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# 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.

No. 1890—Vol. XXXVII.

FRIDAY, FEBRUARY 1, 1924.

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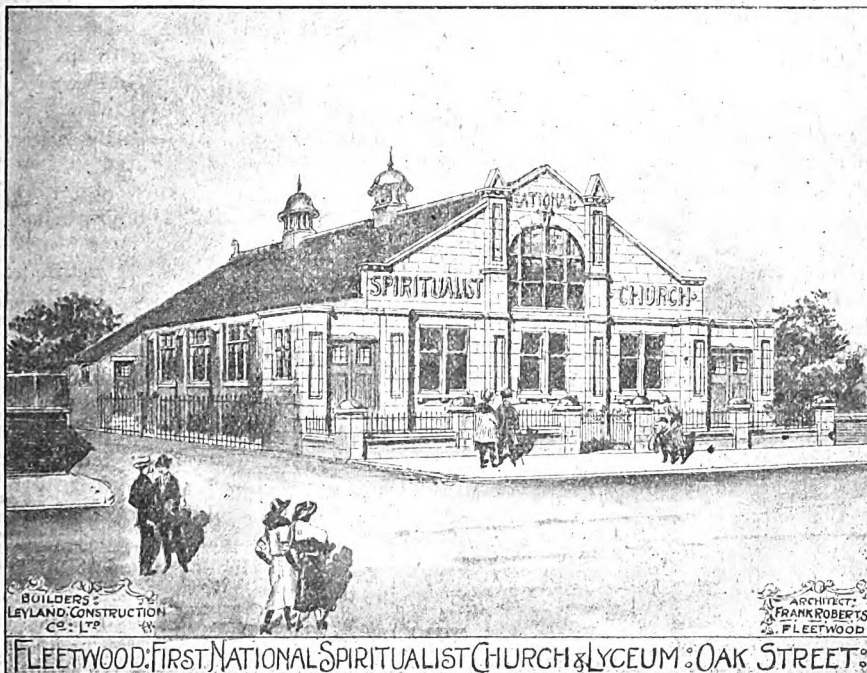
An Exponent of the Spiritual Philosophy of the Present Century.

No. 1890—VOL. XXXVII.

FRIDAY, FEBRUARY 1, 1924.

PRICE TWOPENCE.

## FLEETWOOD SPIRITUALISTS' NEW CHURCH (IN COURSE OF ERECTION).



THE Fleetwood Spiritualist Society was founded, with the assistance and co-operation of the Blackpool Spiritualists Society, in October, 1911, and rented the Old Bethel Hall in Kemp-street, for their services. The Society decided to become affiliated with the Spiritualists' National Union, and were taken into affiliation in October, 1916, and was then called the Fleetwood National Spiritualist Church, becoming registered as a place of worship and for the solemnizing of marriages. The Lyceum was founded in July, 1912, becoming affiliated with the British Spiritualists' Lyceum Union in October, 1913.

Like other institutions, it suffered during the great war, but by the efforts of those who were able to keep together it came through the hard times with great credit, the ladies assisting many local efforts in making comforts and nursing, etc., for the soldiers and sailors.

Since the war the Church and Lyceum have progressed wonderfully in giving knowledge and comfort which Spiritualism can give to all inquiring friends. The membership of Church and Lyceum has increased to such an extent that the old Bethel Hall is now far too small to worship in.

In October, 1922, it was decided to work for a church of their own. Since then land has been purchased, and the new church is now in course of erection. The Spiritualists of Fleetwood have something to be proud of—a monument that will be a permanent reminder of what unity of purpose and the effort to establish a fitting place of worship for the good of humanity can accomplish.

Mr. Roberts, the architect of the new church, has spared no effort to plan a very beautiful edifice, and the building has been placed in the hands of the Leyland Construction Co., Ltd. The financial arrangements are being carried out by the Halifax Equitable Building Society, and the Trust

Deeds and legal arrangements by Allen Drummond, Esq., of Fleetwood.

It is hoped that the church will be completed by the end of March, 1924, when the officers and members will be pleased to meet all Spiritualists and inquiring friends, and trust that their efforts will meet with the success that is prayed for.

The stone-laying ceremony takes place this Saturday afternoon, Feb. 2nd, when stones will be laid by E. W. Oaten, Esq., S.N.U., Geo. H. Mack, Esq., B.S.L.U., and Mrs. J. Butterworth, S.N.U.

Do NOT confine yourself to doing only that which you are told to do.

FORTUNE-TELLING would be very simple if we knew the part thoroughly. Cause and effect ever work together. By their continual manifestation, foreordination is thus established. If a man tell me he cannot tell the future has in store, I can only say the causes of the past have escaped his observation.—HARVEY METCALFE.

"JUST A LITTLE TALK WITH YOURSELF."—Do you ever talk over your temper, or your other failings? Some talk of their successes, but seldom of their losses. Everyone knows how to tell of good qualities, but few of their weaknesses. Sometimes it is profitable to meditate on your shortcomings equally with your better self. We know how often introspection is neglected, therefore we suggest occasional careful studying of yourself from both standpoints. Sometimes you may find your many good points are outnumbered by your failings; then you can try to improve yourself in the direction of betterment. Take the advice we give, and it will be for your good. Day by day this should be done for a short time.—T.B.

## Moses : A Critical Study.

W. Rowe.

WE read in Numbers xii. "Now Moses was a meek man, above all the men which were upon the face of the earth," yet the character and strength required to accomplish the colossal work of withdrawing an unarmed people of six hundred thousand through jaws of steel, from the bondage of the dominating Egyptians, and steering this chaotic mass through the wilderness and morally and socially organising them with laws (which to this day are the foundation of the world's social laws), is as difficult a work as has been accomplished by man; and with settling and making them a self-dependent people in a country teeming with antagonistic tribes, designates Moses the strong man of the Bible.

That he accomplished this difficult work by faith, guiding the savagery of their crude minds towards one omnipotent spiritual God from customs of idol worship—as indicated by their demand for the Golden Calf after only forty days' absence of their leader, reminiscent of Egypt's worship of the cow Isis, in which they probably indulged when in bondage, and the repeated warnings to abstain from such worship—declares the power faith had in the evolution of this tribe.

This work was accomplished through a man who, at the burning bush, "which was not consumed," when commanded by a voice from out of the spirit flame to go to Egypt to succour the tribe of his birth, pleads to the Lord that he is not fit for the work—"I am not eloquent, neither heretofore hast Thou spoken to Thy servant. I am slow of speech and slow of tongue." But the Lord had chosen him, and is angry with his refusal to leave his sheep and go, so he gives him Aaron, and commands him to go and gather the elders, saying, "Now therefore go, and I will be thy mouth, and teach thee what thou shalt say." Then went Moses to Egypt to confront the obstinate Pharaoh.

We next read of the miracles he accomplished the exodus with. It is not wise to criticise miracles, they are supernormal to our experience of nature, but to people who believe in God the enormity of the forces of the universe exterior to the earth's natural consummation of power should be proof enough to confirm their belief. It should be evident that to all there is power in plenty to accomplish miracles should the command of the universe see the necessity of producing them by exceeding the natural laws we are conversant with.

Take the marvellous miracle of manna. Is it not difficult to understand how six hundred thousand people could have been fed in a wilderness without supernatural aid? It is improbable that the Egyptians allowed them to take wheat from Egypt.

The miracles of deliverance are written as though they follow one another in quick succession, but if the description of them is true, they probably took place at intervals. The script states of the sixth, the murrain of cattle—all the cattle of Egypt died; yet the seventh, that of boils, says the boils descended on the cattle, and the eighth, that the servants of Pharaoh who feared the Lord caused their cattle to be housed from the hailstorm; and the eleventh, that death did smite the first-born of men and beasts.

If all the cattle were killed in the sixth miracle, there must have elapsed considerable time before the Egyptians could have obtained another stock for the seventh, eighth, and eleventh to act on their cattle. Howsoever it was, Moses succeeded in extracting the tribe from the reluctant grip of Egypt.

Then commenced the difficulty of organising and governing them that revealed the strength of the man and produced the laws and the rules that have governed the social conduct of humanity to this generation, and will probably continue to do so until the earth's standard of conduct is raised above the harmful lusts, hates, greeds and jealousies that remain paramount to human passions.

That this pioneer work was very difficult we find from the lips of Moses himself, the tribe persistently accusing him when faced with hardships of tampering with their freedom, telling him that they were better off in Egypt, and were con-

tented to have remained there. So much must their disfavour have been shown that Moses is driven to ask the Lord, "Wherefore have I found favour in Thy sight that Thou layest the burden of this people on me."

Had not Moses been a very spiritual man he must have succumbed to the severe difficulties he faced. That he was a spiritual man is clearly shown by the description of his return with the Commandments from the Mount. The script says that his countenance was so bright that the people could not look at him, which caused him to wear a veil. His aura could not have been bright enough to have been visible had he not been exceptionally spiritual. Being spiritual he must have come into communication with truth. It is for this reason I suggest that the carnal tendency of the sacrifices, and the awful savagery of the massacres of the women and children of the tribes the Israelites conquered, given as commanded by Moses at the command of the Lord, may be additions to his work by ceremonial generalship of less spiritual chiefs.

Regarding the Commandments, the fourth, as stated in Exodus xx., which is used in the Prayer Book, repeats the version of Genesis, that God created heaven and earth in six days. We find, however, that this version of creation, which has been closed by scientific research, is not repeated in the Commandments as stated in Deuteronomy v.

The others speak against idol worship, command the rest of the Sabbath, and honour to parents, and condemn murder, adultery, theft, deceit and covetousness.

It is difficult to correctly estimate the character of Moses by the acts written as committed in his name at the command of the Lord, because it is evident from the first years of the control of his tribe that he submerged his own personality to the will of God, though in later years he appears, according to his own words, to have been in disgrace, to have fallen from his exalted position, as he was not permitted to go into the promised land.

Excess of power is apt to disturb the principles of the best of men, the ambition of material desires gradually creeping into the mind jeopardises the ascendancy of the spiritual, because the environment of the world is stronger than the influence of the spiritual.

For to think that God commanded through Moses the carnality of ceremonial and the carnage spoken of in the script, is to give God the character of a low passionate tyrant, making Him a blood-smearred ogre of vengeance, fearfulness and brutality, so contrary to the Father of Love as taught by Christ, and the soul of harmony as given through Spiritualist revelations. The script even described Him as named by the worst passion of humanity, "For the Lord, whose name is Jealous"—surely the harshest misconception ever placed to the name of God, to be named by the most instigative of all evil passions. We think these harsh descriptions of God to be due to the ignorant interpretation of the Israelites concerning the spiritual revelations of Moses; and not that God's will with the earth changes in the message of the prophets sufficiently to cause the contradictory idea of Him we have in the Old and the New Testaments. Humanity in being spiritually impelled to discover the uselessness of the customs and manners relative to its savage origin, absorbs what it intellectually is able to understand of the prophets teaching into its own religious ideas, which mature or farnish amid its customs and beliefs according to the temperament of the age.

We think, perhaps, it was in such manner that the spiritual work of Moses accommodated itself to the demand of the customs and belief of the tribe. The constant use of the phrase, "The Lord commanded Moses," or "The Lord spake unto Moses," for every item of judgment and ceremony reported is to the detriment of the godliness of His work, in that it gives insignificant decisions of the human will the authority of God, and we think the ceremonials of sacrifice, and the vengeance and brutality so persistent in the books of Moses to be too much akin to the savage origin of man to be spiritually inspired. Extreme circumstances and the harsh temperaments of the Israelites, and the violence of the tribes he had to contend with, may have caused Moses to descend to the harsh customs and massacres which impoverished his later work, but they are far too contrary to harmony and peace to be in unison with the will of God.

we learn of Him through Christ and through modern revelations.

History shows that war is an instinct of man, which spirit influence has been unable to submerge, and has been diverged as a current of the tides of time into courses for punishing the tribes and nations whose standard of life was too degenerate for the progressive social development of the world. Perhaps it was with this belief that war was much used as a threat of God's punishment by the Hebrew prophets for forcing obedience to the laws of the tribe. There are horrible chapters of threatened punishment for disobedience in the books of Moses, almost to the extinction of state and people.

"The end of the law is obedience," declared Moses, the Hebrew prophets made the supreme command a God of vengeance to inspire fear into the hearts of the people to obtain obedience.

It is to the benefit of the world that violent methods of punishment and war give place to reason, and that we live in unison with the spiritual laws that protect us from the hideous suffering with which the ravages of its cruel devastations have wrung the hearts of mankind. We trust modern revelations will bring conviction to the minds of humanity of the necessity of realising this important reform.

The Rationalist omits the spiritual thesis, and claims that the savage instincts and selfish interests cause mankind to punish itself, but we think mankind would ever remain savage if not impelled to a higher standard of life by spiritual influence; as the animal would remain true to its instincts unless impelled by the will of man to do things it would not without his influence do.

We think that it is society's neglect of the spiritual laws that govern the passions that involve humanity in the violent contentions, which (original to its own disposition) are so destructive to the peace of harmonious life. We believe that God is the will of peace, and that humanity is the opposition to it. We all know that there are passions ingrained into our nature by the process of creation which are detrimental to a perfect state of life, and that the message of the spiritual makes it our duty to control them.

Our objection to the Old Testament idea of God is that it encourages vengeance and violence instead of condemning these traits, useless to a peaceful state of life, as heralded by Isaiah, their most spiritual prophet, and declared by Christ.

As we read life, it appears to be the allotted portion of humanity to be confronted with the poverty of its own manners of life that it may better realise the soundness and beauty of God's desire with us.

I often think that to be born perfect would mean a purposeless creation devoid of the will of individual effort for character and realisation of victory over the opposition to perfect on. We shall discover, I think, if we ever attain the angelic state, that the efforts of winning through was the purpose, and is the soul strength of our existence.

It was beneficial to the Israelites that their leaders fired the imaginations of the tribe with the idea that they were God's chosen people—it was a misconception of God—but undoubtedly it inspired the tribe with importance, which helped to maintain religious discipline. But Moses often dissuaded them from bigoted opinions of self-righteousness and conceit, as when facing the Anakims, telling them "that not for their righteousness doth God give them possession of the land, but that for the wickedness of the nations doth the Lord drive them out!" "Understand, therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness, for thou art a stiff necked people."

We read that the nations the Israelites conquered indulged in human sacrifice. "For every abomination to the Lord, which He hateth, have they done unto their Gods, for even their sons and daughters have they burnt in the fire to their Gods."

That the Israelites indulged in sacrifice only with animals was an advantageous step of progress, and we must realise when condemning the carnal ceremonies of sacrifice so much in evidence in the books of Moses that the people were very ignorant, probably, except for a few scribes, having no method of retaining information except by memory, for which reason the leaders had to impress their minds with acts of ceremonial to enable them to remember

the law. It was their idea of material gifts which they thought necessary to God, and was done to inspire the tribe with the importance of their relationship to Him—to produce the faith necessary to give determination to the effort to accomplish so arduous a task as faced the Israelites in the migratory march to their independent settlement.

It was the excess of ceremony reported of Moses that caused the later prophets so much trouble and proved valueless when religion became a soulless ceremony devoid of sincere spiritual communication and progress. But we must realise that it is very difficult to overcome the bias of human wills for manners of worship contrary to the customs people are born and bred with, especially in unintellectual eras; and it is probable that Moses, wishing to disarm violent opposition to his new laws, used the tactful discretion of utilising local customs as much as possible.

The value of Moses will remain in the laws he introduced for the social morality of conduct, rites of transactions, disputes, and all social difficulties likely to arise in the moral government of a nation. He did more to prevent the vices and vanities of humanity from ruining social life than any single man, and, unlike David and Solomon, evidently lived by the laws he introduced; and it is to be regretted that the spirituality of his work was damaged by the offensive ceremonies and severe measures with which the sanctity of God and law was forced on the tribe, and that the only method the selfish nature of humanity permits for obtaining land settlement is that of the contention of war. It, however, can be said for Moses that he tried to obtain a peaceful passage to the promised land, but the tribes around were antagonistic to his march. He was, however, prepared to contest the promised land.

It was a very serious hindrance to spiritual progress that so-called Christian sects by endeavouring to remain true to the Bible should strive to limit religion to the very material and savage idea of God as represented by the carnality of sacrifice, vengeance, fearfulness, brutality, the bias and the jealousy that describes the God of the age of Moses, limiting his jurisdiction as they did to their own tribe, nor allowing the claim of any other people to the control of His command.

These crude ideas are evidently more representative of the beliefs of the people than the spiritual revelations of Moses, or they would not be so inconsistent with the spiritual teaching of Christ; certainly so, if Moses was as spiritual as his descent from the mountain describes; which makes it very evident that the carnal interpretation of God is incorrect, and we wish to point out to believers who would cramp the command and kingdom of God within the jurisdiction reported of Moses that the revelation, development and spiritual expansion of religion cannot be curtailed because they believe that everything Moses is reported to have done and said is the absolute will of God.

Sacrifice, vengeance, fearfulness and pomps of soulless ceremony were condemned by he who came in the Father's name as the Christ, and who was rejected as a false prophet by the priests of the nation whose beliefs he came to correct. That he taught God as the Father of mercy, love and peace, and did not limit his love to the Israelites was probably the cause of the prejudice that rejected him. Neither did he limit the development of religion to his own message.

Those who are sect bound will do well to realise that life is a gradual development, spiritually as materially, which as our minds advance to the Godlier perception of life will give us the true knowledge of the powers we are subservient to as we come into nearer communication with the spirit forces attendant to the will which commands our sphere.

We can envy the people who under the government of Moses were provided with a rest year in every seven, and a jubilee year of liberation from terms of sold labour and debt. That they were well governed we do not dispute, but the fearfulness of God with which obedience was forced should long since have passed away, enabling us to receive the Father of social harmony announced by Christ, which spirit influence is confirmed by modern revelation to the biased and negligent people of this planet, whose sportive indifference to spiritual laws is likely to again involve humanity

in the huge catastrophies of passion subject to the human temperament.

Space now calls a close to our summary of this man who showed such strength amid so terrific a combination of difficulties, this pioneer law-giver and teacher of faith, whose equals are few, of whom it is written: "There arose not a prophet in Isarel like unto Moses, whom the Lord knew face to face." Probably as great a psychic as this earth has known, suited to his own age by ceremony and idea, but to all ages for laws of social conduct.

This essay is not to disparage him, but to point to the progress spiritual revelations have given the idea of God since his age, when the savage instincts of mankind were in the throes of carnal ideas.

"He was gathered to his people" at the age of one hundred and twenty, viewing from Mount Nebo the land he set out to gain for his people. "His eye not dimmed nor his natural force abated."

### California Psychic Exposes Spirit Faker Before Audience.

How Mr. Jay Johnson, recently returned from a tour in his native England, met in public and routed a showman and a psychic fake on the stage of a San Diego, Cal., theatre is told in a late issue of the San Diego "Sun" under the display headline, "Spooks Are Given a Deuce of a Night." The newspaper account is as follows:—

Patrons at Spreckel's theatre last night—and there were nearly a thousand of them—got more than their money's worth. They were entertained by "Dr." Alex Hume, now declared the Doc Cook of Spiritualism, who endeavoured to give a demonstration of his contention that the light contains occult forces. First of all, it must be said that Hume was serious in his efforts to enlighten his audience. He appeared on the stage with great dignity and briefly outlined his programme. Then to prove his honesty he asked for persons in the audience to step to the stage to assist him in producing alleged spirits.

Jay Johnson, English psychic, and well known in local Spiritualistic work, was one of the first to step on the stage. He was unknown to Hume. Then the seriousness of the show turned to comedy, with Hume playing the leading part and Johnson "the villain in the play." Johnson interrupted Hume in each of his efforts to produce spirits, to inform him he was a faker, much to the merriment of the audience and the disturbance of the leading performer. However, it must be said that Hume collected his money and cleverly disappeared.

In commenting on the performance, Johnson later declared that Hume is an "open and deliberate faker," and that he "should be arrested—alleged spirits and all."

Hume's tricks proved bad imitations of true Spiritualistic work, according to Johnson.

"When I exposed Hume after his first false representation," Johnson said, "Hume asked me to be quiet."

"You old rascal, you," I said, "I won't be quiet. I am on the stage to represent the people, and won't have them fooled."

"Hush, don't make a scene," he said.

The tricks performed by Hume could have been done by any schoolboy, Johnson said.

"I was asked to sit next to Hume and feel the hands of the spirits. When I was placed in the chair Hume asked me to take a pledge and shut my eyes. I did, I took off my glasses and shut them in a case. After a few minutes Hume asked me if I felt spirit hands. I looked at him, and said, 'You old rascal, they are your hands.' I caught him in the trick. He quickly asked me to be quiet and not to create a scene.

"The next trick I caught the old faker in was in his floating table. We all were directed to sit at the table and place our hands together. This we did. Then, after a few minutes, the table began to move. I asked Hume to take his stomach away from the table, which was an ordinary kitchen table, and he flushed red. He was moving the table about with his stomach, pressing it against the stomach

of his partner, who was seated at the other end. We visitors to the stage were seated along the sides of the table. Again he asked me not to make a scene.

"The third outstanding fake was slate writing. It was evident that the writing had been chemically prepared before the slate was taken on the stage. One slate message was from Ben Franklin. It was in modern writing, and the R and B were not like Franklin used to make. The next message was from John Brown. It read: 'I am glad to be with you to-night.—JOHN BROWN.' The writing was distinctly modern, and when I attempted to tell him about the chemical preparation I was again asked not to create a scene."

But Johnson had his innings. At the close of the show he was called upon for a curtain speech. He took all the bows that generally come to the star of the play. In his speech Johnson declared Hume was a faker, and that he should be arrested. He then went into detail and exposed all the tricks used by Hume. Mr. Johnson said the people should demand their money back, but they had had such a good time they did not appear at the box office. Tickets sold from 55 cents to 1 dollar 65 cents. Hume disappeared and has not been seen since—except by the theatre cashier.—"NATIONAL SPIRITUALIST."

### Christian Science and Matter.

Fred Newton.

#### THE CHRISTIAN SCIENCE POSITION.

SCIENCE is knowledge reduced to system under general facts or principles, *vide* dictionary.

Mrs. Eddy, in her book, "Science and Health, with Key to the Scriptures," dealing with the problem of material existence, answers the question, "What is matter?" in a way that Mr. John W. Doorly, C.S.B., states "will one day be recognised as supremely scientific and sublime Christian." She (Mrs. Eddy) declares (page 310) that "Matter is made up of supposititious mortal mind force."

The word "supposititious" means suppositious, i.e. something supposed; to imagine, etc.

Mr. Doorly, who is a lecturer or teacher of Christian Science, further states: "Since God is infinite Mind, Spirit," it is quite clear "that infinite Mind or Spirit could not create its opposite, finite material things." This tantamount to asserting that if matter exists it is finite and therefore not created by God.

On the other hand, if matter is a manifestation of Divine Energy, as I believe it is, *it would not necessarily be finite*, as Mr. Doorly states.

#### THE EVIDENCE OF ASTRONOMY, PHYSICS AND GEOLOGY.

Mrs. Eddy, in her glossary in "Science and Health" defines *Mortal Mind* as "Nothing claiming to be something MATTER.—"Another name for Mortal Mind," etc.

According to this definition, it is quite clear that "Mortal Mind" and Matter are nothing, i.e., do not exist. It is important to bear in mind this definition, as upon truth or error solely depends whether it is necessary to obtain a doctor's prescription or surgical operation for a human ailment; in point of fact, no less than the necessity or futility of the whole medical profession, as also all manufacturing, etc.

Now, if it can be demonstrated and proved that matter was in existence ages prior to the advent of humanity on this earth it will be quite clear that Matter is *something* and *not nothing*, and that the statement that "it is made up of supposititious mortal mind force" is erroneous, and as a result of this error a fundamental part of the teachings of Christian Science is demolished.

It is not necessary to describe the teachings of Astronomy, Physics or Geology at great length. A few salient points are only essential to demonstrate that matter pre-existed humanity.

#### ASTRONOMY.

First. Astronomy teaches that the earth is *only one* of several planets revolving round the sun, that it is

part of the solar system, governed and subject to the sun's influence. That there are an immense number of the other systems in inter-stellar space need not be discussed at present. The earth being a planet, it must have been evolved for some purpose, that purpose being primarily for the evolution of many varieties of species, such as plants, fishes, birds, animals, etc., terminating in man. Obviously, then, the earth (matter) preceded man, otherwise we should have neither Fauna or Flora or any place for man in his present state to dwell. (See Geology.)

PHYSICS.

Second. Physics and Chemistry gives us the knowledge of the chemical and other properties of the earth (matter), tabulates the different elements, experiments and demonstrates in the laboratory until at the present time it has succeeded in discovering that matter is composed of atoms, electrons, etc., and finally reduced it to positive and negative electric vortices revolving round a central nucleus, a miniature solar system. Still Physics is only dealing with results, not causes. This should remain prominently in the mind.

A marvellous and wonderful substance, then, is this matter. Although this matter can be reduced as stated, it is not annihilated, but still remains a sublimated or etherialised substance, and when the earth of which it is composed has fulfilled the purpose for which it was created it is conceivable that this substance will probably be used and re-used just as the Creator who produced it finally determines, *ad infinitum*.

No one, therefore, has any authority to state definitely that matter is finite, to do so is simply to make an assertion that is without proof, and borders greatly on presumption. There is abundant evidence to demonstrate that the earth has been made for the beneficial education, the delight and progressive development of mankind as witnessed in our manifold discoveries and enterprises, everything we use, food, clothing, drink, etc. (and sometimes abuse) all of us are indebted to this matter. It is a life-long faithful friend when properly understood and rightly used, and any attempt to ignore it appears to be at least gross ingratitude, especially when one loves its beauty and grandeur.

GEOLOGY.

Third. Geology gives us the knowledge of the structure of the earth, its probable age. Its rock strata, minerals, etc., classifies the fossils found in the various rock formations. It testifies that plants, fishes, birds, reptiles, animals, etc., all preceded the advent of man.

One testimony by way of illustration. Just recently in the Gobi desert the bones and eggs of the extinct reptile, the Dinosaur, has been discovered. In some of these eggs, now fossilised, clearly discerned, are the unborn Dinosaur infants. Beautiful photographs of these can be seen in the "Illustrated London News" of December 15th, 1923, with a fine description of the same by the discoverer. This extinct reptile is computed to have existed some ten million years ago, which is long anterior to man's advent as demonstrated by other discoveries in later strata in different parts of the earth, of the bones or skeletons of primitive man.

For further evidence Darwin's "Origin of Species" would be profitably consulted, as also Alfred Russel Wallace's books on kindred subjects.

SUMMARY.

If, then, the evidence briefly described demonstrates that the earth and different species of life thereon existed long prior to man, the question uppermost in one's mind is, whence came they? Certainly not from "Mortal Mind force," but rather as a manifestation of the energy of spirit, analogous to Pope's description of man, thus:—

"All are but parts of one stupendous whole,  
Whose body Nature is, and God the Soul."

Whatever is true in Christian Science or any other system of thought will live. Whatever is false will sooner or later be expunged. As the medical profession is more competent than I to deal with the claims of healing, whether functional or organic, by Christian Science, I leave

these to that body of gentlemen. But in any case, healing is sometimes accomplished without the aid of medicine—for instance, by auto-suggestion, Coueism, etc.—but these are stated by Christian Scientists to be in a different category. However this may be, one would naturally think that so long as pain and suffering are eliminated or relieved, the patient certainly will not worry about the method employed, but naturally would be very grateful for the result. Christian Science, then, as taught by Mrs. Eddy, with reference to material things is certainly full of pure assumption, afterwards referred to as if proved.

Even St. Paul, who is frequently quoted by Christian Scientists, glorifies nature when, in I. Cor. xv., 40, he states: "There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one and the glory of the terrestrial is another." Also, in speaking of the human body, xv. 44: "It is sown a natural body; it is raised a spiritual body. There is a natural body and there is a spiritual body."

I do not criticise in any acrimonious or captious spirit, but for the purpose of ascertaining the truth. If the Christian Scientist teaching is true as regards material things, there should be no difficulty in demolishing the antagonistic evidence quoted, but I would point out, there is a vital and tremendous difference between the statements that "Mortal Mind is nothing, claiming to be something" and "Matter—another name for mortal mind," as stated by Mrs. Eddy, and the statement that *Matter is one of the manifestations of the energy of spirit, and therefore not necessarily finite. One of probably an infinite number of different aspects of Divine Truth.*

Q.E.D. *Matter is something, i.e., a substance, transmutable into whatever form its Creator determines.*

Mrs. Eddy's glossary definition is void of meaning, the supposed definition is a contradiction in terms. It is equally absurd if reversed, thus: Something claiming to be nothing. To accept that definition as authoritative and without question is to violate one's reason.

As regards the existence of matter, then, it is not a matter of opinion but a matter of facts, and the whole body of facts are against her. It may be accepted as an axiom that any system of teaching that ignores ascertained facts is by that amount erroneous.

Man having become individualised, he must function in some form of substance; in man's case he functions in matter. The form is certainly finite, but the substance of which it is composed not necessarily so.

There is abundant evidence that there are many substances much finer than matter—the ether, for instance—and if the spirit of man individually exists after death, of which again there is evidence, that spirit must also function in a form composed of some other sublimated substance which is too fine to be seen by the normal eye, but which is frequently seen by a trained clairvoyant.

Thus one can agree with Mr. Doorly when he states that the creations of God "consist of infinite spiritual ideas, each perfect and eternal," and *Matter is one of them.*

As St. Paul states with great appropriateness to everyone, "*Prove all things; hold fast to that which is good.*"

A CORRESPONDENT in Stroud, Gloucester, writes us to ask if there are any Spiritualists in that town. He would like to meet a few interested parties with the object of forming a home circle.

A SUNDAY school teacher asked a little boy of nine to tell him what he knew about Elijah. The following was the reply: "Elijah was a prophet—a man after God's own heart, and he went for a cruise with a widow and afterwards to heaven without dying."

AN "INFANT TERRIBLE."—A youth of ten who attends Sabbath-school was asked by his teacher what the phylacteries of the Pharisees were? "Broad hems, such as ladies wear on their dresses," was the reply. "But the Pharisees didn't wear them for the same reason that the ladies do, did they?" "Oh, yes," was the wicked answer, "to be seen of men."

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FRIDAY, FEBRUARY 1st, 1924.

## The Higher and the Lower Values.

It is often essential in life to strike a clear line of demarcation between forms of thought and the individuals who hold them. To judge any truth or cause by the individuals whom we find associated therewith is to mistake shadows for realities. However perfect may be the music in the mind of a Beethoven, a Mozart or an Elgar, it may be safely said that no instrument or set of instruments ever produced this in its fulness. The reproduction of the theme in material form, in order to make it understandable to the minds of the mass of people, causes it to lose that aesthetic inner charm which is alone appreciated by its creator. We know from our psychical investigations that however strong or great may be the power and personality of the communicating spirit, it is impossible to completely reproduce this through any form of mediumship whatever. In all art and creative processes the same principle holds, and even those who find a delight in "listening in" with modern apparatus find that much of the artistry of the music is lost, or something of the personality of the speaker obscured. In the transference of energy from phase to phase and plane to plane there is bound to be a leakage. When we contemplate Deity in all the majesty of its cosmic power, and our mind soars up to heights in which we strive to contemplate the gigantic nature of the all-inclusive mind, we are brought back to the recognition of the blemishes of our earthly life. We cannot shut our eyes to the blemishes in the body politic or to the crudities which material existence presents to our vision. We are conscious of imperfection all around us. To those of us who are idealists this does not belittle the greatness of the Infinite One, but it does give rise to the thought that the fulness of deific manifestation has not yet been outworked in his materialistic creation. Even our conceptions of God have little relationship to the great reality. We are bounded by the limitations of our mentality whilst He is beyond limitations. A little-minded man has a little conception of Deity, and is generally dogmatic in proportion to his littleness.

There is all the difference between the God of Moses and the God of the writer of St. John's Gospel. One is a crude materialistic, even though exaggerated, human being; the other is an all-pervading, unchanging reality. Such concepts give us no idea of what God is, but they do give us conceptions of what these individuals thought him to be; in a word, the conception of Deity held by any man is proportioned to the boundaries of that man's mentality. Man is conditioned within a narrow lot, though he too often supposes that absolute knowledge is within his grasp.

How truly do we find this within the ranks of Spiritualism. Spiritualism in itself is "the science of spiritual things, laws and forces," but we too often find that Spiritualism to one individual is a mass of material or

mental phenomena; to another a vast realm of emotion speculation; to one it is the solvent of all religious ideas to another the prophecy of a greater science; to one it is a set of observed facts external to himself, to another: inner consciousness of an indwelling presence; to one it is an argumentative club with which to batter his opponent to another it is an impetus to personal exertion and unfoldment; to one it is a something which can be used to his advantage, to another it is a call to use his life for the advantage of others; to one it is a passing experience, another a recurring truth.

Let us be quite clear. We are trying to express the view that men's opinions of Spiritualism are not the thing itself; it remains an eternal fact, an abiding reality, which never changes nor can change, but its power of appeal to different types of men depends upon the receptivity and accommodation of the minds of those men. It is so every truth and every cause.

The realisation of these facts should give us pause. Spiritualism, and, in fact, every phase of thought and truth, is something superior to the individuals who hold it. One might express the idea in this form: We are sometimes directed to observe the life of our country and to blemishes which mar its perfection; people say to us: "Fancy all this crime and sin and drunkenness after 2,000 years of Christian teaching—what are the Churches doing? It does not seem to strike them, but for these things there would be no need of Churches. The same is true of Spiritualism. If everyone had within himself an awakened spiritual consciousness, which related him strongly and individually with the higher planes of spiritual existence there would be no need of Spiritualistic propaganda. Talking some time ago to a Hindoo (a Buddhist by religion) we asked him his opinion of the religion of this country. He laughed quietly, and then exclaimed, "You have a religion in this country; you have to teach your child that there is a spiritual world and a life beyond. In this country no child of four or five years old ever needed to be told of the existence of a spiritual world surrounding him or of a life hereafter; his own consciousness enabled him to know these things through his own perceptions, and that without doubt or hesitation." We may not be in complete agreement with all that such a claim infers, we recognise that there are crudities and imperfections in the life of India, just as there are of England, but it can be gainsaid that if the awakened spiritual consciousness referred to in such remarks were amalgamated with the science and education of the Western world, the spiritual life of the people would be considerably raised thereby.

It is in the power of Spiritualists to decide for themselves whether Spiritualism shall be a something which merely appeals to their lower selfish interests, or whether it shall be a lever lifting them up to a closer union with God and spiritual life. We have little patience with those who talk of low phases and high phases of phenomena. Phenomena in themselves are merely phenomena, and low and high have little meaning in such relations. Their purpose to be served and the use made of them determine their value rather than the phenomena themselves. It would be quite possible for a man to use the visit or words of an archangel for selfish, personal and degraded purposes, while it would be quite possible for an individual to extend the helping hand to one of the poor souls in lower planes of spirit life, and to be exalted by such an act. We simply desire to point out that the use made of a thing regulates the value to be attached thereto. Men sometimes use their sweetest friendships for degrading purposes or again use the basest forms as a method of rising to high things.

We hear sometimes of psychic development as development of spiritual gifts. Gifts are not necessarily spiritual in themselves. Two different persons may have a similar gift in a similar degree; one may use his personal and selfish aggrandisement, while another may use his in wise thought self-sacrificing service to others. The former would have no spirituality about it; the latter would be in truth a spiritual gift used for the uplift of his fellows. Upon the physical plane we may see the difference between the two, but in that larger life we



spiritual values are determined it may in truth be said "Between these two there is a great gulf fixed." Let us see to it, then, that we use our powers and potentialities, our mentality and our intuitions, in order to apprehend the higher values of Spiritualism and use them as an aid to life.

We are here in this world to unfold those spiritual attributes and qualities which shall determine the standard of character we shall take with us into the larger life. He who seeks the best will find the light; he who seeks the worst may find it, but in the finding will become immersed in darkness. Has Spiritualism blessed your life? Then justice, commonsense and spiritual law demand that you make a return in service for the cause which has helped you. There are many who have received the assistance which spirit communion can offer, but who do not realise that debts should be justly and honestly paid, whether they be incurred on a monetary or spiritual basis. Let us think it over. It is a problem related to our eternal future and as we sow so shall we reap.

## CURRENT TOPICS.

### A LONDON RALLY.

THE attention of our many London readers is called to the series of mass meetings to be held in the Queen's Hall, London, which are being organised by Sir Arthur Conan Doyle. The meetings are held each Sunday morning during the month of February, and may be continued beyond that if they excite sufficient interest. The time is 11 o'clock. On Sunday next, Feb. 3rd, the Rev. Vale Owen is the speaker, and subsequent meetings will be taken by Mr. Ernest W. Oaten, Rev. Drayton Thomas and Sir Arthur Conan Doyle. Here is a chance for London to show its strength, and we trust that the results will show the value of such an effort.

### A HAUNTED CUPBOARD.

FROM Southampton comes the story of a haunted cupboard, which, it is said, has been purchased by Admiral Pearce. Strange stories are told as to the psychic effects produced by this piece of furniture. One lady reports that its presence made her feel uncomfortable, whilst another individual had sensations of a splitting headache and a gripping of the throat. Tremendous interest has been caused in Southampton by the mystery, which seems to have been fully exploited by the local press, but we always receive these press reports with great caution.

### MR. H. G. WELLS AND THE HEREAFTER.

WE confess to some measure of sympathy with Mr. H. G. Wells and his view on immortality. In a new book issued by him, which he calls "A Plain Account of the Life and Ideas of Sanderson Oundle" (published by Chatto and Windus, 4s. 6d.) Mr. Wells alludes to the tragic passing of his friend Sanderson at the end of an address delivered to the National Union of Scientific Workers in the Botanical Theatre of the University College, London. Immediately after speaking Lord Sanderson collapsed. Though confessing to this day that he can find in Sanderson's death nothing but irreparable loss, Mr. Wells ends a wonderfully eloquent and touching tribute on a note of hope. He says: "Unless there is more abundant life before mankind this scheme of space and time is a bad joke beyond our understanding, a flare of vulgarity, an empty braying across the mysteries; but we shared the belief that in men, and perceptible in men, is a greater mankind, great enough to make every effort to realise it fully worth while and to make the whole business of living worth while, and the way to that realisation lies, we both believed, through thought and through creative effort, through science and art and the school."

### BACKWARDS AND FORWARDS.

How true it is that there are many methods of approach to every subject. The logic of life forces Mr. Wells to consider the prospect of immortality as

its only explanation, and viewing things from the materialistic standpoint alone we cannot see for the life of us how men are going to explain life as either intelligent or intelligible unless it persists beyond the tomb. The universe, however, is true to itself and its laws, and it does not build hopes without providing means for their satisfaction. When we were boys at school we used to prove our addition sums by subtraction and our multiplication by division. We think the principle holds good in this matter of immortality, the logic of life demands a future life if justice and purpose rule within the universe. Spirit communion is the evidence of the validity of such logic. One works forward to a larger life and the other works backward as the proof of humanity's ancient deductions. They are the complement each of the other, and constitute between them a case which can't be overcome.

### FROM County Armagh, Ireland, comes A DESTRUCTIVE GHOST.

the story of a destructive ghost who is reported to have smashed the dishes in a kitchen. Neighbours were called in and witnessed strange phenomena. It is said that a patrol of special police who were passing were called in, and whenever a piece of crockery began to move it was promptly fired at. We imagine the police must have done more damage than the ghost. The minister was next sent for and endeavoured to exorcise the unwelcome denizen from the unseen, but all he could do was to offer up a prayer, the result, of course, being nil. We believe it requires more than prayers to pacify unruly people, whether in this world or apparently the next. Again, we are not much impressed with some of these newspaper stories, which are generally wild exaggerations of simple facts.

## Manchester Central Spiritualist Church.

THE Annual Meeting of the Manchester Central Spiritualists' Church was held at the Onward Hall, Deansgate, on Saturday, Jan. 19th, and was certainly one of the largest and most harmonious gatherings in its history. President Rickards occupied the chair, with full staff of officers and some fifty members. The statement of accounts was well received, and showed good progress, with a balance of about £500 in the Building Fund. The Presidential address was well received, Mr. Rickards alluding to the increasing membership, which now amounts to 214. During the year ten members had resigned and 21 new members had been received. Increasing attendances at the Sunday meetings had made it imperative to secure larger accommodation, and they were now meeting in the large Onward Hall. The collections for the year had shown an increase of 20 per cent., while the Building Fund had been added to. The Developing Class and Members' Circle were doing good work. He trusted the members would be wise in their choice of officers, and that they would support them, when elected, to the utmost of their ability. During the year the spirit world had claimed three of their members: Mrs. Ward, Mrs. Robinson and Mrs. Rickards. He believed they would be present with them that night. Our late secretary, Mr. Dunn, had crossed to Canada and had been overtaken by severe illness, but a letter just received happily showed signs of a recovery. He had to thank his Vice-Chairman, Mr. Chandley, for his able and whole-hearted support during the time when he, the President, was passing through the deeps of bereavement, and extended his gratitude to Mr. Crowcroft, who had stepped into the secretarial duties when Mr. Dunn had left them. He believed the year before them would be the greatest in the history of the church.

The election of officers produced the following results: President, Mr. Ernest W. Oaten; vice-president, Mr. C. G. Rickards; secretary, Mr. A. G. W. Anderton; treasurer, Mr. A. Rowe (all of whom were unanimously elected); committee: Messrs. Chandley, Crowcroft and Tennant, and Mesdames Burnett, Oaten and Anderton. Business reasons prevented Mr. Crowcroft from continuing the secretarial work. Some twenty stewards were appointed, and thanks were expressed to the spirit world for the

support and inspiration received during the year. Thanks were also expressed to the retiring officers and committee. Tea was then served, and was partaken of by some 70 members. The evening was devoted to music and social intercourse, Miss Doris Wilmott, Madame Olive Brown, Mr. and Mrs. Hull, Mr. Rogers, Miss Bowler, the Misses Burnett and Statham, and Mr. Teasdale combining to provide a varied and first-class programme.

### Rev. Vale Owen's Lectures.

THE following are Mr. Owen's engagements for the forthcoming month, and any information re tickets, etc., will be supplied by the local organisers, whose names are appended:—

For details and further information all communications must be addressed to the Hon. Organiser and Treasurer, Albert J. Stuart, 19, Albert-road, Southport.

- Feb. 3. London, Queen's Hall.  
 ,, 4. Buxton, at 7, at Town Hall.—E. Kent, Hogshaw Villas, Fairfield, Buxton.  
 ,, 5. Manchester, at 8, at Houldsworth Hall.—Fred Clark, 107, Market-st., Manchester.  
 ,, 6. Bolton, at 8, at Albert Hall.—A. Sunderland, 17, Collinge-st., Bolton.  
 ,, 7. Chorley, at 7-30, at Co-operative Hall, Steeley-lane.—Mrs. Heald, 9, Alexander-st., Chorley.  
 ,, 8. Stockport, at 8, at The Armoury, Greek-st.—G. Leeming, 10, Merton-rd., Cheadle Heath, Stockport.  
 ,, 10. Sale, at Town Hall.—Mrs. A. Wormald, 548, Chester-rd., Old Trafford, Manchester.  
 ,, 11. Chester, at 7-30, at Town Hall.—N. T. Cogswell, Norcote, Blacon, Chester.  
 ,, 13. Liverpool, at 8, at Picton Hall, William Brown-st.—Mrs. E. Corson, 45, Granby-st., Liverpool.  
 ,, 14. Birkenhead, at 8, at Town Hall.—E. Edwards, 5, White-st., Birkenhead.  
 ,, 18. Preston, at 8, at Public Hall.—H. B. Tyrer, 238, Lancaster-road, Preston.  
 ,, 19. Southport, at 7-30, at Temperance Institute.—A. J. Stuart, 19, Albert-rd., Southport.  
 ,, 20. Fleetwood, at 7-30, at Co-operative Hall.—J. A. Jordan, 69, Warrenhurst-rd., Fleetwood.  
 ,, 21. Lancaster, at 7-45, at Ashton Hall.—Frank Ball, 9, Trafalgar-rd., Bowerham, Lancaster.  
 ,, 22. Morecambe, at 7 30, at Winter Gardens.—J. L. Gorton, Market-st., Morecambe.  
 ,, 25. Ulverston, at 8, at Coronation Hall.—W. Miller, 8, Daltongate, Ulverston.  
 ,, 26. Barrow-in-Furness, at 7-45, at Old Town Hall.—E. M. Rice, 16, Coniston-road, Barrow.  
 ,, 28. Great Harwood, at 8, at Mercer Hall.—R. Baxter, 25, Oak-st., Great Harwood.  
 ,, 29. Colne, at 7-30, at Municipal Hall.—Mr. Wrigglesworth, 25, Rutlands-street, Colne.

KINDNESS was intended to smooth off the sharp corners in life; to fill little empty crannies of loneliness and discouragement; and to prove that God does live in human hearts.—E.C.W.

WE hear that Mr. G. A. Morley Wright will shortly be visiting Manchester to conduct a series of meetings, and as he commenced his public work 45 years ago with the old Tipping-street Society, his many friends will doubtless be very pleased to see him.

A SPIRIT MESSAGE RECEIVED BY AUTOMATIC WRITING.—“There are seven spheres here. The first is for those who are tired; they rest awhile. The second is for those who have to learn patience. The third is for those who have to learn to love and help others. The fourth is for those who are ready to guide those whom they left on the earth sphere. The fifth is for the older guides and those who are able to heal others. The sixth is for those who arrange the work for those in the fourth and fifth spheres. Of the seventh sphere we know nothing till we get there, and no one returns to us or the earth.”

### The Yellow Pansies.

VISITING a certain town during the middle of July, 1919, I had to tune a new piano supplied by my firm. An interested boy of 13 years and his sister, three years his junior, stayed in the room with me. I became strongly drawn towards these young people, especially the boy. He stood by me most of the time and occasionally asked a question, whilst his sister sat upon a couch the other side of the room in almost silent observation. Before finishing the tuning I could not help noticing that the young girl appeared to have quite a lot of yellow pansies on her lap and others strewed about the couch. I decided to tell her what I saw, and at once felt that a dear elderly lady was influencing me to tell the child how much she wanted her to come to her and spend a week or so holiday.

“Oh, how I do long for you, my love, my precious, my dear angel. I do hope you'll be able to come. Yes! the pansies are for you. I always think of you when I look at them in the garden. What a pity you can't grow them.”

In reply to this message the children told me they could not grow pansies in their garden owing to the poor soil. “It is true that our grandma in Staffordshire is most anxious that May should pay her a visit during holidays, but it's so far away, and we fear it cannot be arranged.”

I had to say: “I fancy you'll be going to see her, and I'm inclined to think you'll see the pansies and get proof that what I'm giving you is reliable. Grandma wants you. You want a change for health's sake. It will buck you up.”

The children said they would remember my words, and I turned to my piano, but in doing so saw (or thought I saw) a Bishop giving some sort of attention to the boy. I said: “Do you think of confirmation?”

He replied, “I don't know what to say about it. I am asked to attend a class for that purpose, but I'm undecided.”

Then I felt constrained to say, “You'll be influenced greatly by a Bishop, who will be drawn to you. After an affectionate interview you will hastily make the decision either to be or not to be. The clergyman is not a local Bishop, but one whom you have not seen as yet. I should not be surprised if he be the Bishop of C., but I cannot say for certain.”

The lad replied: “I don't know him, and it's not likely he'll be coming here before confirmation. Even if he does, it's not likely he will notice me.”

#### SEQUEL—SIX MONTHS LATER.

I was tuning again, and after chatting with their father and both the children (for I found I was looked upon as quite a friend of the family), they heartily shook hands and hurried off to keep an appointment, their mother alone staying behind. After completing my work and being ready to depart I noticed this lady was anxious for me to sit down and continue awhile in conversation. She at once expressed herself.

“It was, indeed, strange (and we often speak of it) that you should have told our little May Blossom about her holiday and the pansies. How very true to detail it all was. All this is, indeed, new to us, and it makes us think of the sacredness of life and the goodness of God.

“My little girl was able to go to her Grannie, and oh, she was delighted. Took her in her arms and kissed her, calling her most endearing names, and said how much she had prayed and longed to have her. ‘Now come straight away, darling, into the garden and see what I've specially preserved and grown for you,’ and there, arranged in all their glory, was such a profusion of lovely yellow pansies.

“My boy did meet the very Bishop you named, two weeks after. The Bishop, after service, said he felt specially drawn to speak to my boy in particular, and he was asked to stay behind. He gave him a few words of affectionate spiritual encouragement. My son soon after decided to be confirmed, and was.”

Owing to such incidents as the foregoing I cannot look upon such intuition as evil, but rather helpful, good, of God.

—“THE PIANO TUNER.”

**REPORTS OF SOCIETY WORK.**

1.—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. 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 stamps with your report.

**BRADFORD DISTRICT COMMITTEE.**

THE monthly meeting of the above Committee was held at Dewsbury. There was a good attendance of delegates, associates and friends. Ten churches were represented and all officers were present. The minutes of last meeting were read; correspondence, which created a great deal of discussion, mainly about speakers and unaffiliated platforms, also affiliated churches and unaffiliated speakers; rules of a speakers' union within our district, which in time will do a very useful work for the cause of Spiritualism. A complaint was laid by Morley Church of the Leeds D.C. holding a big propaganda meeting close to their church and on the same Sunday that we meet in conference at Dewsbury.

A propaganda meeting was held in the evening. Mrs. Stott, Mrs. Tearne, Mr. J. Williamson and Mr. J. Yates taking part. The President (Mr. Roberts) was very pleased to welcome the presence of co-workers, who had been absent for a long period owing to ill-health. Our thanks are due to the friends of Dewsbury for attending to the physical wants of visitors and making us feel generally comfortable.

**BRITISH MEDIUMS' UNION.**

THE quarterly meeting of the above Union was held at the Stockport Central Spiritualist Society, Lord-st. on Saturday, Jan. 19th, when the chair was occupied by Mr. W. James (President). The minutes of the last half-yearly meeting were read and confirmed and correspondence dealt with satisfactorily. In view of the classes being poorly attended, a long discussion ensued, and finally it was resolved to continue with them with the hope of further support and attendance to maintain the good work already accomplished. A resolution was carried authorising the treasurer to open a banking account with the Manchester and County Bank at Southport in the name of the Union, to meet the S.N.U. executive council was given and accepted, and it was resolved that the same deputation still stand for further meetings with the S.N.U. council as a joint permanent committee. In consideration of the lengthy and valued services of our late treasurer, Mr. James Knight, of 21 years' service to the Union, it was resolved to grant him the sum of £5 and to make him a honorary life member. The members then adjourned for tea at 5-30, which was enjoyed by all.

Business was resumed at 6-15 in open council, when much discussion took place in reference to irregular meeting-places, which the President stated was being dealt with, and already one member being expelled from the Union for non-compliance

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(NERVE WEAKNESS)

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To-day the conditions of life are causing a serious increase in Neurasthenia and other Nervous and Functional disorders.

The symptoms of Neurasthenia are many and varied. They are mainly mental or nervous, and often the victim is quite unaware of the fact that he or she is travelling rapidly

supplies this deficiency of Nerve Force, and restores tone to the whole nervous system.

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by simply wearing the Pulvermacher appliances, which are light, easy and comfortable to wear. They give no shock, but all the time they are being worn they supply the nerve centres with a continuous flow of electricity, naturally stimulate the circulation of the blood and increase nerve nutrition.

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If so, Curative Electricity Will Put You Right.

The Pulvermacher Appliances are the only inventions for the administration of curative electricity, endorsed by over fifty leading Doctors and by the official Academy of Medicine in Paris.

towards Nervous Exhaustion and Nervous Prostration.

**HAVE YOU ANY OF THESE SYMPTOMS?**

- Are you Nervous, Timid or Indecisive?
- Do you lack Self-Confidence?
- Do you dread open or closed spaces?
- Are you wanting in Will-Power?
- Are you "fidgety," restless or sleepless?
- Do you blush or turn pale readily?
- Do you shrink from strange company?
- Are you subject to sudden impulses?
- Do you crave for stimulants or drugs?

If so, you can safely assume that you are suffering from Neurasthenia. The neurasthenic also often suffers from Indigestion, Liver Troubles, Constipation, Palpitation, Loss of Appetite, Excess of Appetite, Dizziness, and a host of other disorders due to faulty functioning of various organs. Electricity is the only force that naturally

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with the rules. It was resolved that the E.C. get a list of bona-fide Societies and have it attached to the speakers' lists, and work in conjunction with THE TWO WORLDS and the S.N.U. The meeting was brought to a close with a vote of thanks to the members of Stockport Church.

A propaganda meeting took place, in which several of our members took part. Mr. W. James again occupying the chair. A fairly good audience listened very attentively to the addresses and clairvoyant descriptions which followed, while they were not slow in showing their appreciation of the efforts put forward in consolidating the work of the Union.

**RAWTENSTALL.**

A SPECIAL week-end mission has been conducted by Mrs. Fanny Taylor, of Castleton. On Saturday and Monday the services were devoted to psychometry and clairvoyance, and on Sunday the services were as usual. In the evening Mrs. Taylor (who conducted the interment service on our late speaker, Mr. J. Ratchford) took for her subject, "Where are the dead?" which proved exceptionally interesting. The chair was occupied by Mr. Rostron and Mr. Scholes. The mission was most successful.

**BIRMINGHAM: SMALL HEATH.**

IT IS with sincere and deep regret we have to announce the passing of our President, Mr. William J. Morley, which came suddenly as a great shock only a week after his re-election. There was a large gathering of friends at Yardley Cemetery on Saturday, Jan. 19th. Our friend and co-worker, Mr. Kirkham, kindly officiated at his funeral. He and Mr. Trykle conducted a memorial service on Jan. 20th, at which there was a crowded audience. Mr. Kirkham's guides gave grand proof of spirit return.

**PLYMOUTH: DRAKE.**

THE first Sunday services of this new Society were held on January 20th, and were a marked success. The hall was well filled and an inspiring and uplifting address was given by the President (Mr. T. H. Palmer) which was listened to with very close attention. The sympathy given made the giving of clairvoyance by Mr. G. Jenkins (vice-president) a distinct success. Descriptions were well recognised and spiritual messages given, which we feel sure will long be remembered by the recipients.

SUPPORT OUR ADVERTISERS.

**LONDON : FOREST HILL.**

THE President and his wife wish to thank all those who sent messages and tokens of love and sympathy for the passing of their son, who was accidentally injured by a motor bus on Jan. 6th, and passed to the Higher Life a few hours later. This young man, Ernest Payne, was but 18 years of age, and had been the organist to the Society since its inauguration in July, 1922, and was loved for his unassuming and courteous manner by all who knew him. A service was held in the church before the interment, and the packed building testified to the esteem in which he was held. The mortal remains were finally interred in a family grave at Ladywell Cemetery on Monday, Jan. 14th.

**LONDON : CAMBERWELL.**

MEMBERS and friends of the Church of the Spirit, Camberwell, on a recent Saturday gave a tea and entertainment to 84 children, including 50 from the Cork-Street School and 34 needy cases at Kimpton-road Mission Hall. The hall was kindly lent for the occasion by Mr. Frederick A. Want. Mr. Kangaroo Pear (ventriloquist) attended with his pal "Cokey," and all the children joined in with "Cokey" and sang "Beaver." Recitations were given by Miss Muller and songs and duets by Miss Muller and Miss Birdie Muller. Each child had a paper hat, given by Mr. C. Hudson, Camberwell-road, and Messrs. Higgs & Co. gave 20 quarts of milk. Prizes were given for singing by girls and recitations by the boys, and also for orange and spoon races and musical chairs. Games, organised by Mrs. Kinlay and Mrs. Garnett, were played. Father Christmas brought in

two sacks of toys, and he was assisted by Miss Root and Mrs. Hudson to distribute them. Thanks are due to Mr. and Mrs. Woodrow and the many friends who contributed towards the tea, and all those who assisted.

**LONDON : S.L.S.M.**

ON Monday, Jan. 21st, the members of the above Mission held their annual general meeting. Following the minutes, the various reports were presented, which showed that good work had been done during the past year, and the balance sheet showed that a good amount had been cleared from the building debt. Although we have something like £110 yet to pay off this debt, we hope with greater efforts to do so by the end of this year. In the election of officers Mr. C. J. Williams was again elected President and treasurer, Mr. E. Barnett and Mr. H. Baker vice-presidents, and Mr. F. J. Clempson hon. secretary. To those who have given us their help and support during the past year we extend our sincere thanks and appreciation.

**LONDON : LEWISHAM.**

THE annual general meeting of the above church was held on Sunday, Jan. 20th, when the election of officers for the ensuing year took place and other business was transacted. The balance sheet presented showed a balance in hand of over £278. Some alterations of our meetings were made, as a result of which more public meetings are to be held, viz.: the healing circle is now to be held weekly and thrown open to non-members, whilst the Wednesday even-

ing public meeting is to be held every week instead of on alternate weeks. The following officers were elected: President, Mr. P. J. Symes; vice-president, Mr. Johnston; hon. financial secretary, Mrs. E. Cameron; hon. corresponding secretary, Mr. E. E. Young, senr.; treasurer, Mr. Gardner; librarian, Mrs. D. Symes; organist, Mrs. Young; assist. librarian, Mr. A. Young, junr.; committee, Mesdames A. Brown, V. Johnston and Rutherford, and Mr. A. Young, junr.

**LONDON : FOREST HILL.**

ON Sunday, Jan. 20th, immediately following the evening service, the annual meeting of members was held for the election of officers and committee. Mr. Puncher was elected chairman for the evening. The balance sheet showed a balance in hand, in spite of heavy expenses caused by taking over a new church. The officers elected were: President and secretary, Mr. A. E. Payne; vice-presidents, Mr. Abbott and Mr. Gentle; treasurer, Mrs. Payne; committee, Mr. Chandler, Mrs. T. Chandler, Mrs. Abbott, Mrs. Gregg, Mrs. Gentle, Miss N. Owen; organist, Miss G. Owen, assisted by Mrs. Puncher; members' circle leader, Mrs. Carpenter; public circle leader, Mr. Puncher; Lyceum leaders, Mr. and Mrs. Gentle; healing circle leader, Mrs. Dupe; auditors, Mr. Gregg and Miss Chandler; stewards, Miss Payne and Miss Wickham. The first committee meeting was arranged for Saturday, Feb. 2nd at 7 p.m. A vote of thanks was accorded Mr. and Mrs. Payne and family for the work they had done for the Society; also a vote of sympathy for the physical loss of the son, Ernest, who had been organist

**JAMES KITE, N.A.T.M.**

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THE TWO WORLDS OFFICE, Manchester

# Spinal Nerve Trouble

**Remarkable Success of Treatment by  
Dr. Cassell's Tablets of a Lady who  
had been helpless for Twenty Years.**

Miss Ellen J. Baron, of Radcliffe, Lancs., has been the victim of spinal nerve trouble for 20 years, and for 19 years of that period has been helpless. Miss Baron was advised to try Dr. Cassell's Tablets, and as a result of this treatment, can now walk about outside with the aid of a stick, whereas previously never left the house except in a bath chair. The neighbours naturally astonished. Below will be found Miss Baron's signed statement.

**Miss Ellen J. Baron's Signed Statement :**

272, Bolton Road, Radcliffe, Lancs.  
"I suffered for 20 years from spinal nerve trouble, and for 19 years of that period was quite unable to walk. Naturally I had treatment, but stopped years ago as being useless. A friend suggested that I should take Dr. Cassell's Tablets, and four days after commencing the treatment I was able with difficulty to walk across the floor. Now I can take walks outside with the aid of a stick, though previously I could not leave the house except in a bath chair. My neighbours are amazed at the results already obtained and the improvement continues."

(Signed) ELLEN J. BARON.



# Dr. Cassell's Tablet

HOME PRICES, 1/3 and 3/-.

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

for the Society since its inauguration. The meeting closed at 9-30 p.m. with prayer, and all felt that the steady progress of the Society was mainly due to the absolute harmony existing between officers, members and congregation.

**MEETINGS HELD ON SUNDAY, JAN. 27th, 1924.**

**BRISTOL.** Universal. — Mr. Harvey Metcalfe, D.N.U., of Kettering, gave addresses and clairvoyance. Mr. E. J. Taylor presided.

**BIRKENHEAD.** Hamilton. — Services conducted by Mrs. Keef George, of Liverpool. Evening address, "The Trinity of Spiritualism." Mr. E. C. Taylor presided and gave clairvoyance.

**BLOXWICH.** — Miss Bartlam, Birmingham, gave addresses both afternoon and evening. In the evening the church was packed, many people having to be turned away.

**DEVONPORT.** Ker-st. — Mr. W. J. Taylor (trumpet medium), of Bristol, gave an address on "Sitting on the fence," followed by clairvoyance. Crowded hall.

**LEEDS.** Horsforth. — Mr. J. Downs Hall visited the Lyceum. In the evening he gave an address on "Many mansions." The officers were elected for the ensuing year. Mr. Long presided.

**KIRKCALDY.** — Mrs. Gow, of Glasgow, gave spiritual addresses and clairvoyance. At the evening service Mr. Hendry named the child of Mr. and Mrs. Ireland.

**LINCOLN.** Coultham-st. — Afternoon meeting conducted by Mrs. Harrison and Mr. Raspin. Evening, Mrs. Key lectured on "Is Spiritualism a Religion?" Mrs. Harrison, Mrs. Key and Mrs. Lee gave clairvoyance at all meetings.

**LONDON.** — Battersea. Bennerley Hall: Mrs. A. Boddington gave an address, followed by clairvoyant descriptions.

Battersea, Temperance Hall: Mr. Burton gave an address and clairvoyance. Mr. F. Clarke presided over a full hall.

**E.L.S.A.:** Mrs. Self gave clairvoyance at our meeting. The solo was "Love Not the World."

**Hounslow:** Mr. E. Meads gave an eloquent and stirring address to an appreciative congregation.—**PROS.:** Feb. 3rd, Speaker (trance), Mr. A. J. WHITE. Clairvoyant, Mrs. E. W. TREADGOLD. Feb. 5th, Mr. W. A. MELTON. Feb. 6th, Mrs. GOODE.

**L-wisham:** Morning, public circle, Mr. Cowlam. Evening, Dr. W. J. Vanstone gave an address on "The radiant glory of spiritual vision."

**London Spiritual Mission:** Morning, Miss V. Burton spoke on "In my Father's house are many mansions." Evening, Mr. Ernest Hunt spoke on "The perspective of Spiritualism."

**London Central:** On Friday Mrs. Golden gave an address and clairvoyance. Sunday, Mrs. Maunder gave an address on "Essentials of progress in Spiritualism," followed by clairvoyant descriptions.

**Manor Park:** Morning, the Waling Brotherhood conducted the service. Afternoon, the Lyceum held their usual session. Evening, Mrs. Edey gave an address and clairvoyance.

**S.L.S.M.:** Morning, circle conducted by Mrs. J. Baker. Evening, Mr. T. W. gave a trance address.

**LOUGHBOROUGH.** — Mr. J. H. Wicks spoke in the afternoon on "Hope," and in the evening on "Humanity and its sights." Clairvoyance at each service.

**NEWPORT (MON).** Harry-st. — Miss A. Mills, of Bristol, gave an address and clairvoyance in the morning and evening. Mr. J. Rosser presided.

**NORTHAMPTON.** — Mr. A. Clayton, of Nottingham, conducted the services. All descriptions were recognised.

**PARKGATE, Temple.** — Mr. L. Firth, of Halifax, gave an address on "Fools" and also gave clairvoyance to an appreciative audience. Mr. Featherstone presided and Miss Gothard officiated at the organ.

**PLYMOUTH, Stonehouse.** — Meeting conducted by Mr. Prout. Soloist, Mrs. Harris. Address by Mr. Gould. Clairvoyance by Mr. John Dennis.

**SOCIETY ADVERTISEMENTS.**

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

SUNDAY, FEB. 3RD, at 10-30, LYCEUM.  
At 3, OPEN CIRCLE.  
At 6-30, at Ardwick Picture Theatre,  
REV. DRAYTON THOMAS.  
MONDAY, at 8, Mrs. WALLWORK.  
WEDNESDAY, at 3 and 8, Mrs. IRONS.

**Collyhurst Spiritualist Society,**  
COLLYHURST STREET.

SUNDAY, FEB. 3RD, at 10-30, LYCEUM.  
At 3, 6-30 and 8-15, Mrs. KNOTT.  
MONDAY, at 3 and 8, Mrs. STAFFORD.  
WEDNESDAY, at 8, Mr. W. WOODS.  
SUNDAY, FEB. 10TH, Mr. ROGERSON

**Longsight National Spiritualist Society**  
SHEPLEY STREET (opp. Pit Entrance  
King's Theatre).

SUNDAY, FEB. 3RD, at 2-30,  
LYCEUM SESSION.  
At 6-45 and 8-15, Mr. W. H. WOOD.  
MONDAY, at 3, Miss SANDIFORD.  
TUESDAY, at 8-15, Mrs. DEPLITCH.  
WEDNESDAY, at 8, Mrs. A. E. BENTLEY.  
Subject: "Figureology."  
THURSDAY, at 8-15, Mrs. IRONS.  
SATURDAY, at 8, OPEN CIRCLE.  
SUNDAY, FEB. 10TH, Miss COTTERILL

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

SUNDAY, FEB. 3RD, at 10-30, LYCEUM.  
At 3, OPEN CIRCLE.  
At 6-30, Mr. BACK.  
WEDNESDAY, at 8, OPEN CIRCLE.  
SUNDAY, FEB. 10TH, Mr. BACON.

**Pendleton Spiritualist Church,**  
FORD LANE.

SUNDAY, FEB. 3RD, at 6-30,  
MRS. SILAKESHAF.  
WEDNESDAY, at 3, Mrs. ELLIS.  
THURSDAY, at 8, Mrs. O'NEILL.  
SUNDAY, FEB. 10TH, Special Visit of  
Mr. A. CLAYTON, the Blind Medium.  
Also MONDAY, at 7-30.

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

SUNDAY, FEB. 3RD, at 10-30, LYCEUM.  
At 6-30 and 8, Mrs. WORMALL.  
MONDAY, at 3, Mrs. TONGE.  
WEDNESDAY, at 8, Mrs. PEAKE.

**NEW SHAW ST., WEST CRAVEN ST.**  
REGENT ROAD.

SUNDAY, FEB. 3RD, at 2-15, 6-30 and 8,  
OPEN SESSION.

MONDAY, at 3 and 8, Miss G. WESTALL  
WEDNESDAY, at 3 and 8, Mrs. POOLE.

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

SUNDAY, FEB. 3RD, at 11, LYCEUM.  
At 3, 6-30 and 7-45, Mr. SYKES.  
MONDAY, at 3 and 8, Miss SMITH.  
THURSDAY, at 8.

WEDNESDAY, at 3 and 8, Mrs.  
WOODINGS.  
SATURDAY, at 7-45, OPEN CIRCLE.

**SOCIETY ADVERTISEMENTS.**

**Brighton Spiritualist Church,**  
MIGHELL STREET HALL.

SUNDAY, FEB. 3RD, at 11-15 and 7,  
Meeting as usual.  
MONDAY, at 7-45, HEALING CIRCLE.  
WEDNESDAY, at 8, Meeting as usual.

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

SUNDAY, FEB. 3RD, at 7,  
MRS. E. CLEMENTS.  
SUNDAY, FEB. 10TH, Mrs. L. HARVEY  
SUNDAY, FEB. 17TH, Mr. T. W. ELLA.

**Sutton Spiritualist Society,**  
CO-OPERATIVE HALL, BENHILL ST.

SUNDAY, FEB. 3RD, at 6-30,  
MRS. REDFERN,  
Address and Clairvoyance.

**Battersea Spiritualist Church,**  
BENNERLEY HALL, BENNERLEY RD.,  
NORTHCOTE ROAD, BATTERSEA.

SUNDAY, FEB. 3RD, at 11-15, PUBLIC  
CIRCLE. At 3, LYCEUM.  
At 6-30, Address by Mr. G. SYMONS.  
THURSDAY, at 8 (doors closed 8-15),  
CLAIRVOYANCE MEETING.  
SUNDAY, FEB. 10TH, FIRST LYCEUM  
ANNIVERSARY, Mrs. E. MARRIOTT.  
Welcome to All.

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

SUNDAY, FEB. 3RD, at 6-30,  
MRS. S. D. KENT,  
Address and Clairvoyance.  
TUESDAY, MEMBERS' CIRCLE.

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

SUNDAY, FEB. 3RD, at 11 and 7,  
MRS. L. HARVEY.  
At 3, LYCEUM.  
SUNDAY, FEB. 10TH, Mr. BURTON  
and Mr. and Mrs. PULHAM.

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

SUNDAY, FEB. 3RD, at 11-15, PUBLIC  
CIRCLE. At 3, LYCEUM.  
At 7, Mrs. N. MELLOY,  
Address and Clairvoyance.  
MONDAY, at 7-30, LADIES' PUBLIC  
CIRCLE.  
TUESDAY, at 8, MEMBERS' CIRCLE.  
THURSDAY, at 8-15, PUBLIC CIRCLE.  
SUNDAY, FEB. 10TH, Mrs. A.  
BODDINGTON.

**Camberwell, S.E.,**  
THE WAITING HALL, HAVEL STREET,  
PECKHAM ROAD.

SUNDAY, FEB. 3RD, at 11,  
OPEN MEETING.  
At 6-30, Miss F. R. SCATCHERD.  
SUNDAY, FEB. 10TH, Mr. H. LEAF.  
WEDNESDAYS, at 7-30, at 55, STATION  
ROAD.

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

SUNDAY, FEB. 3RD, at 11, QUESTIONS.  
At 3, LYCEUM. At 7, Mr. KIRBY.  
Address and Clairvoyance.  
FRIDAY, at 8, MEETING FOR  
INVESTIGATORS.  
SUNDAY, FEB. 10TH, Mrs. A. DR.  
BEAUREPAIRE.

## SOCIETY ADVERTISEMENTS.

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

SUNDAY, FEB. 3RD, at 11,  
MR. PERCY SCHOLEY.  
At 6-30, SERVICE AS USUAL.

**East London Spiritualist Association**  
NO. 7 ROOM, EARLHAM HALL, EARLHAM GROVE, FOREST GATE (pass thro' Main Building to Second Door on Left).

SUNDAY, FEB. 3RD, at 7,  
MISS GEORGE.

**Forest Hill Christian Spiritualist Church**  
(late of Raglan St.) BEADNELL RD., FOREST HILL.

SUNDAY, FEB. 3RD, at 11-15,  
PUBLIC CIRCLE. At 7, MRS. HULL.  
WEDNESDAY, at 8, MR. GENTLE.  
THURSDAY, at 8, PUBLIC CIRCLE.

**Fulham Spiritualist Church,**  
12, LETTICE ST., PARSON'S GREEN,

SUNDAY, FEB. 3RD, at 11-15, CIRCLE.  
At 3, LYCEUM. At 7, MR. BRUCE.  
THURSDAY, at 8, MRS. FIDLER.  
SUNDAY, FEB. 10TH, MRS. EDEY.

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

SUNDAY, FEB. 3RD, at 11, SERVICE.  
At 3, LYCEUM.

At 6-30, DR. VANSTONE.  
WEDNESDAY, at 7-30, MRS. PODMORE.

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

SUNDAY, FEB. 3RD, at 7,  
MRS. E. NEVILLE.  
MONDAY, at 8, PUBLIC CIRCLE.  
TUESDAY, at 8, MEMBERS ONLY.  
THURSDAY, at 8, LYCEUM PRACTICE.  
FRIDAY, at 8, ANNUAL GENERAL MEETING.  
SATURDAY, at 8, SOCIAL EVENING.

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

SUNDAY, FEB. 3RD, at 11,  
HEALING CIRCLE. At 3, LYCEUM.  
At 6-30, ALD. D. J. DAVIES.  
THURSDAY, at 8, MR. E. MEADS.  
SUNDAY, FEB. 10TH, MR. A. VOUT PETERS.

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

SUNDAY, FEB. 3RD, at 7,  
MRS. L. LEWIS.

THURSDAY, FEB. 7TH, at 3,  
MRS. E. CLARK.

FRIDAY, FEB. 8TH, at 8,  
DR. VANSTONE.

SUNDAY, FEB. 10TH, at 7,  
MR. G. TAYLER GWINN.

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

SUNDAY, FEB. 3RD, at 6-30,  
MRS. PETZ,

The Artist Medium.  
MONDAY, at 3, Ladies, Mrs. MARRIOTT,  
Address and Clairvoyance.

TUESDAY, at 8, OPEN CIRCLE.  
WEDNESDAY, at 8, Mrs. MELLOY,  
Address and Clairvoyance.

SUNDAY, FEB. 10TH, Mr. H. BODDINGTON, Address.  
Lyceum every Sunday at 3.

## SOCIETY ADVERTISEMENTS.

**Harrow-on-the-Hill,**  
AT THE HALL,  
HOLMLEIGH, COLLEGE ROAD.

SUNDAY, FEB. 3RD, at 6-30,  
MRS. MAUNDER,  
Address and Clairvoyance.  
THURSDAY, at 8, Dr. W. J. VANSTONE,  
Lecture.

**Lewisham Spiritualist Church,**  
LIMES HALL, LIMES GROVE, LEWISHAM  
(opp. Prince of Wales Playhouse).

SUNDAY, FEB. 3RD, at 11-15,  
OPEN CIRCLE. At 2-45, LYCEUM.  
At 6-30, MR. R. BODDINGTON.  
MONDAY, at 3 (doors closed 3-15).  
"LADIES' OWN" MEETING,  
MRS. GOODE, Clairvoyance.  
MONDAY, at 8, PUBLIC HEALING CIRCLE.  
WEDNESDAY, at 8, Rev. MATTHIAS,  
Address and Clairvoyance.

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

FRIDAY, FEB. 1ST, at 7 for 7-30.  
JUMBLE SALE in aid of Building Fund.

SUNDAY, FEB. 3RD, at 6-30 for 7.  
MR. T. W. ELLA.

FRIDAY, FEB. 8TH, MRS. A. JAMRACH.  
SUNDAY, FEB. 10TH, MRS. L. LEWIS.  
See other Notice re Healing Classes.

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

SUNDAY, FEB. 3RD, at 6-30,  
MRS. E. PRINCE.

WEDNESDAY, FEB. 6TH, at 3,  
Ladies' Meeting, Miss L. GEORGE.

THURSDAY, FEB. 7TH, at 8,  
Public Meeting, Miss L. GEORGE.

SUNDAY, FEB. 10TH, at 6-30,  
MR. GEO. PRIOR.

Forward Movement at 11,  
Lyceum at 3.

## NEW SECRETARIES.

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

DEVONPORT, KER ST.—MR. E. HAWTON, 56, Admiralty-street, Keyham, Devonport.

Huddersfield, QUARMBY NATIONAL SPIRITUALIST CHURCH.—MR. G. ATKINSON, 26, Kilner's Buildings, Longroyd Bridge, Huddersfield.

MANCHESTER, LONGSIGHT.—MR. R. E. GRIFFITHS, 64, Church-lane, Gorton. NEWCASTLE, Heaton and Byker.—MR. A. N. FENWICK, 94, Middle street, Newcastle-on-Tyne.

ST. HELENS, First National Spiritualist Church, Corporation-street.—JAMES ALDRED, 269, Park-road, St. Helens.

YSTRAD SOCIETY.—MR. FOREMAN, 13, Upper Canning-st., Ton Pentre.

FURNISHED ROOM TO-LET in five-roomed Flat. Nice outlook, comfortable and happy. North London.—Box "S," THE TWO WORLDS Office, Manchester.

PALMISTRY BUSINESS for disposal. Good connection in business thorough-fare. Manchester suburbs.—Box "M," THE TWO WORLDS Office, Manchester.

**AUTHORS** are invited to submit Novels, Stories, Poems, Tales for Children, Films, Essays, Songs, Music, to Mr. Stockwell, who will advise immediately. Psychic MSS. SPECIALLY WELCOME. No reading fees. Type-writing not essential. Est. 1898.—MR. ARTHUR H. STOCKWELL, Publisher, 29, Ludgate Hill, E.C.4.

## Miscellaneous Advertisements.

NOT DISPLAYED.

Prospective Announcements, Speakers' Open Dates, Mediums Wanted: 20 words, 1/6. Each additional line, 3d.

**DRAWING ROOM SERVICE, 15, Sandmere-road, near Clapham-road Tube Station.** Mrs. CLARA IRWIN, the well-known Medium, will give Clairvoyance and Psychometry every Friday at 8 and Sunday at 7.

MRS. COMLEY MAYES holds an Open Meeting on Sunday and Wednesday evenings at 7 for the practice and further development of practical gifts.—33, Louisville-road, Balham High-road, S.W.

## SPEAKERS' OPEN DATES.

JOHN H. SHARPE (the Clairaudient Youthful Medium) asks for dates on Feb. 17th, April 1st, 3rd, 4th and 5th; also July 22nd and 23rd, Liverpool and Manchester. Save fares (in district). Also Leeds, York, Harrogate, Hull and Scarborough. Mrs. ALICE SHARPE and SON in these districts May 17th to June 8th and 9th. Excellent Exponents and Clairvoyants. Save fares and write now.—15, Wordsworth-rd., Small Heath, Birmingham.

MISS L. C. NEISH has open dates for lecturing on all branches of Astrology. Secretaries please note.—Address, 50, Robert-st., Chorlton-on-Medlock, Manchester.

MR. J. BENSON, Medical Herbalist and Healer, open for dates. Inspirational Speaker and Clairvoyant. Eye Lotion for weak eyes. Inflammation in the eyes. 4oz. bottles, 1s.; 2oz., 2s.; 1oz., 3s. 6d., postage extra; and last but not least, a genuine cure for Rodent Ulcer, without operation or Light Treatment. Advice on health given free over the counter. No private sittings.—Address, 165, Shaw-road, Oldham.

MR. ROBERT DAVIES, D.N.U., the well-known Speaker, Clairvoyant and Psychometrist, has vacant for 1924 March 2nd and 3rd, April 13th and 14th, May 18th and 19th, June 29th and 30th, Aug. 10th, 11th, 17th and 18th, Nov. 16th and 17th. Secretaries wishing to book same, reply to Beech House, 83, Cleveland-road, Crumpsall, Manchester.

MRS. GLADYS DAVIES (of South Africa) is booking dates for platform work from June, 1924 to 1925. Speaker and Clairvoyant. Lengthy tours entertained. Apply 60, Bruce Castle-road, Tottenham, N.17.

WILL Speakers having booked the following dates: Feb. 24th and March 2nd, 9th, and 16th, with the Normanton (Queen-st.) Spiritualist Church please write J. ROTHBERRY, 30, King-st., Normanton.

## WANTED.

WANTED, Books by Mrs. Catherine Crowe: "Night Side of Nature" and "Light and Darkness"; also "Secrets of Prevost," "Unseen World," and other similar popular publications.—W. F. STONEHAM, 1, St. James' New Cross, Lon on, S.E.14.

GENTLEMAN (physical) desires to join regular Private Circle sitting for Physical Phenomena in London, or would amalgamate small present circle having obtained materialisations, writing, etc., etc. References exchanged Sitter for 20 years.—"B," THE TWO WORLDS Office, Manchester.

## TRANSITION.

JONES.—In loving memory of our dear father, who passed to the higher life on January 19th, 1924. "God be with you till we meet again."—J. D. JONES, 4, Argyll-road, Hounslow, Middlesex.