE TWOPENCE.

## "The Beauteous Beyond."

### Sir Arthur Conan Doyle's Testimony.

THE "Yarmouth Mercury" gives a three-column report of Sir Arthur's lecture in the Town Hall, from which we take the following excerpt:—

Immediately after death men were taken to something like the nature of a resting place, and the time spent there varied according to the strain endured in this life. Longer rest was needed to clear the mind of care and worry. A child went straight on. But after that period of rest, still in the guardianship of those they loved, they were introduced into their new life after passing through some purgatorial period, when in their own heart and soul they realised the evil things they had done and the opportunities missed. They found themselves in a world extraordinarily like the world they had just left.

This was something which had not been taught by any religion so far. Everything was reproduced. It was the same world in the medium of ether, instead of the medium of matter. It was described as a very beautiful world, a world of joy. They never realised what a merciful Father God is till they got on the other side and passed into that beautiful life where they associated with those they loved, and were taken into circles where they were in full sympathy, and where they lived amid surroundings reflecting the material surroundings of flowers, gardens, woods and scenery.

All these things were most fully described in a hundred different manuscripts in automatic writing produced in private families, intended for no human eye, until the possessors, knowing he was making a study of them, sent them to him. He found they agreed in the smallest detail. All that was intellectual—literature, painting, music, scientific research—all these things went on exactly as here. Men were not changed mentally. Beyond their changed surroundings they found themselves exactly as they were. If they wanted to get more they had to work for it. That was the law of the Universe. But they had opportunities on a grand scale of learning things and realising ideals. All the geniuses who never found themselves here would find themselves there. Everybody would not be on the same spiritual level, and there were various stages of spiritual development.

All evolution was slow. How many hundreds of thousands of years did it take to evolve the human race? The human spirit was evolving slowly. One rung of the ladder was a long period. Those who deserved it went on. All they lost themselves in a blaze of glory such as the human mind could not conceive. If he or they were taken once into a high spiritual sphere they would not be happy. The rewards waiting for them were graduated to their own capacity, and they worked upwards to higher things.

People asked what about husband and wife? If they truly loved they carried on. If not they were nothing to each other afterwards, and went into separate circles and did not make each other miserable.

Sir Arthur quoted several messages which he declared had been received from those who had passed over. One message read, "God has made this world a counterpart of yours upon a higher and more elevated, and beautiful plane. We find our friends and our homes." Another message ran, "I cannot express in earth language what a perfect picture of beauty and innocence the children here present. In earth mothers only knew how happy their

little ones are, there would be less grief." Another said, "No one has the least idea what a home we have. Words cannot express the glorious beauty of the spirit world." "It is all so very different to what I ever imagined. It is very lovely and the colouring is so wonderful. Life is very full, much more so than on earth. I am far too happy to wish to return. It is life if you like. The other was only existing in a grey atmosphere, and I thought it was the end of all things. What a worm I was! However, I have progressed a bit since then. We all do here." This was by a man who said he was a lawyer, and claimed to have known him in London. They got the message the other night through Lady Doyle, who had developed into a strong automatic writer.

People had said if they were in touch with the other world why did they not ask which was the best religion. He had, and the answer was splendidly broadminded. What they said was that the object of all life was to get spiritualised, to be unselfish, to get right out of ourselves, and let our spirit and intellect rise superior to mere matter. Every creed produced notable and saintly characters. The danger in any creed was when it became a mere matter of form, and was left on the church doorstep. If they lived without any spiritual ideas their souls got atrophied, which was the most serious thing that could happen to a man.

The average man went to this delightful place called paradise, but it would not be fair to pretend there was not another side to the question. Fortunately sin had been enormously exaggerated, and had become a huge theological myth, a thing for frightening people with. There were not many wicked people. The average man was not wicked and did not deserve punishment, and did not get it. Consider a man's life. He is born into this world without his leave being asked. He is always fighting and struggling along till he died. Did that mean punishment? It was compensation he wanted, and that was what he got in the eternal justice of God.

But there were deliberately hard, cruel people who ground others down and did them injustice. No sin of that sort passed unpunished. But that punishment was not to be looked upon as judgment, but rather as a sort of surgical operation, something that was going to make them better. It was purgatorial. No such place as hell ever existed. In some way purifying and suffering seemed to go together. These men led lonely dark lives in a sort of sad and terrible waiting room till the purifying process had been completed. He might not be in hell fire, but it was very hard to endure. They had messages from such men who had passed through such states and out above. For all of us paradise was the eventual goal.

Some said if everything was so beautiful why not hurry to get there. But a poor lady rendered desperate by the loss of her husband consulted a clairvoyant before taking her own life, and was told if she did such a terrible act she would make a gulf between herself and her husband which she could never pass. We are in God's hands to do our duty to the last extremity and were not to take ourselves by our own will out of His hands.

That was the teaching of Spiritualism. People said the Bible was against them, but you cannot begin to understand the Bible until you know something about psychic matters. It was shot through with psychic matters. Read "media" for "prophets," and see how the whole thing became consistent and fitted absolutely present conditions. Spiritualism was not fortune-telling. The only object God had given it for, was to make them better men and women. If it was used for utilitarian purposes

it was black magic and a curse. Spiritualists had no spiritual pride and made no claim to extra goodness. They only wanted to pass on this great knowledge which God had given to the human race.

## Bible Studies.—No. 9.

### The Devil, Satan and Demons.

Alfred Kitson.

THE fear of the Devil and the torments of Hell have been the chief factors employed by the clergy to hold the people in subjection to the Christian faith, and terrorise them into obedience to and compliance with the Church. They have also implanted the fear of death and the awful doom of the hardened, impenitent sinner in the minds of the multitude.

As the foolish mother implants a fear of the "Bogey Man" in the minds of her children in order to induce them to obey her, similarly the priesthood have implanted in the minds of people a fear of the priestly "Bogey Man," the Devil, whom they have described in frightful aspect in order to frighten the adults into docile submission to the mandates of the Church.

The idea of the horns which adorn the Devil's head may have been borrowed from the story of Sargon, the king of ancient Babylon. Hercules, the Greek hero, when he met and killed in single-handed combat the Nemean lion which ravaged the country near Mycenæ, stripped it of its skin, and wore it as a trophy of prowess and strength. In the same way Sargon, the mighty hunter, met and killed a terrible wild bull and wore its skin, with the horns intact, which became a sign of might and valour. Some writers are of the opinion that subsequent monarchs multiplied these horns to decorate their crowns, as being indicative of their conquests and possessions. Or, perhaps, the illustration of the Devil with his horns, tail and cloven feet has been borrowed from the Grecian god, Pan, the inventor of the Pandean pipes, or syrinx, and also the author of what are known as Panic terrors, a suitable being to be used to terrorise Christians into obedience. This Grecian god Pan was a monster in appearance. He had two small horns on his head, his complexion was ruddy, his nose flat, and his legs, thighs, tail and feet were those of a goat. If my surmise is correct it shows what straits the priestly cult have been in when they had to borrow a pagan god to represent the Christian Devil.

But we do not marvel at this, seeing that the term "Devil" is derived from the Greek term "Diabolis," which means a slanderer, a calumniator, or accuser. This is applicable to those who oppose not only Spiritualism but every movement that aims at reforming old-established customs and time-honoured privileges that have become oppressive in their operations and a danger to the public welfare. Similarly the term "Satan," which is derived from the Hebrew "Sathan," or "Sathana," signifies "an adversary, an enemy, an accuser."

Bearing this fact in mind, we can the better understand that part of the Bible which states that the Lords of the Philistines would not suffer David to go with them to the battle for fear "lest in the battle he should prove satan, or an adversary to us" (I. Sam. xxix. 4). "And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries (sathans) unto me?" (II. Sam. xix. 22). Similarly, "Jesus said, Did not I choose you the twelve, and one of you is a devil" (John vi. 70). "But the spirit saith expressly that in the latter times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons (Diabolis), or adversaries" (Tim. ii. 4). "But he (Jesus) said unto Peter, Get thee behind me Satan; thou art a stumbling-block unto me; for thou mindest not the things of God, but the things of men" (Matt. xvi. 23).

The researches of the Higher Criticism tend to prove that the Jewish ideas of Satan and good and bad angels were derived from the Zoroastrian doctrines, in which Ahurman, the evil one, is represented as the continual

adversary of Ormuzd, the author of life, light and all that is good, during their Babylonish captivity.

If, then, the terms "Satan" and "Devil" do not mean a person (spirit) who is totally evil, and is continually waging war with God for the possession of souls, that he might torture them in the unquenchable fires of hell, but an adversary, false accuser, etc., what does the term "Demon" mean?

We have seen that "Diabolis" has been rendered demon in Timothy iv. 1. So the translators do not appear to have followed any definite plan, such as fixing on definite terms in the English language as giving the equivalent meanings of the Hebrew and Greek texts, but of selecting those which their bias and prejudices suggest. For instance, the Greek term "Magos" is rendered "the wise man of the East" in Matt. ii. 1., but is translated "sorcery" in Act. viii. 9, and also in xiii. 6, while in the Douay Bible it is translated "magician" in both instances. Perhaps an article on "The various renderings of Scriptural terms" may be edifying, but would be out of place at this juncture, as we are dealing with the term "Demon."

This term is derived from the Latin "Dæmon," the Greek "Daimon," and means a guardian spirit, and was so understood by the ancients. "Daimons," says Plato, "are of a middle nature between gods and men. The correspondence between heaven and earth is carried on by them. The things from this world they represent and convey from men to the gods, and divine things from the gods to men. . . . They are daimons because prudent and learned . . . hence poets say when a good man shall have reached his end he receives a mighty destiny and honour, and becomes a daimon according to the appellation of prudence." Socrates had his daimon, or guardian spirit. So had Tasso.

The poet Addison referred to them as "My good dæmon, who sat at my right hand during the course of this vision."

Josephus, who certainly understood the theology of the Jews and the Romans, says, in his "Wars of the Jews," "For what man of virtue is there who does not know that those souls which are severed from their fleshly bodies in battles are received by the ether, that purest of elements, and joined to that company which are placed among the stars, and that they become good dæmons and propitious heroes, and show themselves as such to their posterity afterwards."

On referring to Lloyd's Encyclopædia Dictionary, Vol. 2, we are informed that "Dæmon," from Latin, and "Daimon," the Greek, originally a name given by the ancient Greeks to beings equivalent to those spiritual existences termed "angel" in the Bible. The word in Scripture is translated "devil," but it meant properly a spirit generally, whether good or evil; the good spirits were called "agathæ daimons," and the evil spirit "kako-daimons."

We learn from the above authorities, both ancient and modern, that daimon meant to the Greeks what angel meant to the Jews, but priestly jugglery has transformed it into devil in order to bring the Greek daimon or guardian spirit into disgrace.

My next article will be devoted to the consideration of the term "Angel."

DR. BERNARD HOLLANDER ON PHRENOLOGY.—Dr. Bernard Hollander, who presided at the annual congress of the British Phrenological Society, held in the lecture hall of the City Temple, London, said there was no subject which had been so misrepresented as had phrenology. Yet its teachings were of vast importance to medicine. As a doctor, he declared that it was of great benefit for localisation of adhesions in disorders. Speaking of the value of electricity as a stimulant, Dr. Hollander said for men who lacked self-confidence or self-assurance in self-esteem this method had its value. He could prove this by the large number of students who had succeeded in examinations in which they had previously failed. No theory of the brain, other than the phrenological theory held its ground. It was of great importance to humanity if treated in a scientific spirit, but for this was needed the open mind, freedom to think, and the absence of prejudice.

**Mrs. Eliza Eastwood (Manchester).**

As briefly announced in a previous issue, we have to record the physical release after much pain and agony of Mrs. Eliza Eastwood, of the South Manchester Church. For many years she has been a faithful and generous worker, endowed with psychic sight and trance mediumship, and has rendered acceptable service in one corner of the Divine Vineyard.

Born at Hulme, Manchester, on February 26th, 1853, she had reached her 69th year. She was the daughter of Mr. and Mrs. Fretwell, and was brought up within the bosom of the Anglican Church. For some years she was a teacher both in the day-school and Sunday School at St. Philip's Church, Hulme, and so continued until after her marriage to Mr. Eastwood.

Some 32 years ago her husband attended a Spiritualist meeting at the Duke of Edinburgh Hall, Alexandra Park, Manchester, Mr. John Mooray being the speaker and medium, and received a very remarkable test. Several relatives were described to him in full detail, and the contents of a certain box containing private matters left by these relatives were minutely detailed. The following week Mrs. Eastwood accompanied her husband to the meeting, and from then onward evidences were offered them which ensured their allegiance to the Cause, and they joined the Society meeting at the Old Junction Rooms at Hulme. Mr. Wm. Lamb, senior, who did valuable service in the training of young mediums, became her tutor, and gradually her psychic powers unfolded under his guidance. From early childhood she had possessed clairvoyant powers. Of the nature of these she was quite ignorant, and always alluded to them as her "picture scenes." It was something of a disappointment to her that others did not see them. After her gift had unfolded and the clairvoyant sight had become stable, she showed great diffidence towards taking up public work as a demonstrator, and had a natural shrinking from public life.

Some 25 years ago, however, she was persuaded to conduct her first meeting at the South Manchester Spiritualist Church, Princess-road, and subsequently threw in her lot with this Society, and from then till her decease had rendered faithful service. She had been President and vice-president, and had sat on all committees. This church recently appointed her as Hon. Life President, and Joint Trustee with Mr. W. A. Herring. She had on several occasions been the delegate of her church to the National Conferences. For over 20 years she led the Members' Monday night circle, and has been instrumental in supervising the development of many of to-day's platform workers. She was one of the founders of the British Magnetic Healers' Association, and has given relief to many sufferers by her magnetic powers. For many years she was a worker in the British Mediums' Union, and her services were recently recognised by this Union conferring upon her an Hon. Life Membership.

Mrs. Eastwood had a quiet sense of dignity, and was not ostentatious as to her work. Her right hand seldom knew the work of her left. Of a kindly and generous disposition, she was the helper of many, and when the call

to duty came, willingly sacrificed her own pleasure and convenience. By her psychic powers she had brought the conviction of life's continuity to many hundreds, and scores of letters of thanks were received by her. She never laboured for financial rewards, but gave freely of her means and ability. She was a faithful and affectionate wife and a model mother to her seven children (three boys and four girls). Her husband, two daughters and two sons survive her. Her domestic life had seen its share of struggle, but a smiling face and optimistic temperament were always in evidence. Some years ago a serious accident befel her—a coping stone falling upon her head, and leading to a serious illness, since which she has been an acute sufferer. In 1914 she became aware of internal trouble, and subsequently was treated at the Manchester Royal Infirmary, but was turned out as an incurable cancer patient. Since that time she has suffered tortures which only her transition could release her from. Her persistence and patience, however, enabled her to continue her work until some two months ago, when she took to her bed and, after much suffering, passed away a few minutes before noon on Friday, November 10th. Her last words were "Give me Light and Give me Love."

In the presence of a company of some 600 people, the body was laid to rest in the Southern Cemetery, Manchester, on Wednesday, November 15th. Mr. E. W. Oaten, President, S.N.U., officiated at the graveside. The speaker paid eloquent tribute to the memory of the deceased, and declared that they had not assembled to grieve but to pay a token of respect to the body, and rejoice at the continuous existence of the immortal spirit. Nearly fifty beautiful floral tributes covered the graveside, and the service concluded with the singing of "Still, Still With Thee."

**MEMORIAL SERVICE.**

A joint Memorial Service was held on Sunday, Nov. 19th, by the Church and Lyceum, the speaker being Mrs. Bentley. The chair was occupied by the President, Mr. J. Hamer, assisted by the officers of the church and the conductor of the Lyceum (Mr. W. Bentley).

Mr. Hamer, in a very effective speech, told how closely he had been in contact with Mrs. Eastwood and watched her sufferings for so long, and admired her patience and womanhood. Mrs. Bentley gave a splendid address, paying an impressive tribute to our arisen sister. "She was one of those who gave with an open heart and a free purse, always helping those who were in need." She had known her for 23 years, and trusted all would follow in her footsteps. She also described the spirit form of Mrs. Eastwood's mother, whom she had seen at the grave side, and it was recognised by the family.

The Lyceum rendered in memoriam, "Waiting On the Other Side" and "Swiftly Time Is Bearing Us Away."

The organist, Mr. Phillips, played the "Dead March in Saul." The rostrum was nicely draped in helio and white, and the church was filled to its utmost capacity. The collection was taken for the Fund of Benevolence, and amounted to £6.

The service will live for many years in the minds of those who were present, which included many old Spiritualists.

A DEVON subscriber says: "I dread to think what would happen if I failed to get my Two Worlds each week."

REV. CHAS. TWEEDALE is to lecture in the Albert Hall, Leeds, on December 1st, at 7-30, and the Spiritualists of the city will support him in carrying Spiritualism to the Churches.

IF AT times our ideas concerning the material and the spiritual appear to clash, or to be diametrically opposed, the tendency of advancing knowledge is to show that such misconceptions are the outcome of human ignorance. The time is fast approaching when science shall be the handmaid of faith, and the revelation of God's works be found consonant with the revelation of His will, the two forms of illumination constituting one harmonious and perfect whole.

—REV. CHAS. L. TWEEDALE in "Man's Survival."

## Spiritualists' National Union.

### Legal Status of Spiritualists.

W. H. Adamson.

THE article published on page 512 by Mr. Berry, while useful, does not bring the facts sufficiently into prominence. While it must be admitted that a great deal of religious bigotry has to be contended with, it is not so pronounced as formerly. The monster petition has brought forth nothing, and we may assume that the promises of prospective M.P.'s may also fail, but I do not think that should exhaust the efforts to bring about a more satisfactory condition.

A knowledge of the law should be in the grip of all. It has been contended that the Vagrancy Act is now out of print, but a few excerpts might, with benefit, be printed. The Vagrancy Act is the progeny of the Witchcraft Act, but rightly administered it holds no terrors for the honest Spiritualist. Candidly we must admit that there is much that is undesirable in the Movement, and it should be the duty of responsible Spiritualists to weed out those who are a disgrace to the Movement. In the early days those who carried the banner were strong in their denunciation of the charlatan, but latterly a spirit of indifference and neglect has come, to its great disadvantage. We cannot blame the public or the administration of the law if we are so lacking in self-respect, and so indifferent to the moral status of Spiritualism as to allow all kinds of chicanery, fakes, frauds and deception to be grafted on it.

In the witchcraft days it was sufficient to denounce a person to have them murdered by the law, which provided, at great expense, the professional or expert witness (who knowing nothing, drew upon his imagination for the facts). Jeffery was the one generally employed. Upon the suppression of the Witchcraft Acts there came into being the Vagrancy Act, 1824, which was mainly directed against the gypsies, as at that time they were the only people who valued (that is, moved about from place to place), and the Act reads as follows: "Any person pretending to tell fortunes by palmistry or otherwise, with the intention of deceiving, or impressing upon any of His Majesty's subjects on the evidence of credible witnesses shall be convicted as a rogue and a vagabond," etc.

Now, it is questionable whether the police witness is a credible witness (apparently the Act intended to suppress the professional witness). In Edinburgh a few years ago a lady was prosecuted. The police ladies found two others waiting to be received, and on their leaving the house these were implicated as witnesses by the police. The difference in the evidence of the independent or pressed witnesses and the police ladies is a revelation, but I presume the police wanted to comply with the law in providing credible witnesses.

The case of Smith and Neilson is valuable as a High Court decision before Lord Justice Clark, Lord Young and Lord Traynor. Smith was charged with pretending to tell fortunes. The Court quashed the conviction, holding that complaint was irrelevant in respect that it did not set forth that the accused had pretended to tell fortunes with intent to deceive and impose upon anyone.

In a recent case brought before the High Court the accused claimed to be a Spiritualist, and I understand that was the main point in the deception, in other words, she was using Spiritualism as a cloak.

Within the last few years the pleasure fairs of this country and the showmen have brought out a great many fakes and fakes claiming to be Spiritualist mediums, psychics, crystal gazers, and quite a number of black men have been imported especially to bring Spiritualism into ridicule and contempt. They claim to produce spirit writing and tell the fortunes of all for a trifling consideration, and only last week one named Peter Johnson was convicted. There is also the "Mystic Hand" producing so-called spirit messages, the Gipsy Queen on similar lines, and many other machines on the same game.

I would suggest that each Society should form a vigilance committee to deal with these people. I have very

little doubt that a complaint made to the Chief of Police at places where pleasure fairs are being opened, and offer to assist in bringing about the suppression of these abominable displays, would carry more respect for Spiritualists. Even the Lyceum badge is being paraded on a showground. Spiritualism is not a thing to be bared on a fair ground, and no real Spiritualist would use it for such a purpose.

There is a clerical gentleman parading the country traducing Spiritualism. Why not apply to the High Court for an injunction? The mere fact of so doing would be an upliftment of Spiritualism. There are many other things that could be dealt with, for instance, conjurors claiming to give Spiritualistic rappings, etc. On the ground of such things being offensive to the Spiritualist it should be sufficient to have them stopped.

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### S.N.U. Parliamentary Petition.

WE have compiled the enclosed list of successful candidates who have promised their support. It has been a pleasant experience to be so completely inundated from our church secretaries and others who have interested themselves in the effort to secure pledges from candidates in the field. In not a few instances letters to the press have been written, and at their own expense there have been advertisements inserted calling attention to the urgent need of supporting such candidates as have pledged us their support. It is reported to us that there are STILL MANY PROMISES IN THE HANDS OF CHURCH SECRETARIES, which we, of course, not having received cannot record.

Such a hearty response must surely hearten all our hearts and make us feel that success is assured in the effort that we shall put forward for Spiritualism.

The Parliamentary Committee express their very deepest gratitude and thanks to everyone who has risen so nobly on this occasion.—GEO. F. BERRY, Gen. Sec.

#### ENGLAND.

#### LIST OF ELECTED M.P.'s WHO HAVE PROMISED TO SUPPORT OUR PETITION TO PARLIAMENT.

C. R. Buxton (Acerington), B. Turner (Batley and Morley), Dr. A. Salter (West Bermondsey), W. Leach (Bradford, Central), F. W. Jowett (Bradford, East), D. Irving (Burnley), E. G. Hemmerde, K.C. (Orewe), C. W. Bowerman (Deptford), C. Duncan (Clay Cross, Derby), J. H. Thomas (Derby), Ben Riley (Dewsbury), B. C. Spoor (Bishop Auckland), W. Whiteley (Blaydon, Durham), J. J. Lawson (Chester-le-Street), Rev. H. Dunnico (Consett), J. Ritson (Durham), Ald. R. Richardson (Houghton-le-Spring), R. J. Wilson (Jarrow), J. Buckle (Eccles), T. Greenall (Darwen), R. Young (Newton-le-Willows, Lancs.), J. R. Davies (Westhoughton), H. C. Charlton (Leeds, South), J. O'Grady (Leeds, South-East), A. Hill (Leicester, West), H. Twist (Leigh), J. R. Clynes (Manchester, Plating), J. Cairns (Morpeth), D. Adams (Newcastle, West), G. H. Warne (Wansbeck, Northumberland), W. J. Tout (Oldham), G. Lansbury (Bow and Bromley, Poplar), J. S. Burgess (Rochdale), C. H. Wilson (Attercliffe, Sheffield), J. E. Davidson (Smethwick), W. Adamson (Cannock, Staffs.), W. Bromfield (Leek, Staffs.), V. L. McEntee (Walthamstow, West), A. Short (Wednesbury), T. Groves (Stratford, West Ham), J. A. Parkinson (Wigan), P. Snowden (Colne Valley, Yorks.), W. C. Robinson (Elland, Yorks.), F. Hall (Normanton), H. B. Lees Smith (Keighley), T. Smith (Pontefract), W. Lunn (Rothwell, Yorks.), John Hodge (Gorton, Manchester), Sir E. Cecil (Aston, Birmingham), G. Oliver (Ilkeston, Derby), Lt.-Col. G. B. Hurst (Moss Side, Manchester), Capt. J. H. Thorpe (Rusholme, Manchester), Lord H. Cavendish Bentinck (Nottingham, South), D. G. Somerville (Barrow-in-Furness), W. J. Russell (Bolton), E. Manville (Coventry), H. Pike Pease (Darlington), Col. C. R. Burn (Torquay), C. W. Crook (East Ham, North), Sir A. Holbrook (Basingstoke, Hants.), Percy Gates (Kensington, North), W. H. Sugden (Roxton), Sir E. F. Stockton (Manchester, Exchange), J. G. Flannock (Bolton), Sir P. Robinson (Stratford), Dr. T. Watts (Manchester, Withington), Col. W. G. Morden (Brentford and

Dr. O. Mosley (Harrow), Barnet Kenyon (Chester), C. F. White (Derby, Western), N. Gratton Doyle (Newcastle, North), H. Philipson (Berwick-u-Tweed), H. B. Betterton (Rushcliffe, Notts.), A. Barnes (East Ham South), Capt. Berkeley (Notts, Central), F. Gray (Oxford), J. T. Privett (Portsmouth, Central), Major D. Halstead (Rossendale), G. S. Rentoul (Lowestoft, Suffolk), Major R. B. Malone (Tottenham, South), Sir R. Bird (Wolverhampton, West), Major W. A. Bowdler (Holderness, Yorks.).

#### VERBAL PROMISES.

Lady Astor (Plymouth, Sutton), Lord Aspley (Southampton), Col. E. K. Perkins (Southampton), R. R. Fairbairn (Worcester), W. Paling (Doncaster).

#### PROVISIONAL PROMISES.

S. Saklatvala (Battersea, North), C. Roberts (Derby), P. Hall Caine (Dorset, Eastern), F. Wise (Ilford), Capt. A. Hudson (Islington, East), R. Lumley (Kingston-u-Hull, East), W. Greaves Lord, K.C. (Norwood, Lambeth), Capt. Myles S. Nigel Kennedy (Lonsdale, Lancs.), H. M. Butler (Leeds, North), Sir Berkeley Sheffield (Brigg, Lincs.), Major T. W. Hay (Norfolk, South), Major H. R. Cayzer (Portsmouth, South), Col. H. K. Stephenson, D.S.O. (Park, Sheffield), J. Hope Simpson (Taunton, Somerset), Major W. Cope (Landlaff and Barry).

#### AGAINST.

Lord Winterton (Horsham and Worthing), Sir Wm. Raeburn (Dumbarton).

#### WALES.

LIST OF ELECTED M.P.'S WHO HAVE PROMISED TO SUPPORT OUR PETITION TO PARLIAMENT.

G. H. HALL (Aberdare, Merthyr Tydfil), G. Barker (Abertillery), Evan Davies (Ebbw Vale), W. John (Rhondda, West), R. Clarry (Newport, Mon.).

#### SCOTLAND.

LIST OF ELECTED M.P.'S WHO HAVE PROMISED TO SUPPORT OUR PETITION IN PARLIAMENT.

J. Brown (South Ayrshire), W. Mc. L. Watson (Dunfermline, D.O.B.), Rev. C. Stephen (Camalachie, Glasgow), Capt. J. P. Hay (Cathcart, Glasgow), Neil McLean (Govan, Glasgow), J. W. Muir (Maryhill), J. Robertson (Bothwell, Lanark), D. M. Graham (Hamilton), J. Sullivan (Lanark, North), W. Wright (Rutherglen, Lanark), R. Murray (Renfrew, West), L. Mc. N. Weir (Clackmannan East), J. T. W. Newbold (Motherwell, Lanark).

#### DOUBTFUL AND CONDITIONAL REPLIES.

T. Henderson (Tradeston, Glasgow).

376 Replies from all English, Welsh and Scottish Candidates.

324 Promises.

47 Conditional or Doubtful Replies.

5 Definite Refusals.

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### Look Out for Our Xmas Number.

This will be 32 pages, and, as in previous years, will be crammed with interest. It will be published on December 13th (for 15th). We shall print a large edition, but advise readers to hand in orders for extra copies early. We cannot reprint. Spirit photographs, short stories, sound articles, in addition to the usual news. ORDER EARLY!

A LANCASHIRE correspondent tells us: "It is your leading articles which I always enjoy reading."

EACH generation as it passes upon the stage of life demands this evidence for itself, and will be satisfied in no other way. The Churches having lost the external witness, through long ages of neglect, take refuge in the statement that "these things do not happen now; the day of miracles is past and revelation is closed," which statement indicates at once not only an attitude utterly illogical but a position completely untenable. —RAY CHAS. L. TWEEDEALE.

## The Drugless Doctor.

### Is the Medical Profession Unprogressive?

By Allen Clarke.

A RECENT article in a Manchester contemporary asserted that medical science had made no progress worth mentioning since the Middle Ages. That's rather a sweeping statement, and yet a great many people, whose experience of the physic fraternity has not been of the happiest, would be prepared to endorse it. For there is some truth in it, and perhaps the reason why medical science is so unprogressive is because the medical profession bars out all men, whatever their abilities or special gifts of healing, who have not graduated in their colleges and taken their diplomas.

That there are men with such special gifts, none will deny. Every generation affords examples. For in our own day there is one such healer has been knighted. There is another, in our own shire, who, if his claims be correct—and he challenges the medical profession to disprove them—is also deserving of a similar honour.

This is Mr. J. Ward, widely known as Lancashire's bloodless surgeon. He has given evidence of marvellous cures, ten thousand knee-troubles, and hundreds of cases of infant paralysis, and nervous diseases. He also claims to have made the lame to walk and the blind to see. He is either a miracle-worker or a great impostor. If the latter, the doctors ought to tackle and expose him. He says he is eager to submit to any inquiry and investigation of his qualifications and his methods.

He does not use drugs nor electricity, nor anaesthetics. He uses Nature's own magnetism. He says there is no need for many of the operations that are so common to-day.

His surgery is the largest in Lancashire. He has had thousands of cases, and never yet an inquest. He wishes to be judged on his merits by results. He declares that if doctors were paid by results most of them would be in the workhouse.

Is consumption curable? Mr. Ward says it is. He can cure it. If those gentlemen who are offering to give money for experiments and hospitals for the cure of consumption will undertake to give Mr. Ward the opportunity he guarantees not only to rid Manchester or any other city or town of tuberculosis, but of cripples too.

Mr. Ward has now been exercising his special gifts in the healing line for a great many years, and thousands testify to the success of his painless and efficient treatment in all sorts of ailments.

Mr. Ward is of Yorkshire descent, though most of his life has been passed in Lancashire, where he has performed wonderful cures. He has a remarkable photograph of a tea-party of hundreds of cripple children he has restored to soundness of limb and active health, and, whether there be anything in his special methods or not, there is no doubt of the cures he has effected, and, as the proof of the pudding is in the eating, so the doctors' or healer's qualifications are shown by the number of cured persons to his credit, and in this respect Mr. Ward beats most of the medical practitioners in the land. —[Advt.]

A TYNESIDE reader kindly says: "I enjoy all you give us every week, but Current Topics in particular."

THE Rev. Chas. L. Tweedale lectured at Otley on November 8th to a large audience who listened with great attention for two hours to a lecture of surpassing interest, illustrated by nearly 50 wonderful slides. At the close Mr. Tweedale was accorded loud and prolonged applause.

ARCHBISHOP EXPLAINS.—While religion attracts the Church repels, said the Archbishop of York in a sermon preached before the Church Congress at Sheffield recently. At the York Diocesan Conference he explained that the statement was, and was meant to be, a hard saying intended to force men to think. By the Church he meant not only the Church of England, but the whole society of professing Christians. He was speaking to men and women, especially younger ones, who eagerly desired a spiritual religion but yet stood apart from the Church.

FOUNDED NOVEMBER 18th, 1887.

# THE TWO WORLDS

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FRIDAY, DECEMBER 1st, 1922.

## A Clear Call from America.

At the Annual Congress of the National Spiritualist Association of the United States several valuable resolutions were passed, which go to show that our overseas comrades are alive to the ingenious forms which opposition to Spiritualism is taking. Particular note may be taken of their protest against certain intolerant and prejudiced Psychiatrists who endeavour to class certain forms of mental disorders and nervous diseases as being due to Spiritualistic enquiries wherever the slightest connection of the patient with Spiritualism can be discovered.

Mr. H. J. Osborn's pamphlet on "Spiritualism and Lunacy" shows that in this country, at any rate, the amount of lunacy amongst Spiritualists is so negligible as to be unworthy of being recorded. If, however, we are to have every possible case of nervous disorder, from any cause whatsoever, saddled on to us, we should protest in quite as strong a manner as our American brethren.

Chief interest, however, attaches to a resolution which reads: "Resolved, that we, the delegates to this National Convention, declare unto the world that the spiritual side of Spiritualism is essentially Primitive Christianity; that is to say, we adhere to the fundamental teachings especially emphasised and alleged to have been taught by Jesus of Nazareth. But we deny the authority of the theologians or priests to associate with the pure esoteric truths taught by Jesus, the unscientific and useless legends, myths and mysteries subsequently associated with his life and teachings by those who sought to establish evangelical religious doctrines. We invite all religions, all classes and conditions of men, to join with us in the discovery of truth and in faithful adherence thereto. We hope for the day when all mankind may be united in one inseparable brotherhood, dedicated to the establishment of peace and goodwill toward all men on earth, and a rational and scientific preparation of every human soul for the life beyond the grave."

We think the attitude expressed in this resolution an admirable one, and it is one which the vast majority of Spiritualists in this country would unhesitatingly adopt. If there is one thing for which Spiritualism stands, it is the laying of a foundation of faith and practice upon which all the religions of the world can stand united. A brotherhood founded upon our common humanity and peace and goodwill between us as brothers.

We are particularly pleased to find that the attitude of the N.S.A. is in line with that of the S.N.U. concerning the life and teachings of Jesus. The value of those teachings which are broadly summarised in the Sermon on the Mount has never been questioned. There has been a broadline of cleavage between Spiritualists and Christians but this has arisen not from the teachings of Jesus, but from the dogmatic assertions of the Churches concerning the personality of Jesus. We have not the slightest doubt as to the identity of the practices and teachings of Modern

Spiritualism with those of the Apostles and the early Church during the first three centuries. But dogmatic Christianity has been established far more on the findings of theologians from the third to the fifteenth centuries than upon that of the first three centuries. There can be little doubt that the chief factor in this was the Emperor Constantine, who, from the moment of his alleged conversion, endeavoured to incorporate the myths and legends of paganism into the primitive Church in order to amalgamate the warring sections who composed his empire. It was astute statesmanship, but bad religion. Every form of political chicanery, pressure and persecution was employed by him and his henchmen to attain this result, and the myths of the ages drawn from Egypt, India, Persia and Greece were insinuated into the simple practices of the early Church. The members of the early Church had no dedicated temples or ornate buildings—the wood land groves, caves and holes in the rocks, the cellars of the faithful, the "little upper rooms," where the spirit of their deceased Leader manifested his continuous interest in them, were the hallowed meeting-places of the little bands. There is little doubt that their gatherings partook more of the nature of the seance than the service. Ritual there was none, ceremonial and vestments were absent, but the manifestations of the spirit world were common to them. The machinations of Constantine and his puppets and successors gradually killed all this, and an ecclesiastical system grew up which was beautiful to look upon, but was little more than a state animated spiritual corpse.

We believe that Spiritualism is the attempt of the spirit world to get back to the roots of primitive Christianity, to restore to the world that which statecraft polluted to its own ends. Gradually the Churches, too, are seeing the virtue of the position, and are abandoning the old materialistic dogmas, so that the line of cleavage is by no means as great as it was, for which we are profoundly thankful.

We particularly welcome the sentence in the N.S.A. declaration which invites all men to join us in "the discovery of truth and in faithful obedience thereto." As we said last week, it is the attitude of mind which considers that all truth has been already revealed, which forms the great handicap to-day. The discovery of truth in its fulness is something yet to be attained! That is the key to the position, and the Spiritualistic position will be sound and immovable insofar as it keeps the open door between this life and the higher one, that inspiration and revelation may come to our aid. It is in this sense and for this purpose that we ought to be prepared to consider every point of view which is honestly held by honest men. The doors of revelation are still open, and the Infinite Bounty of Infinite Wisdom is still showered upon men in the degree in which they are receptive to it. As Sir Arthur Conan Doyle trenchantly says, "We are as truly God's children as those who lived in the past, and this country is as holy as Palestine."

## CURRENT TOPICS.

### Chas. Rouse

REV. CHAS. ROUSE had arranged a visit to Rochdale, but the local Spiritualists "Turned Down." waited on the Vicar and laid THE TWO WORLDS before him (in the absence of the Archdeacon). It is now announced that Mr. Rouse's visit is cancelled. There are many fair minded men in the Church, and we are pleased to see such efforts to bring the facts before them, and are gratified to find that they do not countenance villification.

### The N.S.A. of the United States.

THE 30th Annual Convention of the National Spiritualist Association, U.S.A. recently held in Chicago, was a tremendous success. Five days were fully occupied in the deliberations. Mrs. Mary Gordon, of London, was accepted as a fraternal delegate from England, and addressed the Conference. The proceedings show that the same problems agitate the minds of our American brethren as we in this country have to deal with. Attention is called to the vast mass of

phenomenal evidence of spirit action which is allowed to run to waste because no records of such are kept. Attention is also called to the looseness which characterises the standard of platform work. Appreciation of the courtesies shown to President Warne on his visit to the London Congress was heartily expressed.

### "One Man Rooms" in America.

OUR American confreres seem to be troubled by the same difficulties as we are in dealing with rooms opened by individuals for their personal benefit, and which flaunt themselves as "Societies" or churches. The Convention called upon all its speakers and mediums to refrain from assisting such efforts at the exploitation of our cause for purposes of financial gain or fame. The reports of all subsidiary bodies in the States show the steady growth of Spiritualism amongst the people of the great American Republic.

### Thanks to Sir A. Conan Doyle.

THE Resolutions passed by the Convention included the following: "That we, the delegates in this Convention, express our profound appreciation to Sir Arthur Conan Doyle, of England, for his fearless and intelligent declarations concerning Spiritualism as a religion and his affirmation concerning the evidence of spirit return and communion. We thank him for the lasting and far-reaching influence for good which his lectures in America and other countries have produced."

### The Colour Bar in the States.

THE colour question is, of course, a difficulty in the Southern States, and the N.S.A. are to be congratulated on their appointment of special workers amongst the negro population. Experience shows that far greater success is attained when meetings for coloured folks only are held. It is also found that the negro has his full share of psychic susceptibility, and some fine mediums are developing amongst them. They feel unfettered, and lose the fear of adverse and meticulous criticism when they gather together in meetings of their own, and the cause of Spiritualism is being increasingly accepted amongst them. Mrs. Bertha Crear and other workers are achieving great results as missionaries to the coloured race.

### New National Headquarters for the N.S.A.

OUR American friends are about to build new headquarters in Washington to be called the Spiritualist Memorial Building, and a memorial to the memory of the Fox Sisters is to be erected in front of it. Some \$50,000 is to be the cost, and this sum is already promised in pledges from various Associations and individuals. This is an example which might well be followed by the Spiritualists of England.

### Alfred Kitson's Autobiography.

THE Spiritualist Movement is indebted to Mr. Alfred Kitson for his Autobiography which lies before us (Cloth, 284 pp., 5/6). Mr. Kitson's reminiscences take us back to the year 1867, when Spiritualism was a voice crying in the wilderness, and the recital of his early inquiries is of intense interest. His revulsion from the "fear of the Lord" inculcated by the lurid evangelistic teaching of the Primitive Methodists of that day, was largely responsible for his taking up the investigation of the subject, and the fifty-five years of solid labour which he has faithfully performed makes us wonder how many valuable men the Churches lost by reason of their fierce and fiery creed. Young Kitson was thorough in his early investigations of psychic phenomena, and received convincing evidence of spirit protection and guidance, with the result that for over fifty years he has been an active propagandist and teacher for and on behalf of the spirit world.

### The Father of England's Lyceums.

MR. KITSON's life story is practically the history of the Lyceum movement in England, for he has been the pivot upon which the "Children's Movement" has revolved. His enthusiasm for the young was blended with a nature and personality which

appealed to the young and he has done more than any other man in this country to mould the minds of that generation of Spiritualists who have had the inestimable benefit of a Lyceum training.

### Victory through Struggle.

THE struggle to establish a National organisation, the difficulties in compiling and publishing the "Lyceum Manual" and "Songster," and the overcoming of obstacles to the establishment of Lyceums is admirably told. The fruitfulness and value of the home circle for purposes of spirit teaching and psychic development are excellently treated. A good section of the book is that devoted to Spirit Photography, and much of the teaching of Mr. Kitson's spirit guide is dealt with in the form of questions and answers. This is an admirable book, both entertaining and instructive, which will be of great value to the enquirers and which no Lyceumist can afford to be without.

### Sundry Comments.

By "Radumus."

SOME Spiritualists strongly object to the S.N.U.'s last circular letter to secretaries of Societies to "please instruct your church members and all interested friends to vote for—" the said candidate for Parliamentary election having promised to support the Petition for the amendment of the so-called Witchcraft Act.

This savours of Trade Union methods. We do not want an autocratic caucus in our Movement.

The great boast of Spiritualism is the freedom it claims for everybody and themselves in particular. Are we setting up a new "College of Cardinals," with a papal-like direction and the issue of Bulls?

We all desire the objectionable Act amended. But many believe that there are affairs of State to be regulated which are at the present moment more urgent and more important than the occasional prosecution of professional mediums. Our Movement is strong enough to withstand a little persecution, and it does us good.

I use the term professional medium advisedly, but without offence, because I cannot recall any recent prosecution by the police of a medium working without remuneration.

Perhaps vested interests of the opposition may be one of the unseen influences provoking these prosecutions. The same malign influence may be sensed in regard to fees taken by our and other "unqualified" healers. At public inquests or enquiries, where death has ensued, the "money taken" is always made prominent.

Is Spiritualism becoming sectarian? If so, it is clipping its own wings. I thought it claimed to be the whole.

Some of our followers are mortally afraid of the Christian churches embracing our philosophy and practices. "If the Church collars our teachings, where shall we go?" cry some. Do we wish that they never will?

ONE often hears the query: "Why don't I have these experiences?" The answer is simple: because the querist is either not a psychic himself or has no one psychic in his surroundings. The means of communication are lacking. REV. CHAS. TWEEDALE in "Man's Survival."

THE Chicago press announces that Mr. Pierre L. O. A. Keeler was recently arrested on a charge of obtaining money by false pretences, the prosecutor being Miss Gene Dennis, who alleged that the prisoner had practiced psychic frauds. The case was heard in the Chicago Municipal Court. After the defendant's counsel had cross-examined the accuser, Judge Prindiville put several questions to her, and immediately delivered judgment without calling the defence. "I think the whole thing is a press agent stunt," said the judge. The case was accordingly thrown out of court. It, however, tends to show to what lengths some of our opponents will go, and in view of recent events in this country, the case is not without its lessons.

## Our Platform Workers.

Wm. Atkinson, D.N.U.

THE experiences of Mr. Horace Leaf appearing in *THE TWO WORLDS* are very interesting, and though in his article of November 3rd he is writing of New Zealand, if the names of places had been omitted the experiences recorded would have been substantially true as applied to England, particularly regarding his strictures of the quality of platform speakers. Let me quote from Mr. Leaf's article. "The general inefficiency of the average platform worker, particularly in regard to speaking." "No one who cannot speak the King's English should be recommended as a speaker." "The combination of psychic powers with public speaking is essential, although the lecturing part is by far the more important." There is no lack of good demonstrators, but few teachers.

Then he speaks of the phenomenal success of a Society because it had two capable speakers. That is enough. Who will deny that our glorious cause is partially held up by the paucity of exponents of its principles and their general lack of knowledge of its science and literature? Many anxious enquirers abstain from attending our meetings for this reason. They do attend when a capable exponent is advertised. I wish emphatically to assert that we have many able men and women in our Movement, they only need guidance and training.

I am not forgetting the spirit side, but we should seek to perfect the medium through whom the spirit influences have to act. Our E.C. have formulated a fine scheme for study, but the churches lack the proper organisation and initiative in putting the scheme into operation. Why, in one session, say this winter, with a properly organised study group in each of our larger churches, and in combinations of smaller churches, the Cause would be vastly helped. In outlying places, even in some big centres, aspiring workers have to grope their way with no one to help them in the selection of books or a course of study. I speak from experience.

Now, will the churches awaken and wipe out this reproach that our glorious Cause is suffering for lack of ability in our workers? Remove the handicap by the formation of libraries, advisers of studies, teachers and study groups. We have the material, it is the duty of the leaders of our churches to see it is used to the best advantage in furthering our Cause—the Glory of God and the happiness of the people.

## CORRESPONDENCE.

### S.N.U. FUND OF BENEVOLENCE.

SIR,—I have pleasure in submitting to your readers a list of subscriptions from friends and Societies for October and the annual effort on behalf of our needy and dear old workers, for which I thank all very sincerely on behalf of my Committee and the pensioners. Not nearly half of the Societies have contributed yet, and only one Lyceum. Please do not forget your part before the end of the year.

MARY A. STAIR, Hon. Sec.

44 North St., Keighley, Yorks.  
SOCIETIES.—London, Walthamstow, £1 5s.; London, Camberwell, £2 17s. 6d.; Birkenhead, Hamilton, 15s.; Middlesbrough, £1 3s. 2d.; London, Wimbledon Mission, £1 2s. 7d.; London, Lewisham, £1 17s.; London Spiritual Mission, £3 15s.; Portsmouth, Lake-road, £1; Swansea, £2 14s.; London, Eltham, £1 6s.; Peterborough, £1 7s. 10d.; London, Hounslow, £1 1s.; Runcorn, 10s.; Sowerby Bridge (Lyceum circle), £1; Shildon, Newlands Avenue, £1; London, Fulham, £1; London Central, £1 1s.; Jarrow, £1 0s. 6d.; Brighouse, Commercial-st., £1; London, Kingston, £1 15s.; Congleton, 15s.; Hebden Bridge, £1 4s.; Whitby Bay, £1 4s. 9d.; Burnley, Hammerton-st., £1 10s.; Marsden, 10s.; West Melton, 10s.; Keighley, Yorks., £1 6s. 7d.; Dukinfield, 13s.; Falkirk, 15s.; Slaithwaite, 10s.; Newport, Mon., £1 14s. 2d.; Barry (Society and Church), £1; Middlesbrough, £1; Bolton, Bradford-st., £3 10s.; London, Ealing, £1 10s.; Bangor, N. Wales, 17s. 6d.;

Denton, 7s.; Clitheroe, Progressive, 9s.; Kirkcaldy, £1 4s.; Brighouse, Martin-st., 10s.; Manchester, Openshaw, £1 0s. 1½d.; Rochdale, Regent Hall, £1; Newcastle Spiritual Evidence, £1 18s. 6d.; London, Ilford Psychical Research Society, £1 1s.; West Hartlepool, 18s.; Liverpool Daulby Hall, £3 3s.; Sheffield, Gifford-st. Lyceum, 10s.; Tredegar, 9s. 6d.; Salford Central, £1 16s.; Ferndale, South Wales, 16s.; Plymouth, £1 6s. 6d.; Hailsham, 7s. 6d.; Birmingham, Central, 12s.; Leeds, Psycho., £2; Sunderland, Millfield (Victory), 5s.; Lancaster, £1; Manor Park, London, £3 2s.; Fleetwood, £1 5s.; Newcastle-on-Tyne, Benwell Society and Lyceum, £2 5s.; Bacup, £2; East London Spiritualist Association, £1 1s.; Nottingham Gladstone Hall, £1; London, Clapham, £2 2s.; West Hartlepool, £1; Colne, Lancs., 10s.; Normanton, 10s.; Manchester, Moston, 11s.; London, Hackney, £1 18s.; Horden, £1 7s.; Preston, Clark's Yard, 10s.; Barrow, Orange Hall, £3 6s.; Barrow, Psycho. (quarterly collection), £1 13s. 6d.;

PRIVATE SUBSCRIPTIONS.—Mrs. Lonsdale (Keighley), 5s.; Mrs. Naylor (Keighley), 5s.; Mr. Fraser Hewes (Nottingham), £1 1s.; Rev. Vale Owen, £1; Mr. T. V. Sheffield (Swansea), 10s.; Mr. J. Oates (Doncaster), 5s.; Mr. Wolstenholme (Blackburn), 10s.; Mr. T. Smedley (Belper), £1 1s.; Mr. and Mrs. Leach (Eastbourne), £5; Mr. J. H. Bowerman (Devon), £1 1s.; Mrs. H. Jackson (Mottram), 2s. 6d.; Mr. H. Marsden (Rochdale), 2s. 6d.; Mrs. M. Walker (Buxton), 3s.; Mrs. Hall (Nelson, Lancs.), 2s. 6d.; Mr. and Mrs. Burchell (Morecambe), 5s.; Mr. S. Bartlett (Coventry), 1s.; Mr. J. C. Holmes (Liverpool), £1 1s.; Coun. Appleyard, £1 1s.; Mrs. Jamrach (London), 10s.; Mr. E. Ball (Sowerby Bridge), 7s. 6d.; Mr. H. Withall (London), £1 1s.; Mr. and Mrs. Bessant £1 1s.; Mr. J. Osman (Poole), 10s.; B.E.C. (Oldham), 2s.; Mrs. Holt (Dearnley), 2s. 6d.; Miss Sharples (H.G.H. post cards), 4s. 2d.; Mr. Babb (H.G.H. post cards), 4s. 2d.

### MR. AND MRS. BAIN'S ARRIVAL IN CANADA.

SIR,—I would be greatly indebted to you if you could find me a little corner in your valuable paper in which I may inform my many friends in the "Old Country" of our safe arrival at our destination. We had a splendid trip across the Atlantic, and are now nicely settled in our new home. We like it very much here, but naturally feel very much the severance of so many links of friendship left behind in old England.

So far we have not met any Spiritualists. The district being somewhat scattered, the only churches are Methodists and Baptists, who hold their services morning and evening alternate weeks in the same building. In the course of conversation we have discovered good mediums who have had good tests and wonderful experiences in their own homes, but who had not the slightest idea of what was happening or of what was behind "the most peculiar thing," as they termed it, which they related to us. We are doing our best whenever opportunity occurs to enlighten those with whom we come in contact.

We send our kindest regards and best wishes to all our old co-workers connected with the Northern District Council, and others whom we visited who may chance to read these lines. Assuring all of our sustained interest in all they do,

A. H. BAIN,

Late Secretary, Northern D.C.

THE conjuror's art forms a pleasing entertainment right enough in its place, but the claims of those who, making money out of clumsy imitations of psychic phenomena, impudently declare that there are no real ones, are merely contemptible.—CHARLES L. TWEEDALE.

IN vain does the Church quote Christ's statement, "A spirit hath not flesh and bones as ye see me have" (Luke xxiv. 39). It is quite true that a "discarnate spirit" has not material flesh and bones, as Christ said; but a materialised spirit has, and Christ at that moment was fully materialised. He thus emphasises the distinction between the conditions of (1) the discarnate spiritual body (1 Cor. xv. 44) and (2) the materialised spiritual body. —REV. CHAS. L. TWEEDALE.

## 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.

## ATHERSTONE.

The new Society which commenced regular services some months ago is going strong. Many have been attracted to the services who needed more than the Church could give them respecting those who had passed from their family circle, and such convincing proofs are being given that many in this town now embrace our beautiful philosophy.

Our request through THE TWO WORLDS for help by mediums was well responded to, which proves that mediums are not out for what they can make, but for what they can do to uplift others.

I must mention the names of two worthy mediums, whose memory will ever live with this Society, who have given their services most freely, and to whom we owe very largely our present success: Mrs. Wood, of Bedworth, and Miss Wilson, of Worcester. Both possess fine gifts, and most freely they are being used to the benefit of this Society. I write this report that Spiritualists in towns where no Society exists may be encouraged to go forward and add to the list of churches that already exist.

## BRIDGEND.

ON Sunday, Nov. 19th, a meeting was presided over by Mr. W. E. Carpenter, the speaker being Mr. E. Pugh, of Nantymoel. The meetings were well attended, and Mrs. Turner, the organist, looked after the musical part. The speaker's address on "Natural laws in the spirit world" was splendidly handled, leading up from the oppression of womanhood to the ideals of human brotherhood. Mr. Pugh gave clairvoyance at both meetings with such clearness and accuracy that much good was done. Mr. Pugh is one of our youngest platform workers, and has already made a name in the great cause of Spiritualism.

## HEBBURN-ON-TYNE.

ON Saturday, Nov. 11th, the above church, on the official invitation of the Hebburn Town Council, took part in a public procession to the park to witness the unveiling of the war memorial. There was a good turn-out of members and friends, the Lyceum also being well represented. Floral tributes were placed on the cenotaph on behalf of the church and Lyceum, both bearing suitable inscriptions.

ON Sunday evening, Nov. 12th, an Armistice service was held. Mr. G. Robson, of Tynemouth, ably addressed a good congregation, his subjects being "Thought force and thought control," after which fraternal meetings were given to the arisoners who fell in the Great War.

Suitable remarks were made by the President, Mrs. Brown and Mr. G. Robson. The Lyceum choir also took part. The "Last Post" was sounded, and the two minutes' silence observed, thus ending a very successful week-end.

## CARDIFF: FIRST.

ON Sunday, Nov. 12th, Mr. J. Woodland (President) ably conducted the opening services at our new hall. In the evening he was assisted by pupils of the Lyceum, the items being much appreciated. There were very good audiences.

After the evening service we had a splendid concert, the chief artistes being Jack Parkin (elocutionist), Master Gunning (violin solos), and pupils of Madame Ben Davies' juvenile choir. Everyone thoroughly enjoyed it, and our thanks are due to the artistes for the fine way they assisted us.

## MANCHESTER: RABY ST.

ON Sunday, Nov. 19th, we had the pleasure of our esteemed friend, Miss E. Elliott (Pres. M.L.C.), in the chair at both services, when we had the pleasure also of Mr. C. J. Williams (Pres., B.S.L.U.) and Mr. Geo. F. Knott (Gen. Sec., B.S.L.U.). We had a nice Lyceum service. The invocation and benediction were given by Misses D. and P. Haish (Mostyn), and solos were rendered by Mrs. F. Collings and Mr. Hood. Several recitations were also rendered. The propaganda meeting was well attended, many strangers being present. Mr. Knott gave an inspiring and instructive address on "Spiritualism," and

expatiated on the valuable training of the Lyceum, not only for the child, but for the adult. Several questions were asked and well answered, adding to the interest of the lecture. Clairvoyance was given at both services by Mr. Williams and Miss M. Smith. Mr. F. Collinge officiated at the piano. Miss Elliott extended due thanks to all; our thanks are due to her.—H. Moulson.

## NUNEATON.

SUNDAY, Nov. 19th, was a day to be remembered by the congregation of the above church. Mr. Manning, the hon. secretary, and a worker of much zeal, was the medium for the day. He is a true medium of more than ordinary ability, and has a great future before him. He is, too, a wonderful psychic.

The subject on Sunday evening was "Materialisation." The control who gave this handled the subject in a learned and masterly way. It was both scientific and deeply spiritual throughout. The conditions necessary for this phenomena were carefully explained, and then followed an impressive capitulation of the laws which govern it. He explained how the plastic matter which we call ectoplasm was made up, and the sometimes almost insuperable difficulties encountered by spirit agencies to use it to advantage. The illustrations given were educative and convincing.

It was explained that even Jesus of Nazareth experienced great difficulties in this way, as his appearance to the women in the garden, when he was mistaken for the gardener, and his appearance to the disciples on

# Sleepless, Dyspeptic & Nervous

Dr. Cassell's Tablets make the weak strong and the strong stronger.

THE case of Mr. Garner, quoted opposite, is typical of thousands of dyspeptic and nervous sufferers in all parts of the Empire who have benefited from the use of Dr. Cassell's Tablets. Many victims of nerves, cursed with the terrible infliction of insomnia, have enjoyed soothing slumber for the first time for years as a result of taking this medicine.

Dr. Cassell's Tablets contain no narcotic nor sedative, nor any harmful or questionable ingredient. They bring about the desired action because they immediately nourish the nerves and balance the digestive organs. All sleepless, weak, and nervous subjects owe it to themselves to give Dr. Cassell's Tablets a trial. Use them for

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Sleeplessness          Kidney Weakness  
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Specially Valuable for Nursing Mothers and During the Critical Periods of Life.

# Dr. Cassell's Tablets

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



Mr. James Garner, of Aketon-rd., Castleford, Yorks., says: "I suffered for years with indigestion; and I was in misery after every meal. The pain became awful, and the wind with it used to set me gasping. I couldn't sleep for it, and often have gone out in the night and walked the streets for relief. Lately there was nothing at all. I could eat without having to suffer, and I wasted away to a frame. A friend advised Dr. Cassell's Tablets. With the first box there was improvement. I began to eat without fear, and could sleep in peace. From then on I improved rapidly, and now am absolutely cured."

their way to Emmaus, when he was not recognised by those who loved him most. He had not entirely overcome the difficulties of moulding this plastic matter to represent the features so well known to his followers.

It is difficult to record here the wonderful make-up of man, with the various skins, nerve centre, etc., as explained by the control, and the almost apparently impossible task in reproducing the various organisms so that speech, touch and other senses could be made use of when materialisation was complete. It was explained how very wonderful were the laws of the Great Spirit, and how marvellously they operated for the welfare and upliftment of mankind.

The clairvoyance, too, was wonderful. Many descriptions were given and all recognised. Many of them were severe tests.

The work of the evening aroused much enthusiasm among the congregation, and many congratulations were given to the medium.

### MR. EVAN POWELL AT DEVONPORT.

DEVONPORT (KER ST.) SOCIETY had a great treat on Sunday, Nov. 12th, when Mr. Evan Powell took two services, giving some striking clairvoyance at each. In the afternoon the subject was "Is it true?" and in the evening "The mistakes of the past." Mr. Powell made a very deep impression at each gathering, and at night a very crowded audience enjoyed a service marked by the interest in the subject and the heartiness and quality of the singing.

Mr. Powell sketched in his vivid manner the hideous blunders made in the past by the narrow bigot in his attitude towards all progress, scientific or religious, and made a powerful appeal for a saner and healthier outlook on life with all its powers and mysteries. This great medium quoted several of his wonderful experiences, and brought home the truth and reality of Spiritualism to many visitors new to the subject.

### GLASTONBURY.

The very name Glastonbury has a charm of its own, and the residents of Bredon's Norton and neighbourhood had a great privilege recently when Mr. Bligh Bond gave a lecture, with splendid lime light illustrations, on "The Glastonbury Discoveries." Mr. Bligh Bond is the author of many well-known books—"The Hill of Vision," "English Church Rood Screens," etc., etc.—and was for some years diocesan architect, and so directed and superintended the excavations recently made at Glastonbury. The lecturer referred to the fact that as far as could be ascertained all traces of parts of the Abbey had been lost when, by means of automatic writing, he was not only directed as to where digging should be made, but was also given accurate descriptions and tracings of the dimensions, carvings, etc., that would be found. All these instructions, as far as they have been carried out, have proved absolutely correct. In this way Edgar and Lorette Chapels have been discovered. Lantern slides of the scriptural drawings were shown, some from a lady who had never seen Glastonbury. The magnificent ruins at Glastonbury are of the deepest historical interest for the Abbey stands on the very site of the first British Christian settlement, and probably a mud and wattle building dating back to 60 A.D. There has been no break here, and this is the only place in England of

which this can be said) of Christian worship from these very early times to the present day. The Abbey reached its greatest magnificence in the 12th century, and remained a place of deep veneration until the dissolution of the monasteries in 1539, its last abbot was executed by Henry VIII. a few years earlier.

One of the recent scripts received referred to the "Ecclesia Vetusta," or most ancient church, and affirmed (this was quite unsuspected) that the Norman abbot, Herlwin, had built a stone wall to enclose and protect the old wooden church. A drawing of this wall showed it to run not quite parallel to the wall of the old church.

Very soon after workmen, in levelling the ground, discovered remnants of some stone structure, and this, on being followed up for some 30 feet, was found to coincide exactly with the script and drawing previously made by the automatist. The Rev. finding of this wall, of which no trace has been found in any known writings.

Mr. Bligh Bond described many other striking confirmations of the script, but a great deal still remains to be verified when excavations are again carried on. In the meantime it is to be hoped that the trustees of the Abbey—which is National property—will guard these venerated ruins from the hands of irresponsible persons or from obliteration by the weather. One curious writing described the oldest church as having been circular, while at some little distance the original twelve missionaries built themselves small circular huts surrounding this church. This, of course, it will not be possible ever to verify, and Mr. Bond cannot continue the work as he has been superseded in this former post possibly on account of his psychical work.

Mr. Bligh Bond has written various books about his earlier discoveries in "The Gate of Remembrance" and "The Hill of Vision," but his later discoveries have not yet been published. He has an interesting theory that there may be racial memory, and that just as telepathy proves that mind can act upon mind regardless of distance, so mind may also act upon mind regardless of time, a sensitive mind recording the past through the subconscious mind.

### MEETINGS HELD ON SUNDAY, NOV. 26th, 1922.

BARRY, Atlantic Hall. — Mr. A. E. Stark gave an address on "Watchman, what of the night," followed by clairvoyance.

BARROW-IN-FURNESS, Dalkeith-st. — Mrs. Charnley, of Leeds, gave an address and clairvoyance. Mr. Dobson presided.

BRISTOL, Clifton. — Miss Mary Mills gave an address. The Members' Circle followed.

Cave-street: Mrs. Trueman, of Plymouth, gave addresses and clairvoyance. Miss Yates presided.

Universal: Mr. W. Pritchard gave addresses morning and evening. Mrs. Bevan gave clairvoyance.

United: Mr. Crago, of Cardiff, gave addresses and clairvoyance. Mr. Bowen presided.

CARDIFF, First. — Mr. W. H. Evans, of Merthyr, gave addresses on "The social and mystical sides of Jesus' life."

DARLSTON, National. — Thursday, Nov. 23rd, tea and social in aid of building fund. Over 300 present. Sunday, Mr. A. Cook, of Birmingham, gave an address and clairvoyance.

DERBY, Forester-st. — Services conducted by Miss Nicholson, of Nottingham, to large audiences.

DEVONPORT, Albertroad. — Mr. Merrifield gave an address on "Is

life worth living." Clairvoyance by Mrs. Pollard, Trio by Mr. and Mrs. Willisroft and Mrs. Greening.

Ker-street: Mr. A. Moore gave an address on "The giants we meet, and how to slay them." Mr. Martyr gave clairvoyance.

LONDON. — Battersea, Bennerley Hall: Mr. R. Boddington gave an address on "Assuming Spiritualism true, what good is it?" followed by clairvoyance by Mrs. E. Clements.

Battersea, Temperance Hall: Mrs. Graddon Kent gave an address on "The Fatherhood of God," followed by clairvoyance.

Brixton: Mr. T. W. Ella gave a trance address on "The soul-body." Central: Friday, address by Prof. Coates. Sunday, address and clairvoyance by Mrs. L. Lewis.

Clapham: Mr. Turner gave an address on "The divine gift of service."

Hounslow: Mrs. Laws gave an address on "Spiritual sight," followed by clairvoyance.

London Spiritual Mission: Morning, Mrs. F. Everett spoke on "Spirit allies." Evening, Mr. E. Hunt gave an address on "Spiritual gifts."

Lewisham: Morning, Mr. Cowlam, Evening, Mrs. Prince gave an address on "Thoughts," followed by clairvoyance.

Manor Park: Morning, Mr. Stephenson conducted the healing service. Afternoon, the Lyceum held its usual session. Evening, Mrs. Edey gave an address on "What is Spiritualism," and clairvoyance.

S.L.S.M.: Morning, circle conducted by Mrs. Still. Evening, Mrs. G. Prior gave an address on "God is love," followed by clairvoyance.

LOUGHBOROUGH. — Mr. W. Harvey gave addresses and clairvoyance both afternoon and evening.

NEWTON ABBOT. — Mrs. Harvey, of Southampton, gave an address on "Spiritualism and what it teaches."

PLYMOUTH, Morley-st. — Address by Mr. H. G. Pearce on "The gift of the spirit," followed by clairvoyance.

Stonchouse: Meeting conducted by Mr. Prout. Soloist, Mrs. Cotton. Address by Mr. T. Slee on "The spirit of the Lord is upon me." Clairvoyance by Mrs. Claxton.

PORTSMOUTH, Temple. — Mr. Punter, of Luton, conducted both services, giving addresses and clairvoyance to good appreciative congregations.

YORK, Spen-lane. — Addresses by Miss Taylor, on "Steps of progress."

### SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church  
PRINCESS HALL, MOSS SIDE.

SUNDAY, DEC. 3RD, at 2-30 and 6-30.

LYCEUM OPEN SERVICES.

Speaker, Mrs. BENTLEY. Also 8-15.

MONDAY, at 8-15, MEMBERS' DEVELOPING CLASS.

TUESDAY, at 8, Public Developing Circle, Mrs. FORRESTER.

THURSDAY, at 3 and 8-15, Mrs. SHAKESHAFTE.

Manchester Central Spiritualist Church  
ONWARD HALL, 207, DEANSGATE.

SUNDAY, at 6-30.

DEC. 3.—E. A. KEELING, Esq.

Ardwick Picture Theatre.

" 10.—MR. E. W. OATEN.

" 17.—Circle for Members only.

" 24.—Miss F. MORSE.

Manchester Society of Spiritualists  
38, MASKELL STREET, ARDWICK.

SUNDAY, DEC. 3RD, at 10-30, LYCEUM.

At 3, OPEN CIRCLE.

At 6-30, SERVICE at the ARDWICK

PICTURE PALACE. (See Handbill).

MONDAY, at 8, Mrs. RICHARDS.

WEDNESDAY, at 3 and 8, Mrs. HODGE.

## SOCIETY ADVERTISEMENTS.

**Collyhurst Spiritual Church,**  
COLLYHURST STREET.

SUNDAY, DEC. 3RD, at 10-30, LYCEUM.  
At 3, 6-30 and 8, Mr. R. McCOMMON.  
MONDAY, at 3 and 8, Mrs. HOLT.  
WEDNESDAY, at 8, Mr. E. W. OATEN.  
SUNDAY, DEC. 10TH, Recital by  
Mr. E. BERRY.

**Eccles Spiritualist Church,**  
ALDRID STREET, PATRICROFT.  
(late Barton Rd.)

SUNDAY, DEC. 3RD, at 10-30, LYCEUM.  
At 3, 6-30 and 8, Mr. JEPSON.  
TUESDAY, at 3 and 8, Mrs. NOBBS.  
THURSDAY, at 8, Miss SANDIFORD.  
SUNDAY, DEC. 10TH, Mrs. THORNTON.

**Pendleton Spiritualist Church,**  
FORD LANE.

SATURDAY, DEC. 2ND, at 7-30,  
Mr. W. ROOKE.  
SUNDAY, DEC. 3RD, at 2-30, LYCEUM.  
At 6-30, Mr. VICKERS.  
At 8, Mrs. WOLFENDALE.  
WEDNESDAY, at 3, Mrs. TAYLOR.  
THURSDAY, at 8, Mrs. VERITY.  
SUNDAY, DEC. 10TH, Mr. LILLIOT.

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

SUNDAY, DEC. 3RD, at 10-30, LYCEUM.  
At 3, CIRCLE. At 6-30, Mrs. IRONS.  
WEDNESDAY, at 8, OPEN CIRCLE.  
SUNDAY, DEC. 10TH, at 3-15 and 6-30,  
BRITISH MAGNETIC HEALERS'  
ASSOCIATION.

**British Magnetic Healers' Association.**

The above Association will hold a  
**HOSPITAL SUNDAY**  
on SUNDAY, DEC. 10TH, at the  
MOSTON SPIRITUALIST CHURCH,  
AMOS STREET, MOSTON.  
MR. WHITTING,  
Speaker and Clairvoyant.  
Time of Meetings, 3 and 6-30.  
All are invited. Come!

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

SUNDAY, DEC. 3RD, at 2-30, LYCEUM.  
NAMING CEREMONY.  
At 6-30 and 8-15, Mrs. ROBERTS.  
TUESDAY, at 8-15, Mr. JEPSON.  
THURSDAY, at 8-15, Mrs. A. A. BARTON.  
SATURDAY, at 8, OPEN CIRCLE.  
WEDNESDAY, DEC. 6TH, GRAND  
CONCERT in aid of Lyceum.  
Silver collection.

**Salford Spiritualist Society,**  
WEST HIGH STREET.

SUNDAY, DEC. 3RD, at 10-30 and 1-15,  
LYCEUM.  
At 3, 6-30 and 8, Mr. WRIGLEY.  
MONDAY, at 3, Mrs. A. JONES.  
WEDNESDAY, at 8.

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

SUNDAY, DEC. 3RD, at 3, 6-30 and 8,  
Mrs. F. TAYLOR, of Accrington.  
MONDAY, at 3 and 8.  
WEDNESDAY at 3 and 8.

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

SUNDAY, DEC. 3RD, at 7,  
Mrs. ANNIE JOHNSON.  
DEC. 10TH, Mr. R. BODDINGTON.  
DEC. 17TH, Mrs. MAUNDER.

SUPPORT OUR ADVERTISERS.

## SOCIETY ADVERTISEMENTS.

**NOTICE OF REMOVAL.**  
**Worthing Spiritualist Mission**  
to ANN STREET.

SUNDAY, DEC. 3RD, at 6-30,  
Mrs. PAULET.  
TUESDAY and WEDNESDAY,  
DECEMBER 5TH and 6TH,  
SALE OF WORK.  
Open at 3.  
THURSDAY, DEC. 7TH, at 3,  
Mrs. PAULET. At 6-30, SOCIAL.

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

SUNDAY, DEC. 3RD, at 11-15 and 7,  
Mrs. EDITH CLEMENTS.  
LYCEUM at 3.  
MONDAY, at 8, HEALING CIRCLE.  
WEDNESDAY, at 8, Mr. E. CAGER.

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

SUNDAY, DEC. 3RD, at 11,  
Mr. E. J. WILSON.  
At 7, Dr. W. J. VANSTONE.  
WEDNESDAY, at 8, Mrs. E. CLEMENTS.  
SUNDAY, DEC. 10TH, Miss E. M.  
MADDISON and Mr. H. CARPENTER.

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

SUNDAY, DEC. 3RD, at 11-15, CIRCLE.  
At 3, LYCEUM. At 7, Mrs. JAMRACH,  
Address and Clairvoyance.  
MONDAY, at 7-30, LADIES' PUBLIC  
CIRCLE.  
TUESDAY, at 8, MEMBERS' CIRCLE.  
THURSDAY, at 8, PUBLIC CIRCLE.  
SATURDAY, DECEMBER 16TH,  
GRAND SOCIAL.

**Battersea Christian Spiritualist Church.**  
TEMPERANCE HALL, WANDSWORTH RD.  
(Nr. Queen's Rd.), LAVENDER HILL.

SUNDAY, DEC. 3RD, at 6-30,  
Miss JESSIE MCKAY,  
Address and Clairvoyance.  
SUNDAY, DEC. 10TH, Mrs. MELLOY.

**Battersea Spiritualist Church.**  
NEW ADDRESS.

BENNERLEY HALL, BENNERLEY RD.,  
NORTHCOTE ROAD, BATTERSEA.  
SUNDAY, DEC. 3RD, at 11-15, CIRCLE.  
At 6-30, Mrs. M. COLLINS,  
of Birmingham.  
Address and Clairvoyance.

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

SUNDAY, DEC. 3RD, at 7,  
Miss HOGG.  
MONDAY, at 8, CIRCLE.  
FRIDAY, at 8, LITERARY CIRCLE.

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

SATURDAY, DEC. 2ND, at 7 sharp,  
SOCIAL.  
SUNDAY, DEC. 3RD, at 7,  
Mrs. GRACE PRIOR.  
THURSDAY, at 3, Madame GERALD.  
FRIDAY, at 8, Mrs. A. BODDINGTON.  
SUNDAY, DEC. 10TH, Mrs. MAUNDER.

Fulham: Morning, circle. Evening,  
Mrs. Boddington gave an address and  
clairvoyance. — PROS.: Sunday next,  
at 7, Mrs. CLEMPSON. Thursday,  
Dec. 7th, at 8, EVENING SERVICE.

## SOCIETY ADVERTISEMENTS.

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

SUNDAY, DEC. 3RD, at 11,  
Mr. PERCY SCHOLEY.  
At 6-30, Mr. H. ERNEST HUNT.

**Camberwell, S.E.,**  
GUARDIANS' OFFICE, HAVIL ST.,  
PECKHAM RD.

SUNDAY, DEC. 3RD, at 11,  
Miss VIOLET BURTON.  
At 6-30, Mr. THOMAS,  
The Miners' Medium.  
SUNDAY, DEC. 10TH, Miss N. MELLOY  
and Mr. T. W. ELLA.

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

SUNDAY, DEC. 3RD, at 11, QUESTIONS  
ANSWERED by a SPIRIT CONTROL.  
At 3, LYCEUM. At 7, Mr. KIRBY.  
FRIDAY, at 8, MEETING FOR ENQUIRERS.  
DEC. 10TH, Mrs. DE BEAUREPAIRE.

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

SUNDAY, DEC. 3RD, at 7,  
Mrs. N. MELLOY,  
Address and Clairvoyance.  
WEDNESDAY, SOCIAL EVENING.

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

SUNDAY, DEC. 3RD, at 6-30,  
Mrs. CORELLI GREEN.  
WEDNESDAY, at 8, SERVICE.

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

SUNDAY, DEC. 3RD, at 6-30,  
Mrs. LAURA LEWIS.  
At 3, LYCEUM.  
TUESDAY, at 7-15, Mrs. E. SMITH.  
WEDNESDAY, at 3, GUILD.

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

SUNDAY, DEC. 3RD, at 11,  
Mrs. ROBERTSON. At 3, LYCEUM.  
At 6-30, Rev. MATTHIAS.  
WEDNESDAY, at 7-30, Mrs. GOLDEN.

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

SUNDAY, DEC. 3RD, at 6-30,  
SUNDAY, DEC. 3RD, at 6-30, CIRCLE.  
Mr. HOGG.  
Clairvoyance by Mrs. GARRATT.  
MONDAY, at 3, LADIES' MEETING.  
Mrs. GARRATT.  
THURSDAY, at 8, Mrs. GARRATT,  
Psychometry.  
Clairvoyance at all meetings.

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

SUNDAY, DEC. 3RD, at 3, LYCEUM.  
THURSDAY, at 8, Mrs. HAYES.  
SUNDAY, DEC. 10TH, Mr. H.  
BODDINGTON.

**London Central Spiritualist Society,**  
MINERVA ROOMS, 144, HIGH HOLBORN,  
W.C. (Corner of Buny St.)

FRIDAY, DEC. 1ST, at 7 for 7-30,  
Mrs. MAUNDER.  
SUNDAY, DEC. 3RD, at 6-30 for 7-30,  
Prof. J. COATES, PH.D.  
SUNDAY, DEC. 10TH, Mrs. DEANE.

## Manchester Spiritualists' Central Propaganda Committee.

SPECIAL MONTHLY SERIES OF MEETINGS.

**Sunday, Dec. 3rd, 1922, at Ardwick Picture Theatre, Ardwick Green.**

**SPEAKER: E. A. KEELING, Esq. (of Liverpool).**

**SUBJECT: "THE SPIRITUAL POSSIBILITIES OF MAN."**

**CHAIRMAN: ALBERT WILKINSON, Esq. (Blackpool).**

**SOLOIST: Miss DORIS WILMOTT.**

Doors open at 6.

Commence at 6-30.

Silver Collection.

Hymn Sheets Provided.

**SPEAKERS FOR 1923.**

**SUNDAY, JANUARY 7TH, GEO. F. BERRY, Esq. (GENERAL SECRETARY, S.N.U.).**

**SUNDAY, FEBRUARY 4TH, ERNEST W. OATEN, Esq. (EDITOR, "THE TWO WORLDS").**

**SUNDAY, MARCH 4TH, HER GRACE THE DUCHESS OF HAMILTON.**

**EASTER SUNDAY, APRIL 1ST, J. CUMING WALTERS, Esq., M.A. (EDITOR, "MANCHESTER CITY NEWS").**

## UNDER THE AUSPICES OF THE LONGSIGHT SPIRITUALIST SOCIETY.

**A LANTERN LECTURE ON SPIRIT PHOTOGRAPHY** will be held in the LONGSIGHT PUBLIC HALL, STOCKPORT ROAD, on **WEDNESDAY, 13th Dec., 1922, at 7-45 p.m.**

**LECTURER: Mr. ERNEST W. OATEN, S.N.U. (President S.N.U., and Editor of THE TWO WORLDS.).**

**CHAIRMAN: W. STANTON, Esq.**

**TICKETS, can be obtained from Longsight Spiritualist Society, Shipley St., Longsight.**

**Stretford Spiritualist Church, Watson Street, off King Street, Manchester.**

**OPENING of NEW CHURCH on Saturday, Dec. 16th.**

**DEDICATION BY Mr. R. C. GRANT.**

**CHAIRMAN: Mr. JOHN WILLIAMS.**

**OPENING CEREMONY** will commence at 3-30 p.m.

At 6-30 p.m. Address on SPIRITUALISM by **Mr. R. C. GRANT.**

**SUNDAY, DEC. 17TH, SPEAKER: Mr. JOHN WILLIAMS.**

**MOSS SIDE PROGRESSIVE LYCEUM CHURCH, 66, Raby Street, Manchester.**

**PRESIDENT: Miss M. M. HARRISON.**

**SERVICES AT 2-30 AND 6-30 P.M.**

**SUNDAY, DECEMBER 3RD, at 2-30 and 6-30, LYCEUM OPEN SERVICES** conducted by LYCEUMISTS. **Chairman: Miss M. M. HARRISON.** Interesting Programmes including Instrumental Music by Friends.

Open for Clairvoyance.

Everyone welcome.

Tea as usual.

Silver Collection.

**SUNDAY, DECEMBER 10TH, LYCEUM at 2-30.**

At 3, Mr. E. HART on "Spirit and Matter."

Chair to be taken by Miss A. SHARPLES. Discussion. At 6-30, Mr. J. BELL on "The Creation of the Universe."

**Chairman: Mr. GRIFFITHS.**

Clairvoyance by Miss M. SMITH.

Questions invited.

## THE BRITISH MEDIUMS' UNION.

**THE MUTUAL IMPROVEMENT CLASS** is held at Collyhurst Spiritualist Society, Manchester every **FRIDAY EVENING** from 7-30 to 9-30.

**DECEMBER 1ST, LECTURE BY Mrs. ELLEN GREEN** on "The Open Door of Spirit Communion."

**DECEMBER 15TH, LECTURE BY Mr. W. JAMES** on "Mediumship and Its Development."

All Members and Friends will be given a cordial welcome.

**Bankfoot National Spiritualist Church, 813, Manchester Road, Bradford.**

**SUNDAY, DEC. 3RD, at 6 p.m.,**

**SPECIAL PROPAGANDA SERVICE** will be held in the **IDEAL PICTURE HOUSE, BANKFOOT.**

**SPEAKERS: Mrs. TRUEMAN, of PLYMOUTH, and Mrs. WILD, of BLACKPOOL.**

Chair to be taken by R. ENGLAND, Esq., of Bradford.

**SILVER COLLECTION.**

**Ealing Spiritualist Church, 5a, Uxbridge Road, Ealing Broadway, London.**

**Saturday, Dec. 9th, BAZAAR and SALE OF WORK,**

IN AID OF THE BUILDING FUND.

**OPENING CEREMONY** will be performed at 4 p.m. by **Mr. E. W. BEARD.**

**ADMISSION FREE.**

Everybody welcome.

Music.

Palmistry, etc., etc.

### SOCIETY ADVERTISEMENTS.

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

**SUNDAY, DEC. 3RD, at 6-30,**  
**Mrs. JAMBACH, D.N.U.**  
Nursing of a Child. OPEN CIRCLE.  
TUESDAY, at 3, Mrs. A. BODDINGTON.  
WEDNESDAY, at 8, Mr. GEO. PRIOR.  
THURSDAY, at 7-30, GRAND SOCIAL  
AND DANCE at the PUBLIC LIBRARY,  
ROMFORD RD.  
Refreshments included.  
(In aid of New Church Fund.)  
**SUNDAY, DEC. 10TH, at 6-30,**  
Mr. and Mrs. SYMONS.  
Lecture Every Sunday at 3.

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

**SUNDAY, DEC. 3RD, at 6-30.**  
**WEDNESDAY, DEC. 6TH, at 3,**  
Ladies' Meeting, Mrs. JAWS.  
**THURSDAY, DEC. 7TH, at 8,**  
PUBLIC CIRCLE.  
**SUNDAY, DEC. 10TH, at 6-30,**  
Miss V. BURTON.  
**MONDAY, DEC. 11TH, at 8,**  
COMMITTEE MEETING.  
Forward Movement, at 11.  
Lecture at 2.  
Lecture at 2.

**THE EVANGELICAL SPIRIT RETURN MOVEMENT,**  
SALISBURY HALL, ROMFORD ROAD,  
STRATFORD, E.15.

**SUNDAY, DECEMBER 3RD,**  
at 6-30.  
**MR. W. A. MELTON,**  
Address and Clairvoyance.  
Followed by PUBLIC CIRCLE.  
**SUNDAY, DEC. 10TH, at 6-30,**  
Mr. and Mrs. SYMONS.