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THE TWO WORLDS

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also to RELIGION IN GENERAL and to REFORM.

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FRIDAY, JAN. 2, 1920.

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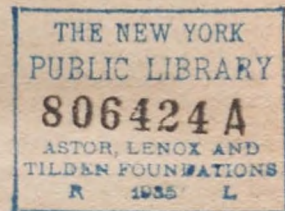
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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1,677—Vol. XXXIII.

FRIDAY, JANUARY 2, 1920

PRICE TWOPENCE.

Original Poetry.

To All Mourners.

O RADIANT, star-gemmed darkness of the night!
O heavenly fields dusted with points of light,
Glittering like grass laden with heavy dew;
We gaze and gaze in raptures ever new
At all the glory shining o'er our head—
And sadly on the faces of the "dead."
The glowing sun of noon each day conceals
All that the darkness of the night reveals,
But countless orbs their vigil ceaseless keep
Both during hours of light and darkness deep;
E'en so our noble "dead" are with us still,
Though unseen in the place they used to fill.
Our eyes are "holden," but we still can feel
How great their love for us, their help how real.
And as the noon sun hides the stars from sight,
Though they are just as beautiful and bright,
E'en so our slain, now hidden from our eyes,
Shall shine upon us when life's daylight dies.

IRENE T. WARNER.

Our Unseen Environment.

The Revelations of the Sixth Sense.

Rev. T. E. Ruth,

Author of "The Progress of Personality after Death."

HENRI BERGSON, in his "Creative Evolution," says: "All living beings are connected, and all yield to the same formidable thrust. The animal is supported by the plant, man rides the animal, and the whole of humanity in space and time is an immense army galloping by the side of each of us, before and behind us, in a spirited charge which can upset all resistance, and leap many obstacles, perhaps even death."

The eyes of the philosopher are being opened to the visions of the prophet. It is, I think, perfectly certain that, as Harold Begbie says: "In this vast but connected universe, we are not the only self-conscious beings. Life is working, here as elsewhere, for some sublime purpose. The day is at hand when we shall turn from the child-like amusements and excitements of physical science to the unimaginable adventures of super-physical discovery; and in that day we shall not only flash our messages to the stars, but hold communion with our Dead."

That prophecy is very daring for a Churchman of the Evangelical School, but it is justified, not only by the philosophical trend of thought, and by the outflashings of spiritual realities from the psychological atmosphere, as changed by the war, but also by the very oldest records of Revelation.

Strictly speaking, man has never been alone. Man is a spiritual output and creation a spiritual deposit. God walked with man. And God has never left man alone. Always, always, there have been angels—the Bible, from Genesis to Revelation, is full of them. And men have been saved by vision and by spiritual fellowship.

Here is a typical fragment of history from the sixth chapter of the second book of Kings. It is the story of two lonely men beset by a mighty alien army:

15. And when the servant of the man of God was risen early and gone forth, behold an host compassed the city both with horses and chariots. And the servant said unto him, Alas, my master! how shall we do?

16. And he answered, Fear not: for they that be with us are more than they that be with them.

17. And Elisha prayed and said, Lord, I pray Thee, open his eyes that he may see. And the Lord opened the eyes of the young man: and he saw: and behold, the mountain was full of horses and chariots of fire round about Elisha.

I remember hearing a man advance the early morning testimony of the angels at the empty tomb as an unanswerable argument for the Resurrection of Christ. He said, "They would be peculiar angels who would tell such a lie so early in the morning!" Elisha's servant was risen early, and the early morning is not favourable to hallucination for the man who has risen. Many modern men are religiously impressionable, I believe, before they retire—at two o'clock in the morning. But a man is not so likely to be deceived in the dawn, when his mind and body have been refreshed by Nature's restorer, as he is in the darkness, when his body is tired and his will power relaxed. The early morning sunlight befriends reality, but exposes fraud. In the moonlight, imagination may be fantastic. In the darkness, a man's credulity may be imposed upon. But in the morning a man is impressed by the naked facts of the situation. He is behind the scenes. He sees the mirrors, the ropes and the wires, and all the poor appendages of the deceiver's art. The sun cannot be tricked by the camouflage of the night.

Here are two men looking out on the same scene on the same sunlit morning. The prophet saw all that his servant saw. The sun driving away the mists of the morning, the world rolling into light; the birds winging their way among the trees or soaring in the sky; flowers lit by the sun to take the place of the stars in the firmament—and something else, something that put out the splendour of the sun and the freedom of the birds and the glory of the flowers, as far as the servant of the prophet was concerned, something that closed his soul to the fragrance of the morning and the ministry of the light, something that made him shiver like a leaf in the wind, that made his teeth chatter. "Alas! my master, how shall we do?"

The morning light revealed ten thousand armed enemies, ten thousand terribly substantial warriors; the sunlight flashed upon a thousand chariot plates, glanced from the burnished armour of ten thousand Syrian soldiers, and the fact was obvious—the two unarmed, helpless, defenceless men were caught in a trap. Elisha saw it all as clearly as his servant. He saw all the facts, but he saw further in. He saw the light gleaming from the Syrian swords, but he saw other light and other swords. He saw the prancing horses and the imposing chariots of the Syrian army—he also saw celestial horsemen and chariots of ethereal fire. And what time his servant cowered in the presence of military powers and surrendered beforehand to such overwhelming odds, Elisha, with the psychic power that enabled him to be a prophet, saw something which filled his soul with confidence and bathed his face in mystic light.

And Elisha prayed and said, "Lord, I pray thee, open his eyes that he may see." And the Lord opened the eyes of the pale-faced, fearsome follower, and he saw.

"How changed the scene! These rocks that lately lay Opaque and dull beneath the azure sky
Are robed in glory that outshines the sun.
Embattled legions gird the prophet round
With blazoned banners and heaven-tempered spears.
Horses and chariots, in whose fiery sheen
The pomp of Syria's army but appears
Like a dim candle in the noonday blaze,
The mount is full of angels."

When he saw that the mountain was full of horses and

chariots of fire round about Elisha, the huge battalions of celestial swordsmen, the armies of the living God, he knew the real truth behind the satire, "God is on the side of big battalions," knew, in the words of Elisha, "they that be with us are more than they that be with them," and he might have added, "though it looks as if there were only two of us against ten thousand of them."

"One soul in panoply of heaven
Is stronger than their host;
The cause which God befriends cannot
Outnumbered be, or lost.
Brighter than flaming chariot,
Stronger than fiery horse,
All heaven is marshalled on your side,
God and the universe."

Here is typical history of the actual reinforcements of spiritual vision, the real conquest by invisible forces.

There are many divisions and classifications of men, having for their basis the colour of their skin, their religious creed, their national or sectarian prejudice. Presently the classification will be changed. We shall be, not Roman-Catholic or Protestant, Anglican or Free, Baptist or Paedo-Baptist. We shall be divided, like Elisha and his servant, into Seeing or Non-seeing, and the Seeing man will pray God to open the eyes of the blind. And God will!

That is already the real distinction to-day. Here is a man with five senses and a tape measure. He is a practical man, a man of affairs, master of the three dimensions. He is at home with facts and figures. He can manage men, count money and manipulate machinery. He has some intellectual insight, some scientific knowledge and some strategic skill, and he may boast that he is well equipped for life's battle. But in the morning of an unimagined emergency he will find himself surrounded by some sort of Syrian host, outmanœuvred, beaten back by superior forces, driven in upon an insufficient self. He will see nothing but an unprotected city, a bare mountain side, and the Assyrian army waiting to take possession.

Here is another man with a sixth sense and what John calls the golden reed "of the measurement of a man, that is of an angel." He is more than a practical man. He has affairs with the Infinite. His mind is open to the fourth dimension. He adds faith to his facts and figures. In his world there are angels as well as men, money and machinery. He counts spiritual vision as being more important than intellectual insight, scientific knowledge and strategic skill, and no emergency in life, or in what we call death, can unnerve him.

That is our greatest need in this practical age—the open eye, the sixth sense, some knowledge of the fourth dimension. The power, not to imagine that which is not, but to imagine, to visualise, to enter into fellowship with what is—our Unseen Environment, the Eternal that is invisible, but not absentee; the imagination that enabled Enoch to walk with God; that impelled Abraham to go out, not knowing whither, to find the city which hath foundations whose Builder and Maker is God; that inspired Moses to esteem the reproach of Christ greater riches than the treasures of Egypt; that led Elijah in lonely grandeur to challenge the furious rabble of the prophets of Baal; that delivered Daniel from kings, princes, nobles and lions of the den; that saved Shadrach, Meschach and Abednego in the fiery furnace; that gave Stephen the angel-face, even when being stoned; that taught Paul and Silas to sing in prison; that filled the darkest experience with the light of the certainty of final triumph, with the power to endure as seeing Him who is invisible and who, Himself, welcomed the ministry of angels, and lived and died for the joy set before Him on the other side of things seen and heard.

Here we are, beset by real foes, hosts of them, their swords shining in the light, their horses prancing with pride and power, their chariots a gleam with splendour—personal enemies, enemies of domestic sanctity, of personal integrity, of national independence, of spiritual service—an industrial and an ecclesiastical Prussianism, certainly as serious in temper and as scientific in method as the military Prussianism that, by the grace of God, has been overthrown.

If you will take the trouble to inquire into the nature of the unrest that surges through the world, if you will investigate the causes of the social evils that threaten the

health of the community, you will always find yourself in the world of ethics and spiritual necessity. "It isn't a wages problem—it's a spiritual problem," said a keen labouring man the other day. The remark is a finger post, directing the attention to the foundation realm of all the disturbing facts of life.

And in every department of life the saviours of the race are men with eyes open to spiritual realities, men who know the actualities, the inherent qualities, the unerring and inevitable judgments of our unseen environment. The fundamental difference between men is precisely this. It tells in the world of personal wholeness and in the realm of social health. It tells in everything.

Better hold with Wordsworth that "the meanest flower that blows can give thoughts that do often lie too deep for tears" than be like Peter Bell, of whom he said:

"A primrose by the river's brim,
A yellow primrose was to him,
And it was nothing more."

A poem is more than so much printed stuff—it is an interpretation of being. A picture is more than a piece of brilliant colouring, it is a window in eternity. An anthem is more than harmonised sound of carefully selected forces, it is an epic of righteousness. A face is something more than a set of features, it is an index to the biography of a soul. A working man is more than a hand, more than a cog in the industrial wheel, more than a vote in the ballot box, a man is a soul. Person, as God is person; spirit, as God is Spirit; he is a "god though in the germ," and on no other plane can you properly consider him. You must feel the

"Stirrings of his soul which dart
Through the barrier of flesh."

When Wordsworth's Country Girl heard a thrush singing in London, she was again in the North Country:

"A mountain ascending, a vision of trees,
Bright volumes of vapour through Lothbury glide,
And a river flows on through the vale of Cheapside."

It is that we want, and more.

Moses sees a bush afire with God, so nothing daunts his faith. He sets out for the land flowing with milk and honey, and on the way gets water out of a rock and manna from the skies, of course! Isaiah makes King Uzziah's death chamber the theatre of eternal glories. Paul, on the road to Damascus, discovers the Divine reality that reverses the tides of his being. John, flung like a piece of seaweed on the shores of Patmos, finds himself on the threshold of unspeakable visions. And the angels of Mons, and the Comrade in White, and the thousand and one mystic messages coming through the war atmosphere emphasise that the spiritual is the real—it is above us, beneath us, around us.

Your life was not meant to be little. See!

Your birth, "with trailing clouds of glory," did not your soul come? Your home—home?—"Thou hast been our dwelling place, our home, in all generations." "In my Father's house are many mansions." Marriage?—as Christ loved the Church and gave himself for it. Life, a task in the great Taskmaster's plan. Death, "a door opened in heaven." What is it, what are you, without your unseen environment?

Your life is very busy, yes. But does not the very busyness need the benediction of the infinitely near, the infinitely far, the intimately near, the big, the great surrounding glory, that you may be bathed in it? Do not be blinded by things unworthy you. You may be divinely illumined, may have the sixth sense, another eye opened, another ear opened, you may see the celestial army, hear the angels sing. And "every hill may be a Dothan; every walk Emmaus; every pillow, Bethel."

GOD cannot help those who do not try to help themselves.

SOME people argue that Spiritualism is not a religion. Give them a copy of "Is Spiritualism a Religion?" It will alter their opinion.

WE doubt even the purity of the diamond that is given to us, and run hither and thither to experts to be assured of its purity. We do this because we do not possess the knowledge.

Experiences : Humorous and Pathetic.

Horace Leaf.

SOME of the humours of Spiritualism are common to all; such, for instance, as the pained astonishment of friends who learn for the first time of one's belief in spirit-communion.

"Surely you don't believe in Spiritualism?" they exclaim, in immense surprise. "You don't believe in such rot as that, do you?"

You shyly admit you do, only to receive in reply the ancient retort that they "thought you were too intelligent for such a thing."

Nothing can persuade them that your intelligence is unimpaired. Nay, that it is because of that that you believe. In vain you quote eminent authorities as holding a similar belief. But your disappointed and astonished critic can see in all this nothing more than the unaccountable weakness of great intelligence, and usually mutters something about insanity being allied with genius. Sometimes they make a bold leap in the dark and assert that these authorities were in their dotage, and like all other people when the degeneration of age sets in, are not responsible for their actions.

This is a great mistake for an opponent of Spiritualism to make when in public debate. I always regard as one of my most enjoyable experiences an occasion when a famous Atheistical lecturer, in debate with me, sneeringly drew this exceedingly stale "red herring across the line." His discomfiture was very apparent as I mentioned seriatim the respective ages when some of the great scientists, who had embraced Spiritualism, commenced their investigations, as—Dr. Alfred Russel Wallace, 32; Sir William Crookes, 37; Sir Oliver Lodge, about 40; Professor Lombroso, 46; and so on. Rightly or wrongly, these ages are regarded as embracing particularly good periods of mental activity.

It is the special prerogative of Christians to accuse Spiritualists of holding commerce with demons. Quite recently I heard one of the doughtiest of this tribe, who spends his whole life in combating the perils of Spiritualism, define the nature of these evil forces. His theory, based upon the Bible, was singular indeed. The humour of it was to be found principally in his undoubted sincerity. I mention his belief for what it is worth. It is little likely to injure Spiritualism.

Briefly, then, according to this apostle, when Eve fell, and dragged poor Adam with her, they proceeded to people the earth with depraved offspring. The race grew so corrupt that certain angelic beings petitioned God to permit them to visit the earth and endeavour to improve it. Permission having been granted, they materialised, and married the daughters of men; but, alas! instead of raising them, they were themselves dragged down. The offspring of this strange and unfortunate union were a race of giants, more corrupt than their parents. From them the Ancient Greeks derived their gods, some of whom they declared to be half human and half divine. These monstrous beings live in the "middle spaces," seeking nothing more elevated than the destruction of the human race; and these it is who visit Spiritualist seances, impersonating and deceiving.

The obvious weakness of this argument is, of course, the fact that much that comes through mediums from the other world is correct, lofty, and spiritual. The explanation of this rests usually in a mournful shake of the critic's head, accompanied with the sorrowful assertion that only in this manner can these evil ones hope to enslave the elect away from their simple faith, and thus cause their downfall. This exceedingly illogical argument can be humorously turned against the critic. On one occasion I did this to a clergyman, to the amusement of several soldiers present.

He had been speciously talking Spiritualism down, and in answer to my pointed question, admitted that much that took place in seances and much that was taught by Spiritualism bore the marks of goodness. "But this," said he, with a depressing sigh, "only shows the cunning of Satan and his emissaries in their determination to lure even the elect to damnation."

"How," I protested, "can you prove that what is good is bad. Surely this is a poor method for Satan to adopt.

He urges and even succeeds in inspiring people to noble living."

Nothing could, however, persuade my ordained friend, so I boldly turned the argument against himself, to his confusion and indignation.

"You," I continued, "look to me to be an earnest Church of England clergyman, but if your argument is reliable, for aught I know you may be Satan in disguise!"

The purely obstinate opponent—I mean the above kind argument—is rarely met with. Only once have I consciously met one in a public meeting. It occurred several years ago when giving clairvoyance in a large propaganda meeting in London. I selected a young man whom I gathered had never been to a Spiritualist meeting before, and who, probably, never went to another. After carefully describing to him the spirit of a gentleman and giving various details about him, I inquired whether the recipient recognised him. After a moment of perplexity he replied "No, he's dead."

Exactly what I said in answer to this retort I cannot remember. Whatever it was, it displeased the gentleman, who thereupon informed me that he would "show me when he got me outside." Nothing serious, however, happened after the meeting, my opponent either realising he deserved the laugh that had been raised against him, or appreciating the fact that since I am well over six feet in height, and he little more than five feet, the odds were in any case against him.

I must apologise for a deviation at this point, but this laughable disparity in view of the threat recalled to mind a story I once heard concerning a gentleman who had been suspended from his club, and his name erased from its books. He was an exceeding strong man, and determined one day to "get his own back." So calling upon his valet, an Irishman, to follow him, he walked in angry silence to the club. When he reached it, he informed his valet of his intention of going into the club for the purpose of throwing its occupants one by one through the window.

"You stand here," said he, "and count them as they fall."

"Yes, sorr."

The strong man disappeared through the door. After a lapse of several minutes there was the sound of breaking glass, and a heavy body fell with a thud upon the pavement.

"One," counted the faithful valet.

"Don't start counting yet, you fool," said his master's voice, "it's me."

Humour and pathos are often allied. In my early Spiritualistic days I made the acquaintance of an elderly gentleman of very fine moral character and some scientific attainments. I noticed that whilst willing to talk about most things, he could seldom be drawn on Spiritualism. About this time a brother of mine developed an excellent form of physical mediumship, being able to do practically anything with a table. I frequently informed my friend of this, and would relate to him the various happenings, but he continued steadfastly to ignore the subject. One day, seizing the bull by the horns, I invited him to be present at a seance.

"What," said he, "to see a table lift without contact?"

"Yes."

"You are quite sure this can occur?"

"Quite sure."

"I am sorry, but I wouldn't dare to see it."

"Why?"

"Because for fifty years I have been building my philosophy of life upon the belief that such a thing is impossible. If I saw it happen, where should I be? Why, I should have to start my life in a sense all over again, and I don't feel equal to it!"

[TO BE CONTINUED.]

WHEN man discovers that he is a fool, that is the beginning of wisdom.

ONLY folly would attempt to straddle the gulf between sixty and twenty years of age.

TO PERSUADE is an evidence of weakness, to resist persuasion is an evidence of strength, no matter what the persuasion may be.

An Active Lady Defence Leaguer in York.

James Lawrence.

PEOPLE in all walks of life are perfectly willing to assist in the upliftment of their kind, and in the work of reformation generally, but too often are at a loss when and how to set about it. This is particularly true regarding a defence of any system which has done individual good, where the recipient is anxious to bring similar knowledge, strength, or comfort—or all—to others. Spiritualism is no exception. It has its champions by the thousand in home and usual daily life, but an embarking upon the sea of public education and disillusionment is another matter, for which only a comparative few feel themselves fitted. They aim at ideals impossible of attainment by them, while all the time opportunities are slipping past them.

Perfect oratory and high falutin' arguments are not necessary stock-in-trade, as the appended little letter will show.

Mrs. E. Richardson is one of York's (St. Saviourgate Society) most devoted and energetic members, and that means a deal, when I state that they are all more than usually hard workers. She has up-to-date ideas, too, and feels that one's duty lies to hand, often simple enough, but at all times natural, and she thus acts herself.

To the League of Defence she is a keen adherent, and misses no opportunity for advancing its "points," and often indulges in a little campaign of her own. An old Wesleyan, she knows what bitterness towards us rests within its fold, even among those of its leaders who do, or ought to, know better. Some time ago the Rev. Dinsdale Young preached a sermon in which he took occasion to refer to Spiritualism and Christian Science in anything but complimentary terms.

Mrs. Richardson, who knows the rev. Doctor well, saw a report of the sermon, and straightway recognised that here lay her mission. Not by challenge to debate, not by long public denunciations did she take action, but by writing a little note direct to the uncharitable preacher, most of which I reproduce below.

"Dear Mr. Young," she wrote, "as one of the old members of York Centenary Wesleyan Chapel, I take the liberty of addressing you in reference to a small report in one of the daily papers of a sermon you preached in Harome Wesleyan Church on Sunday. You stated that during the war you had been greatly disturbed and alarmed at the introduction of several nostrums for religion, one of which was Spiritualism. You stated that there was nothing in it to comfort human hearts, or to assuage poignant grief. You omit, however, to state whether or not you have sincerely investigated the matter personally. I have done so, and found considerable comfort and enlightenment in its beautiful philosophy, and proof, too, that death is not the end of humanity. It grieved me to read of a Christian minister attacking other religions without first carefully seeking. There are too many highly intelligent and spiritually-minded people who have proved its truth and beauty and soundness of teaching, to dispose of it as lightly as you do. One cannot help thinking that only ignorance of its facts, and prejudice towards its success, prevents you from seeing and understanding the glories in its message to humanity in its sorrow. These remarks are from a one-time Wesleyan, now a convinced Spiritualist, because my own loved ones—called dead—have helped to open my mind."

One can imagine the great divine wincing as he read this simple but direct and crushing note, and doubtless it would impress him more than many castigations couched in more elaborate terms. Don't despair, then, fellow Spiritualists. Only you can be you, only you can do as you can do, so wait not for a place and an occasion which may never be yours. Serve the eternal Now, and use the personal means, and you will leave your mark upon the cause you love so well.

DESTRUCTION always says to the weak: "Revenge is sweet, take it now."

THE unjust will find laws or make laws to justify injustice; failing in this they will not hesitate to resort to brute force to prove as they think that an injustice is just.

In Memory of Captain Allen, Dec. 6th, 1919

You saw his dying body where it lay,
With all his life-force ebbing fast away.
I saw his psychic form ready for flight,
Full grown and haloed with a radiance bright!
You marked the feeble pulse and shortening 'breath'
The final struggle with approaching death—
I saw the crowds of spirit-beings wait
To escort his spirit to the pearly gate!
I knew that he had conquered in the fight,
And henceforth he would enter into light!
Then through our darkness came his well-loved voice
'Behold, I will not leave you, so rejoice!
Lift up your eyes, behold my feet are set
Upon a brighter path than you know yet!
Leave my dead body, do not doubt or fear,
I am not 'dead,' but LIVING—I AM HERE!'

IRENE T. WARNE

Spiritualism in Bristol has sustained a severe blow the transition of Captain Allen at noon on Dec. 6th, 1919. All who had the privilege of knowing him personally agree that he is a man of exceptionally consistent Christian and spiritual character—charming, courteous, sympathetic and kind in all his dealings. As founder and President of the Bishop-street Spiritual Church, he ever aimed at keeping the services on a high level and presenting the movement under truly worthy conditions to all inquirers, and soon learned to know him as a reliable exponent of the truths he so successfully promulgated. His loss will keenly felt, not only by his bereaved family, but by his many friends and acquaintances who benefited by his psychic gifts.

The International Home Circle Federation.

THE domestic home circle has long been recognised the most desirable training centre for the development and cultivation of psychic faculties, rather than in the indiscriminate public gatherings more or less associated with Spiritualist propaganda movement. In such circles, carefully and assiduously conducted under the most favourable conditions, the most noted of mediums have been nurtured and made fit for their public career. It is, therefore, that, in taking active measures to foster and encourage approved home circles, this Federation is wisely advised to concentrate attention on advice and supervision, so that new and fresh experiences may be obtained and increased sources tapped for the introduction of additional services to the movement. As supplementary work to the platform, the organising of properly conducted home circles for specific purposes, working in an orderly and systematic manner, and in active co-operation with the spirit guides, will be productive of a wealth of added material for the advocacy of Spiritualism.

With an extensive and influential membership drawn from international sources, the Federation will be enabled to secure central and convenient headquarters with the necessary equipment for the efficient needs of its operations. The initial expenditure must of necessity be heavy in the furnishing and provision of suitable appurtenances, lending and reference library, collections of psychic interest, etc. Having this in view, the need for liberal and generous support from all those in sympathy with the work is apparent and will doubtless meet with a hearty response.

Branches of the Federation to be established in places where no other organised work for Spiritualism is existing, and the affiliation with existing Societies and churches, will tend to the consolidation and effectiveness of our common cause. Prospectus, constitution and rules, form of application for membership, and directions as to formation and conduct of home circles obtainable from the Secretary, Mr. Thomas Blyton, 10, Babington-road, London, N.W. 4.

A SILENT tongue commits no one.

AN unbusiness-like lady said, "I don't have much business, so it don't matter about business rules." The condition is the beginning and the end of failure.

"Other Side of Spiritualism."

RECENTLY the Rev. Canon Carroll, M.A., Vicar of Bickley, gave an address on "Spiritualism" at a meeting of the Bickley and Widmore Literary and Debating Society, held at the Institute, Tynney-road, taking a by no means favourable view of the human effort to communicate with those who have passed on, and on Thursday evening, Nov. 27th, the Rev. C. Drayton Thomas, Wesleyan minister, opened a discussion on "The Other Side of Spiritualism." Much interest was evinced throughout the proceedings.

Canon Carroll, introducing the Rev. Drayton Thomas, recalled the fact that he was their next door neighbour for a long time, and one of the first members of the Institute Committee, and a very great helper in those days. Explaining the genesis of the meeting that evening, Canon Carroll said that the lecture he gave on "Spiritualism" on October 30th, was reported in the "Bromley and District Times," and certain people who viewed the subject differently from himself approached Mr. Thomas, and thought he (Canon Carroll) ought to be talked to in a kindly way in the public Press. (Laughter.) Correspondence resulted, and the upshot of it was Mr. Thomas had come to give an address and open a debate on "The Other Side of Spiritualism."

The Rev. C. Drayton Thomas said that he had prefaced investigations into the possibility of communicating with friends in the spirit life by years of reading and thought, and gave a brief account of his first visit to a clairvoyant, during which he was astonished to receive a message from an old friend with whom he had frequently discussed this subject. There was evidence that this friend had awaited an opportunity of communicating with him. At his first sitting with a deep-trance medium he had received striking evidences of identity from a young soldier, some of this information being unknown to anyone nearer than Mesopotamia, yet subsequently verified as correct.

Continuing, Mr. Drayton Thomas said that the range of subjects falling under the title of "Spiritualism" was too wide for one lecture, and he proposed to limit himself largely to bearing witness to things personally observed. The subject was one peculiarly requiring personal experience. Secondhand ideas, largely misunderstood, were responsible for much wild criticism now appearing in the Press. He had familiarised himself with all the supposed objections, and did not know of one for which there was not full and sufficient explanation.

There were three types of mind, each of which regarded Spiritualism and its phenomena in a different way. The scientific mind required to know if these facts were isolated from all else, or whether they happened according to laws, and if so, could those laws be discovered? If there was satisfactory evidence of communication from the departed, and at the same time indications that the channels of communication were at present limited by difficulties, was there possibility of understanding, and so of ultimately overcoming those difficulties? The emotional mind yearned to know that personal affection could overleap the barrier of bodily dissolution, to recover personal touch with loved ones, and to hear something of the conditions and surroundings of old friends in their new life.

The religious mind asked if such communication was legitimate and beneficial, and what new light could be thrown upon the psychic incidents with which the Bible abounded, especially as regarded the "lost gifts," which, while known and enjoyed by early Christians, were almost unheard of in the Churches to-day. These three types of mind were usually combined in different proportions in each one of us. He had full sympathy with each, and knew that each could find in Spiritualism and its painstaking study the greatest satisfaction and benefit. He had proposed to confine his remarks to recounting scientific experiments of his own, but had gathered from the chairman's opening words that some reference to the scriptural side would be appreciated.

When he was asked if the Bible did not condemn Spiritualism he usually deemed he would be assisting the questioner by asking him to go to his Bible and try to discover where and to whom this was forbidden, especially cautioning him to inspect the surrounding teachings of any such passages. The reader would find that combined with the

prohibitions which some people thought they could identify with Modern Spiritualism, there were many other prohibitions which we all habitually disregarded, such as related to shaving the beard, wearing certain kinds of clothing material, eating our accustomed kinds of food, etc.

He would next draw the inquirer's attention to the significant fact that many of the prominent characters of the Old Testament themselves practised or experienced the phenomena of Spiritualism. But as Christians they were much more interested in the teachings and example of our Lord than in rules and prohibitions laid down for ancient Israel, and found that Jesus himself enjoyed communication with two returned spirits upon the Mount of Transfiguration; that St. Paul made frequent references to his own striking intercourse with the unseen; while St. John assumed that his readers were familiar with the practice of communication with spirits, and gave some wise advice as to discrimination and judgment when receiving messages—just such advice as the lecturer himself frequently gave to such as were on the threshold of the subject.

Whenever they heard people disclaiming against "evoking spirits," "disturbing their rest," etc., they might know that there was an entire misapprehension of the facts. They could not do anything of the kind. All that could be done was to arrange necessary conditions for such communication, and then, if their friends deemed it wise to speak to them, they would try to do so. But it was only by choice, never by compulsion. They were dealing with free agents, who would do as they deemed best, but usually they found that those they loved welcomed any opportunities afforded them for assuring those on earth of their welfare and the joys of their exalted existence. The warnings of scripture were confined to the injurious employment of powers which were given man for service. The fact that, where people possessed sufficient psychic qualifications in themselves, these communications often came spontaneously, certainly justified those who did not possess such powers in availing themselves of the help of others more gifted. It was in the highest degree unlikely that the Creator would have endowed individuals with these psychic abilities if there had been no legitimate sphere for their employment.

Mr. Drayton Thomas then turned to the question of establishing the identity of those from whom the messages originated, and gave instances from his personal experiments to prove that identity could be definitely established. As soon as his investigations commenced he found himself in touch with a very near relation who had passed on some twelve years before. A long list of familiar household possessions, some of them dating from the lecturer's infancy, was correctly given him, and afterwards verified by reference to his seniors. His friend also stated accurately certain private business upon which he had been engaged at the time of his sudden transition, and which had been known to two members only of the family. He had been told to look at the early pages of a certain book where he would find a description which accurately fitted the village where they had lived together and shared work. He had never read this book, which he found in the spot described, and which contained in its seventh page the most apposite description he had ever met with in his literature of the place where he and his friend had shared their work. This had been followed by a supplementary reference in another book which was found to be equally correct. These book references—and he had received some hundreds of them—could not be the result of chance, but evidenced the astute working of a mind which was familiar with the scenes and activities of his friend's early career.

After giving further proofs of this type, Mr. Drayton Thomas described experiments which he had designed to exclude the possibility of telepathy from his own mind. One of these related to a book which an acquaintance selected, and brought to his house securely wrapped up and sealed; it was not opened until the lecturer returned it, together with such a description of the contents as showed that it had been successfully scrutinised. When his spirit friend was giving him items from this sealed book he ingeniously introduced a reference to a certain modification of views through an incident which happened to him twenty years previously. By calculating backwards the incident was easily identified, and was recognised by the family.

Such repeated instances of knowledge, which would be quite natural to his spirit friend, but inexplicable as coming from any other source, were very convincing to himself, much more so than could possibly appear to others who had not the full details before them for consideration. The interesting point of such experiments as these was that the more closely they were examined the more ample did the proof appear.

Mr. Drayton Thomas described how he had taken six photographs, and after well shuffling them in the dark, had locked them in a deed-box, and asked his friend if it would be possible for him to ascertain the order in which they stood. His friend understood the urgent need of meeting scientific criticism, which required assurance that messages purporting to come from spirit people did not, in some way, emanate telepathically from the minds of people on earth. He therefore consented to try, and on the first attempt successfully stated the position of his own photograph, and also that of another. On the next occasion he gave the order in which five were placed. When the box was unlocked these five were found to be in the exact order stated. In an instance of this kind it is evident that no mind on earth was aware of the fact which his friend had succeeded in observing.

The most recent line of experiment was again directed to the elimination of any possible telepathic explanation, and had been carried out successfully on several occasions. At his sitting which commenced at 2-30 p.m., several references would be given as to what he would find in the next morning's edition of "The Times." Such portion of that paper as was already prepared had apparently been searched for items lending themselves to easy description, and these were not given baldly, but linked with references to appropriate names in his circle of acquaintances, thus evidencing not merely such knowledge as might be issued by anyone working at "The Times" office, but also the knowledge of one intimate with his and the earth-memories of his spirit communicator. No one mind on earth could have been in possession of both these sets of information.

In the discussion which followed, Mr. H. J. Slater, the hon. secretary of the Bickley and Widmore Literary and Debating Society, said Spiritualism was as old as the world. It commenced in Genesis with a struggle between evil spirits and good spirits. The Bible told them quite plainly that evil spirits were to be rejected. Modern Spiritualism was a form of communication between spirits, but could the lecturer be positive it was his friend's own spirit with whom he had been in communication? It might be some other spirit. He submitted there was no certainty of identity. Spiritualism, in his opinion, was inclined to deceive. The things that had been spoken of by the lecturer were very trivial; there was nothing very elevating; there was certainly nothing but what was material. Had he ever been told what heaven was like?

Mr. P. A. Wood said he was glad to know that the spirits were cheerful. (Laughter.)

Mr. Sherriff raised what he called "a very sordid question." Was the medium to whom the lecturer went influenced in any way by pecuniary reward, or did he act in a voluntary and friendly way?

The Rev. C. Drayton Thomas said the medium received about half the stipend of a curate. He was a professional man, giving up his whole time to the work.

Canon Carroll explained the only line he could work upon. He had profound faith in the way the Christian religion was ordered. He referred to the oneness in Christ of all the faithful, living or departed, and said the method of communicating with Him was not through material form, but by the higher faculty of faith. He could not speak of spiritual communion in the same way as the lecturer, because his (Canon Carroll's) experience was not one that was capable of material form in any shape. He had discovered (he was perfectly certain of it) a higher method of communication. Words did not come in, but he knew what it was, and he knew it was real. There were things that went on between one's soul and one's Creator which did not admit of words, and he thought that the same communication went on between them and those with whom they had been closely associated—just as one walked with a friend for a long time perfectly happily, and they did not care to talk, and when they did speak they both said the same thing

at once. There was the possibility of communion between two souls, and it all came to him as part of his faith in Christianity. That was the line he took, and with that line he was content. With all respect to Mr. Thomas, he did not want that kind of communication which the lecturer had put before the meeting. He had got all he desired.

Replying to various questions asked, the Rev. C. Drayton Thomas said that the trend of these discoveries was towards that light and love which had so conspicuous characterised the first generation of Christians. He must bear personal testimony to the immense change it had made in his own life and outlook, when, after thirty-four years' earnest endeavour to follow Christ, he had been privileged to glimpse this renewed revelation of that first hand touch with the spirit world which was the common experience of those who lived in the days of the first disciples of the Lord. The limitation of religious life to-day was that for so many it was an acceptance of facts at second-hand whereas to the early Christians it was a personal realisation of the reality of the next life and intercourse between the two. What had been lost in the Dark Ages, when alien streams of thought diluted the early purity of Christian vision, would, he confidently anticipated, be regained, and the "gifts of the spirit," which St Paul urged upon the consideration of his readers at Corinth, would be recovered in their entirety for the uplift of mankind. Many devoted persons knew something experimentally of "the communion of saints," but wordless communion was not intended to be a substitute for verbal communication. God had placed both within their reach, and, for himself, he found that he immensely fortified all that was best in life and faith to be able to enjoy them both. He trusted that if he had limited his remarks too much to evidential minutæ of a scientific character, his hearers would recollect and ponder the elevated and inspiring contents of innumerable messages received from arisen spirits. (We can but thank Rev. C. Drayton Thomas for joining the ranks of the brave.—Ed.)

As Others See Us.

I WOULD like to support your appeal to the Societies to back up Sir Conan Doyle's inestimable services to our great cause. It is highly important that we Spiritualists should rise to a sense of the dignity of our high calling in being the possessors and the advocates, in its early days, of the most far-reaching facts and grandest philosophy that the world has ever known.

There should be in every town educated Spiritualists who can give convincing experiences and present our philosophy in a suitable way in the local press. And in newspaper discussions I would like to suggest that we do not allow our opponents to confine the argument to tambourine and other physical phenomena of like nature, but, at the outset, relegate such phenomena, which lends itself to ridicule, to its proper place, viz., as affording proof to ignorant people who can only be appealed to on materialistic lines. Correspondents should then lead the discussion to higher phases of phenomena and the principles we stand for.

Then as regards the conduct of our Sunday services and week-night meetings. Mediums, chairmen, and officials should realise that the public eye is upon us, and that any incompetency, slackness, and slovenliness will retard the movement and damp the interest of the would-be investigator. In fact, every worker should strive to be at his best on every occasion. I know many will say that all this is obvious, that it goes without saying (which is quite true), but the fact remains that such advice is urgently needed in all too many Societies in this country.

Sir Conan Doyle is the St. Paul of Spiritualism (although I never heard of him persecuting Spiritualists before his conversion), and let each of us, to the best of his capacity, follow his example in being thorough, and showing by our actions our thankfulness in being connected with such a consolidating, uplifting, and emancipating scientific religion. The subject of death is no longer a gruesome and morbid one which it is in bad taste to introduce under any circumstances. Now we can now talk of it in an ordinary vocal pitch as we would talk of our intended emigration some day to Australia. It is no longer bad form to do so.—J. FRASER HEWES

How It Appears to An Outsider.

A New Year's Message.

To the Members of the Spiritualist Church throughout the world—Greeting!

On this most momentous New Year of 1920, the real commencement, please God—after the horrors of war—of the New Era, we, the members of another great body, give you greeting, and hope to establish a communion of thought and reciprocity of ideas that shall merge our body into yours, and make us jointly the greatest force the world has ever known.

"In the beginning God was."

This is the one fact which we, who cannot accept as a solution to the mystery of man's existence the teachings of the many different religions of the world, have to work upon as a basis for our speculations about a future life. All the rest is uncertain to us who cannot yet believe.

There is much to be said for the point of view of the man who cannot wholly accept any of the different beliefs of this world's inhabitants. The contention that no one is entirely sane enters into the matter naturally, and has certainly to be allowed for when one man is, for instance, a thoroughly convinced radical, another an ardent Tory; when earnest Protestants know that the Catholic religion is based on error, and when, in the not distant past, both sects burned each other for their obstinacy in clinging to a mistaken cause.

It follows, then, that the man who cannot accept in its entirety the teaching of any church is, in a negative sort of way, on a sounder basis than he who accepts altogether a religion, however beautiful, which many millions of believers in other religions know to be fundamentally wrong.

But as, by the same process of negation, unfortunately, we come to the position that he who is dead, who cannot more breathe, try, hope, or aspire, is on the soundest basis of all, we have to cast around for a somewhat more satisfactory proposition, so that he who cannot "go the whole way" in the matter of belief, has to be content to choose that teaching which seems to him the nearest to his conception of the eternal verities, and the best pronouncement upon the hidden truths for which we are all seeking.

In dealing with the new teaching, or should we say the newly awakened interest in the teachings of Spiritualism, we stand in our old familiar position: we want to, but we do not know.

No manifestations of any kind have been afforded us, no message from another world, which we are conscious of as a message from another world, has yet reached us. We stand, as always, in the outer darkness. Our sole hope—and we confess it to be a hope—as regards the future possibilities of Spiritualism lies in the fact that it is a new teaching, or, rather, a new reading of some very old teachings.

But it is a new "mythus," and granting, for the sake of getting ahead, that Spiritualism rejects none of the great teachings of the Saviour, that in accepting Spiritualism one accepts most of the teachings of Christianity; in a word, that one can be a Spiritualist and a Christian—then, thank God for a new, earnest, and strenuous effort for more light. Thank God for a new "mythus," which new "mythus," as the word-coining seer of Chelsea pointed out, man must have from time to time as he progresses, or he will not progress, but forever remain in the impenetrable darkness.

Is it to be seriously contended that in, say, ten thousand years man, still living on earth, will know nothing more concerning his future life than he does now? Just as well contend that we know no more of the hereafter, have no clearer vision than our friends of the stone age! Just as well deny the enlightenment in the teachings of Christ. Jesus Christ gave us light. Someone, something that gives more light—oh! how much desired, how sure of a welcome—is perhaps coming now. But the members of our body, as always, want proofs of the reality, proofs of the greatness of the new teaching, and if we can get no message from the other world, what proof can we get here?

Let us premise that, beautiful as the teachings of Christ were, satisfying as they have been, and still are, to so many hungry human souls, the teachings, the expounding of the truths alone did not establish the religion which has reached to the four corners of the earth.

It was the sacrifices! From the crucifixion of Christ onwards it has been the wonderful sacrifices, the whippings and scourgings, maimings and torturings, the burnings at the stake, and heroic deaths of every description, borne for the sake of Christianity, which chained men's attention to that cause, and made them know that such a belief as this, which nothing could make men forswear, must be worthy indeed.

There are no whippings and scourgings now, no burnings at the stake, but the day of sacrifice has not passed. To preach the doctrines of Spiritualism from a safe place, and let the truths of the new religion percolate gently through the minds of the various inquirers, in due season, is not enough.

The day of defence, even, is passed. The attack must begin. How? By attacking everything ignoble, everything harmful, everything wrong throughout the whole world. What is the good of a new religion which has no word to say, good or bad, of the present dreadful condition of the peoples of Europe? Prove that man lives after death, and attack those, whatever their position, governments or people, who seek to keep him from living in this world.

Attack the wrongs in the constitution of this country, when the laws are made by those who benefit most by the making of them. Do not be a church that takes no part in political matters (the vital thing in this world, as your message is vital to the next), but help and guide in these matters, recognising that the real great new religion, the religion that is urgently wanted, and will surely come, must work itself into the very fibres of man's existence on this world, and check, guide, and dominate him, not only on Sundays, but every day.

You say the Christian church is moribund. Let Spiritualism attack and lead in every great and noble cause. Be the democratic church, the workers' friend, the altar of the people. Live, and sacrifice everything for the great things in life, and yours will be the new religion indeed, the religion that will convince even us. God knows it is wanted. The world is crying out for a New Redeemer, whether as an individual or as the spirit of a new teaching, which shall spread over the tortured and bleeding world as a great wind from Heaven, healing and uplifting.

Oh! the chance, the mighty opportunity, if you have but eyes to see it. Never since the world began, never again perhaps, so supreme a moment for a Great New Church. We wait to see if you can rise to the tremendous occasion. "In the beginning God was," and will be in the end.

In the meantime, Greeting!

Signed on behalf of the Society of the hoping but doubting Thomases of the world.

Yours fraternally,

JAS. BOYD, PERPETUAL GRAND MASTER.

[We print the above because it presents a point of view which strikes a much needed note.—EDITOR.]

IF YOU feel that the reading of this copy of THE TWO WORLDS has done you good, ask your friends to purchase copies, that they also may be benefited.

ILFORD.—The first social evening was held in Manor Park Library recently, and was a brilliant success. Arrangements were in the very capable hands of Mrs. Stephens, our lady vice-president, who raised over £5,000 for Ilford war funds, ably seconded by Mrs. Claxton, Miss Parrish, and other friends, and the entire expenses were contributed to by members of the Society and the congregation, one notable contribution being 30s. from Mr. Thierauf, proceeds of the sale of two table centres hand-painted by himself. The evening commenced with a short whist drive, the prizes being presented by Mesdames Stephens and Edey and Mr. Parrish. Excellent refreshments (all gifts) were served by a willing band of workers, and the rest of the evening was devoted to games and dancing, the music for which was provided by Masters Reginald Jacques and Douglas Slade, who gave their services free. Nearing the end the President (Mr. A. T. Connor) spoke of the Society's work and objects, and called for a vote of thanks by acclamation to Mrs. Stephens, who, in responding, expressed her gratitude to all who had helped either by gifts or work.

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FRIDAY, JANUARY 2, 1919.

The New Year.

The Editor extends to all his readers, his many friends, and literary contributors, his fraternal greetings and good wishes for A HAPPY AND PROSPEROUS NEW YEAR.

THE old familiar greeting above recalls the rapid passing of time. How short the old year has been, yet how full of labour and even of success. No one twelve months ago would have dared to prophesy the tremendous strides that Modern Spiritualism should make in these twelve short months. Yet the record is one that future years may make us proud to remember.

Not a little of the prominence we have gained has been due to the solid and sterling advocacy of our claims by Sir A. Conan Doyle, who has given one week per month to voluntary labour for the cause he has learned to love. The thanks of all the true-hearted will go out to him and to his charming wife for the work they have done. Others there are who possess as great an influence—who have had as convincing evidences as Sir Arthur—who know the power of the spirit-world as truly as he does; yet who hesitate to face unpopularity and ridicule. He has laboured with voice and pen and sympathy, and our growing movement has cause to thank him. For the rest, the spirit-people have their own way of ministering to those who labour for them. The need is still great for a dignified and rational presentment of our case by men and women of known attainment, for the general public are still sheeplike in their tendency to follow a lead, rather than give one; but we suppose the truth is that the "invisible hosts" choose their own instruments, and do not always judge worth by the standards of a material world.

Under the most promising conditions, then, Spiritualism greets the coming of 1920. The optimism of a young and vigorous cause peeps through rose-tinted spectacles at the young year, expecting much from him. True it is that our organisation leaves much to be desired; we are a mob of earnest souls, who are feeling our way along the road of progressive development, rather than a disciplined army; but we have leaders to whom we all are loyal, even though such leaders be invisible to the materialist. Hitherto the spirit-world has guided us well and truly. We do not even know the details of their plan of campaign, but each little company can faithfully discharge its own part in accordance with orders received, and all opposition will be defeated presently.

We, at least, are not possessed with the idea which has brought about so many failures in the past—the idea that we possess all truth. Many churches, many movements, many peoples have held that delusion, but the fact remains the whole truth has yet to be revealed, and the revelation must follow, rather than precede, human fitness. Of one thing we are assured, i.e., that when the whole of spiritual

truth is brought home to humanity, Spiritualism will be like a sparkling golden thread in and through the whole pattern.

Religion, as a whole, is in the melting pot, and while we do not claim to be a prophet, yet are we convinced the twenty-five years at least will elapse ere we settle down to consistent conception of the relative values of material, mental, and spiritual life.

The enemies of progress are those who endeavour maintain the present obsolete, outworn, and discredited shibboleths which have been called "religion." The man who has any real sense of the spiritual has no use for all this nonsense. He demands something which quickens the yearning aspirations within, rather than ceremonial anaesthetics, which satisfy external appearances, whilst lulling into somnolence the striving soul. Science shows us the untold ages were occupied in evolving the physical body with its myriad co-operative cells, divided into communities of specialists, and its wonderful colonies of lives which endowed us with the five senses which relate us to a physical environment. When this had been done we were but poor barbarians at the best. Ages again were occupied in developing the skull, and increasing and improving the grey matter called brain, enabling us to cognise the pleasures of the mind, giving us language, art, music, commerce, organisation, imagination, etc. Rational intelligence can only be superimposed upon an evolved physical structure. Even now intelligence is far from mature. We have had a Shakespeare, a Bacon, a Goethe, and a Beethoven—a few score of great minds who are the pride of our race, but it is still true that ninety per cent. of the people are incapable of thinking out an idea of their own, and, sheeplike, they follow other people's lead. We have not learned to govern our complex life (despite our boasted intellect) in as orderly a manner as characterises the simple life of the beehive or ant-hill. Aye, with all our boasted intellect we still have wars and industrial strife, prisons, workhouses, and hospitals, while vice and crime are far more rampant than even the public press reveal. Aye, we are an intelligent people (?) One half of Europe is starving for lack of the food-stuffs which are rotting in warehouses and on dock-sides. Again we smile it almost in derision: We are an intelligent people.

Which brings us to the point. Spirituality cannot exist without conscious knowledge: the knowledge of realities, of right and wrong, the consciousness of high standards. These are essential bases of spiritual life. It is plain, then, that the unfoldment of spiritual consciousness must follow intellectual realisation, and the latter is not yet complete; hence the spiritual consciousness is in its pupling infancy, and the present religious struggles are the evidence of its effort to evade "the slaughter of the innocents." Religion has been a matter of intellectual disputations—the spiritual consciousness has no place for such quarrellings, and when it awakens it effectually silences them.

Can we not see that the present struggle is due to the initiation of a new age, in which, upon the intellectual growth of the past, a real spiritual (conscious) life is being superimposed. This is our reading of the riddle before us. We are in for religious turmoil which will last for years. But having started, the newly-emerging spiritual life will gradually grow and claim its own, and will bring the age of spiritual FEELING interpreted in the terms of responsiveness to the Divine life, rather than in wrangling and disputations.

It is in this spirit we greet the New Year; it has a part to play in the development of the grand scheme. May we be enabled by higher guidance to make full use of our visit and twelve months hence thank him for the opportunities he has brought. In love and calm expectancy we say—

"Ring out the old—ring in the new."

If you have a friend who is commencing to take interest in our movement, hand him a copy of "Hints to Inquirers." It is just the thing to lead him on to success in his investigations.

FULL of convincing evidence that our friends do return from "Beyond the Veil," the pamphlet recording experience with Mrs. Etta Wriedt, the trumpet medium, entitled "Spirit Identity by the Direct Voice," should be in the hands of all inquirers.

CURRENT TOPICS.

Spiritualism in the Adult Schools.

when we can be sure of a sympathetic hearing by broad-minded friends. We congratulate our Kingston friends upon their original and valuable efforts.

A Romish Critic.

THOSE who have been at variance through the years are finding a common object of denunciation in Modern Spiritualism. First from Nottingham, and now from Jarrow, come long reports of a lecture by the Rev. Father Herbert Thurston, S.J., of London. The Rev. Father tells us that it is all evil and very dangerous, which shows his ignorance of the subject, but he also warns us, that the teachings are subversive of Catholic teaching, which is very true. We have arrived at a time in human development when the great British public think, and think rightly, that they are as well able to judge these matters as is the average priest, and behind all these attacks men are beginning to discern the fear that the priest will lose his hold on the people.

Too Late ! No Room ! !

AS WE have said before in THE TWO WORLDS, this fear comes too late. The people have lost faith in a vested priesthood which has ruled long and badly, and which is now only fearful of losing its power, and have no room for the bickerings which arise more from fear of eclipse than love of truth.

Wolf ! Wolf ! ! Wolf ! ! !

A FEW YEARS ago there were medical scares which filled the air with germs inimical to health and comfort, and the earth with bacteria seeking whom it may destroy. We have found that though there are minute forms of life which endanger human life, it is none the less true that the vast majority of microscopic creatures are beneficial to man. Truly, a little knowledge was dangerous, since it opened the door of fear. We could perhaps understand the reason of such fear, since medical science had too long specialised on curing rather than preventing disease.

A Christian's God ?

BUT we cannot understand the attitude of a Christian who claims to have faith in a God of loving tenderness, and then asks us to believe that the whole invisible sea of life around us—God-created—is peopled by untold hosts of sirens intent on luring men to destruction, and, further, we cannot credit that they themselves believe in such a caricature of Divine Goodness.

Higher Ideals and Larger Vision.

THESE anthropomorphic ideas are out of date. Man is growing, and the day of the "bogey man" is past. Some priests have—it appears to us—cast out a monotheistic Devil only to adopt a polytheistic one. The evils we have to fight are the lower appetites and passions of our own physical nature. They must be disciplined and controlled, and thus we must be saved—from ourselves and our selfishness, and he who weakens our confidence in Eternal Goodness by awakening "fear thoughts" within us, is the enemy of progress, not the friend of God.

The Army of Reaction.

THE cleric who preaches such doctrines may do so through lack of faith in God or merely through weakened ignorance, but such attempts to weaken man's faith in his brother man—on whichever side the veil that brother be—is guilty of an act little short of criminal. When, however, such things are done merely to bolster up a churchianic system which has failed—miserably failed—to raise the standard of righteousness above the cloak of war and rapine, the whole thing becomes nauseating.

"DOES MAN LIVE AFTER DEATH ?" should be on the bookstall of every Spiritualist Society.

Blindfold Painting.

MRS. SUSANNA HARRIS duly vindicated her claim to paint pictures with her eyes bandaged, on Wednesday evening, Dec. 10th, 1919, and at Steinway Hall, Lower Seymour-street, London, W., a large company gathered to listen to some beautiful music and singing what time the said painting was being executed. Mr. Richard A. Bush presided, and very wisely announced that the evening's experiment was not in the nature of a strict test, but was in fulfilment of a promise made by Mrs. Harris to help the funds of a Society he was interested in.

The hall was well lighted by some 60 electric lights, and on the platform were two easels, with a canvas upon each about 20 by 14 inches in size. One of the stipulated conditions was that music should be played during the whole time of the painting. On entry at 8-15, the medium knelt for a moment at a chair, and then sat down with her back to the audience, facing the two canvases. Mr. Eric Godley was singing. In a few moments the medium appeared to be under control, and, using a walking stick as a maulstick, proceeded to sort out a suitable brush from about a dozen on the table, placed beneath the easel, and from a paint-box select colour. Prior to this she had been bandaged by a lady assistant, a large-sized handkerchief being used. With apparently purposeless strokes one canvas was soon daubed nearly all over with blue colour, then turning to the other canvas, busy laying on the same colour. At this point, from the view of the onlooker, it certainly appeared as if, having spoilt one canvas, the operator was intent on doing the same for the other, and the hopes of the faithful were very near zero. But, working continuously, it was apparent that some sort of design was taking form on the second canvas (by this time 60 minutes had elapsed). Still the task went on—70—80—90 minutes! Organ, piano, soloists worked valiantly to keep their end up, and those of us who were some distance from our homes, and yet desired to see the finish, were somewhat startled to see the medium suddenly turn from what was now a view of "Stonehenge," and restart on the apparently spoiled canvas. Steadily painting, changing brushes and colours, taking fresh supplies from tubes when short, the medium went on painting, until, two hours from the start, she ceased, and stated to the Chairman that the partially completed Swiss view could not be finished owing to the supply of white paint having run out.

This is a plain statement of what took place. As the chairman said, it was for the audience to decide how it was done by a blindfolded person. Certain it was that, despite the handkerchief, someone could see both colours and proportion. If the attempt is made again at a public meeting your reporter would suggest that one picture would be as much evidence under the conditions as two, and might have the effect of limiting the seance to something under two hours and a quarter. Meanwhile, the medium fulfilled her promise to paint a picture under such conditions, and is thus the first person to vindicate its possibility on the public platform in the United Kingdom.

MR. A. E. BEETY begs to acknowledge receipt of the following sums for the benefit of the blind medium, Mr. Slack:—Previously acknowledged, £3 11s. 10d.; J. and A. Bartlett, Coventry, 10s.; Mr. and Mrs. G. Davies, South Elmsall, 5s.; Mrs. Wright, 2s. 6d.; per Mr. Stringer, Manchester, Home Circle, £1 2s.; per Mr. Hunter, Leeds, 3s. 2d.; Leeds National Spiritualist Church, £2 12s. 3d. Total, £8 6s. 9d. Further donations are still urgently needed.

TOTTENHAM.—We again had the pleasure of listening to Mr. and Mrs. Pulham, and all who know and have heard these two inspired workers will appreciate the treat we enjoyed. We had, as is becoming our usual practice, to close our doors and turn away a good many would-be seekers after truth, but our present accommodation is totally inadequate. Our building fund is started, and slowly growing, and if any friends anywhere are seeking an outlet for that "Christ-massy" feeling, they may rest assured that the Tottenham Church will be a most grateful acceptor of any help or donation towards our new premises.

Divided Attitude of the Church.

THE general attitude of the Christian Church to-day is undoubtedly antagonistic to Spiritualism. But it by no means speaks with a unanimous voice on the subject. For very many years certain of the clergy have regarded the claims of this "much derided cause," as Myers expressed it, with considerable sympathy, and their number is manifestly increasing. It is a far cry to the days of Dr. Adam Clark, the celebrated Wesleyan minister and distinguished commentator, and yet we find him exclaiming—"I believe there is a supernatural and spiritual world, in which human spirits, both good and evil, live in a state of consciousness. I believe that any of these spirits may, according to the order of God, in the laws of their place and residence, have intercourse with this world and become visible to mortals."

In more recent years we find Archdeacon Wilberforce declaring: "The strength of Spiritualism lies in the knowledge, partial and imperfect though it be, of the future life, while the weakness of the churches as opposed to Modern Spiritualism, lies in the ignorance of that life, and in the misapprehension of Scripture concerning it." Dr. Reynolds Hole, a former Dean of Rochester, said, "The 'dead' are, I believe, more with us, and can do more for us, than the living." The Rev. H. R. Haweis, M.A., another prominent clergyman of the Church of England, averred: "The indebtedness of the clergy, if they knew their business, to Spiritualism is very great. Spiritualism has rehabilitated the Bible. People now believe in the Bible because of Spiritualism; they do not believe in Spiritualism because of the Bible." Unfortunately most of the clergy do not appear to "know their business." That is the complaint of the Rev. Percy Dearmer, D.D., a scholarly divine, who is trying to induce the Church of England to take a hand in the illuminating work of psychical research. But at present he is like "a voice crying in the wilderness."

The Rev. John Watson, D.D., the well-known Presbyterian minister, better known to readers of his works as "Ian Maclaren," knew much about Spiritualistic phenomena, and had "a fervent conviction of the reality of spiritual communications." Archdeacon Colley was an out-and-out Spiritualist, and so was the Rev. Arthur Chambers, who declares in his writings: "As far as testimony is concerned, the fact of the post mortem appearance of the Lord Jesus Christ is not so well, or universally, attested as are the spiritual phenomena of the present day," and he called on Christian folk who profess to believe the one and scout as absurd the other, to remember this fact and be "consistent."

In more recent years many other clergymen have had the moral courage to enter the field—as is well-known to regular readers of this journal—and only a month or two ago we find the Rev. D. Cathels, M.A., contributing an article to the "Hawick News," in the course of which he alludes to the foremost investigators into the subject, scientific and otherwise, and goes on to say: "They claim that, on a basis of fact and clearest evidence, survival of death has been proved. Is this a claim which, in itself, we have any cause to quarrel with? Is there anything offensive in it? In these days when loss and sorrow are so sorely common, when so many homes are desolate, can we have any grudge against honest and earnest and able men who meet us with a message of life triumphant over death, and who tell those who sorrow that those whom they have lost live on?"

This is a very pertinent question, and all we can say in reply is, "grudge or no grudge," the champions of these joyful tidings intend to go right on, and in the language of Sir Arthur Conan Doyle, to "smash" down all opposition, "because we have a cause that cannot be beaten." These fearless souls, adds the Rev. Cathels, "have shattered the dogmatism of atheism and materialism, and have brought conviction to many minds which are perplexed by mere argument, but are open to the invincible logic of facts. They have proved the shallowness and flimsiness of many forms of modern unbelief. They have proved most certainly by incontestable evidence, the preamble of all religions: 'Whereas there is an unseen world!'" He, moreover, has the sagacity to recognise that the Church must reckon with the movement, which, he says, is "reaffirming with fresh evidence and new emphasis certain of the great

fundamental facts for which Christianity stands, and must ever stand. . . It is no enemy of Christian faith that helps any human soul to say: "O death, where is the sting? O grave, where is thy victory?"

This testimony from a Presbyterian source—Presbyterian, mind you!—seems to indicate that we are "getting on," and makes one wonder what the Calvin of hell fire and eternal damnation thinks of this modern erring brother!

Yet another "straw" which shows how the wind is blowing! Some time ago a Psychical Research Committee was appointed in connection with St. Ethelburga's Church, Bishopgate, London, to investigate Spiritualistic phenomena, and in June last presented its report to the Church Council. The Committee declares it is able to say some things without hesitation:

1. The activity of a mind or minds is revealed in the phenomena witnessed.
2. What purports to be a definite personality is as a rule to be got at through one medium alone; it does not come through another medium.
3. The mind which communicates is as a rule dominated by prejudices or beliefs which might be thought peculiar to this side.
4. Messages sent through tend to be diffused and vague rather than pointed and clear.
5. When a mind communicates with us at more than one sitting a coherent personality is distinguishable.
6. No danger to the medium has been observed when the method used is that of letters of the alphabet spelled out on a table.
7. The mind which communicates speaks frequently of being allowed a definite time and no more; it also appears to be governed by one controlling mind.
8. The hypotheses of the unconscious and of telepathy complicate but do not solve the problems offered by Spiritualism.

Reference is made to the characteristics of the communicating intelligences, and the frank declaration follows that "prejudice alone, and short views, are responsible for the assumption that subjects in the flesh are the only subjects we can have to deal with." That outspoken comment may well be taken to heart by certain divines, but let us add the concluding clause of the Report, which is signed by the Rev. W. F. Cobb, D.D.:

"Your Committee, then, is satisfied that spirits of some sort are active in the seance-room; that the probability is that some of these at least have been formerly in the flesh; that the double strain of transcendentalism and of the limits set by whatever organ is being used renders great caution necessary in forming a judgment; and that sufficient ground exists to justify religiously-minded people in pursuing reverently and cautiously a scientific inquiry into the phenomena of Spiritualism, so long as they do not allow themselves to confuse the domain of religion with that of science."

That speaks for itself, and there we leave it!—THE HARBINGER OF LIGHT.

God, Give Us Men.

GIVE us men! A time like this demands
Strong minds, great hearts, true faith and ready hands
Men whom the lust of lucre does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who love honour: men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking.
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking;
For while the rabble with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, lo! freedom weeps,
Wrong rules the land, and waiting justice sleeps.

OLIVER WENDELL HOLMES.

"NEWS FROM THE INVISIBLE WORLD" is an extraordinary account of happenings in the family of the Rev. John Wesley. Just the book to give your orthodox friend.

The Lifting of the Latch.

W. H. Evans.

[CONTINUED FROM LAST WEEK.]

CHAPTER XII.—SECTS IN SPIRIT LIFE.

WHEN the Professor had ceased speaking a silence fell upon us. The stars glowed in splendour, around us streamed the etheric fires; while through Nature sounded unknown harmonies. The revelation had lifted me above myself, so that I seemed to breathe a new atmosphere. I was filled with new life also, so powerful was the effect of these revelations upon me. My friend and I looked over the flaming glories of creation. I could feel the inner throb of the earth, as if it had a heart that beat in unison with all other orbs. This rhythm which pulsed through Nature, how can I describe its harmony and beauty? It must be felt and seen to be realised. Truly, the wonder of God is great, and the operation of His law perfect. Deep in my being I felt a new birth had taken place. For there are many births in the life of man other than those here spoken of. And it seemed that something fell away from me. Interiorly I arose and breathed the new air of the celestial worlds, and felt my unity with the whole.

"And now, Professor," I said, breaking this impressive silence, "you say that we enter upon the next stage of existence with developed characteristics. That, of course, means that death makes no change in us. The opinions we hold we still retain after death. What of all the conflicting religious sects? What is their state in the other life?"

"You have asked an interesting question, my son, and to many minds a most important one. Your inference that death makes no change in us is not quite correct. It is true that as far as our personal identity is concerned death makes no change in us. But it brings about other changes of great import. You must realise that the larger consciousness which death gives to an individual must make a vast difference in his opinions. While old religious ideas persist for a season, they are soon discarded. The formal aspect of religion speedily disappears. That is natural. Many people are profoundly shocked at the naturalness of this life. They are often terribly upset upon meeting someone whom their theology had consigned to perdition. 'What!' such will exclaim, 'no hell!' They feel as if something had suddenly been taken away from them, as if they had been robbed of some pet idea. But they speedily feel relieved on finding how just is the operation of the law. And they rejoice on discovering that God is not a Being of anger and malice, but a loving friend in whom they may confide.

"However, people of similar opinions mingle together. You will find some of the old forms of religion persisting, but with a constant flow of new adherents coming from your side, and a constant flow of those outgrowing the form, away from sectarianism. No one troubles, because most are alive to the change, and the daily experiences of the people are a splendid corrective to any narrow, rigid formalism they may hold to for a time. It is only the new arrivals who go to the meeting-places of their particular sect. They go because they find it difficult at first to adjust their views to the conditions of the place. And with such some approach to the old atmosphere is felt to be necessary for their soul's comfort. But the sermons preached in these places are shorn of many of their familiar features, and the listeners are often in a state of confusion after hearing them. This mental confusion sometimes persists for quite a while, especially if the mind has become obsessed with particular ideas. Such people will go about the spirit-world seeking a realisation of their ideas. They want to see Jesus; they want to go to the orthodox heaven, and some of them want—strange thing—to see hell. And sometimes, so intense is their mind and the power of their imagination that they create within themselves mental pictures of these things, which, in their peculiar condition, they mistake for objective realities. When that happens, progress is hindered, and there is often great difficulty in arousing them to a realisation of their condition. And here, in parenthesis, just let me say that there is some modicum of truth in the statement that one can have and be whatsoever he will in this life. But these interior conditions of mind, brought about

by intense thought, must not be confused with the natural objectivity of this life. The confusing of interior mental states with objective realities has been productive of much error regarding the life of this plane.

"There is one aspect which I must touch upon. Sometimes these people draw near the earth, attracted thereto by the subtle magnetism of old ideas. Then, once again within the sphere of old theological influences, they become again enthralled. Often without being aware of it, they throw all their influence upon the church or chapel which stands as the symbol of their ideas. They tend to confirm old errors. They strengthen old ideas in the minds of those who believe such. They find some satisfaction in mingling in the old atmosphere. They feel they have not been cheated after all. The mental images of God, of devils, Heaven and Hell, created by the believers in these things rise before them. Often in their blindness they mistake these for realities, and I have seen men rush away shrieking in terror at the horrible images that have been created by some powerfully magnetic personality. This often acts as an awakener. For, getting back to spirit-life, and being surrounded by friends, the contrast is so vivid that they never again wish to entertain such grotesque notions. Believe me, the false theological notions of men are still responsible for a great deal of mental pain.

"Another discovery which many make is the comparative unimportance of many beliefs which they thought essential to salvation. Here they find that it is law which assigns everyone his place, and not the acceptance of certain dogmas. Spiritual wealth depends upon conduct. Often those who have most assiduously followed the forms of religion find that those whom they had looked down upon as irreligious are more spiritually developed than themselves. This cannot be too greatly emphasised. Conduct determines one's position in life. Beliefs may be swept aside. A man may be, in earthly language, irreligious, or he may be thought very religious, but here it will be not what people think he is, but actually what he is. That is, the law expressed by Paul holds good in morals as well as in everything else. "Whatsoever a man soweth, that shall he also reap." And I assure you that there are many sad awakenings in this life, and many reversals of position. For here the moral law is supreme. No one can deceive or be deceived. The eyes of all are open, and the whole life of man is swept by the cleansings fire of the moral law.

"You can understand, then, that in the main old ideas are speedily discarded. A few cling for a while to the past. But all at last awake to the great reality, and the many grotesque conceptions of God, devils, hell, and an unjust atonement are relegated to the limbo of forgotten things. They are seen in all their naked ugliness, and a quickened moral nature abhors them."

[TO BE CONTINUED.]

THE pamphlet by Mr. W. H. Evans, "Spiritualism: What is the Good of It?" is a direct contradiction of the statement that "There is nothing elevating in Spiritualism." Order some for propaganda purposes.

LEEDS DISTRICT COMMITTEE.—The monthly meeting was held at Normanton, Queen-street, with only a poor attendance of delegates and associates. Train service is particularly bad, which may account for poor attendance. Mr. Rothery presided, and, after a few minutes spent in spirit communion, Mr. Lilley cordially welcomed on behalf of the local Society. Minutes, correspondence, and financial statement were duly presented and accepted. Arising out of delegate's report of Y.S.C.C. quarterly conference at Mexboro', it was unanimously decided to support motion from Sheffield D.C. re General Secretary's honorarium of £1 per quarter. The question then arose re District Secretary, and it was decided that we pay £1 per quarter for services rendered. An application from Goole for affiliation was unanimously accepted. Reports from Societies were all of a hearty tone, the chief complaint being re speakers' failure to recognise their responsibility to fulfil their engagements. Several promises of socials and circles for Mr. Slack's fund were given. Mr. Lilley and Mr. Biggs (Normanton) were nominated as associates. The afternoon and evening services were addressed by Mrs. Wright, Mrs. Davies and Messrs. Chattell and Beety.—A. E. BEETY.

BOOKS WORTH READING.

"THE DOMINION OF HEALTH." By Helen Boulnois, No. XII. of Rider's "Mind and Body Handbooks." Rider's 1s. 6d.

A useful little book written in racy style and illustrated by anecdotes of experiences in French Hospitals during the war. Insisting that the power of health and life is the result of the dominating power of right thought, it urges the development of Self Mastery and assures us that religion of most types (provided it is a positive force within the individual life) can help to its attainment.

"LETTERS FROM SPIRIT PEOPLE TO EARTH FRIENDS," demonstrating Christ's teachings through Spirit return. By Dr. Helen Weynant. Forewords by Dr. J. M. Peebles and Rev. B. F. Austin. 80 pp. Cloth. The Austin Publishing Co., Los. Angeles.

A series of spirit communications, written through the hand of a well-known and highly respected American medium, and professing to describe the sensations of many people on passing into spirit life. The communicators include Mr. T. W. Stanford, of Melbourne, Count Tolstoi, General Garfield, and the wife of General George Washington. Such communications are always interesting as they afford material for general comparison by which the exact states of spirit life will presently be determined.

"EVERYDAY EFFICIENCY"—a practical guide to efficient living. By Forbes Lindsay. New Thought Library. 282 pp. Rider and Sons. 4s. 6d.

This is a book in which New Thought methods of suggestion and exercise are simplified and made easy. There are a large number of weak-willed people in the world who are always leaning on others. To such people a book of this kind is extremely useful. The New Thought Library is filling a needed niche in supplying an incentive to those without initiative. This book is divided into three sections: 1. Mental Efficiency, dealing with Suggestion, Will Concentration, Fear, Timidity, Cheerfulness, Memory, Poise, Purpose and Ideals. 2. Physical Efficiency, treating of Hygiene, food and diet, exercise and rest. 3. Functional Efficiency, giving instructions in the matter of time consumption, records and plans, scheduling and standardising, etc. Each section contains excellent material for mental exercise. A very useful book, the reading of which will help to orderly and purposeful life.

"WHEN THE HURLY BURLY'S DONE." Stories of this world and the next. By Allen Clarke. Cloth, 242 pp. 7s. 6d. Dent and Sons.

This is a series of short stories in which psychical experiences are woven into the fabric of romance and adventure. It contains nine stories, all of psychic interest. "When the waters went over me," the longest of them, being an account of the experiences of "Mr. Steadfast" when the Titanic was lost at sea, received automatically through the hand of "Ben Adhem." All the stories are written in the happy vein which characterises Mr. Clarke's style and though some of the details of spirit life are somewhat novel to us, yet the author is always entertaining us and teaching us valuable lessons. The book is well produced, and should appeal to those lovers of fiction who are also psychic students. It is a useful book, too, to lend to a friend as an introduction to Spiritualism.

"CLAUDE'S SECOND BOOK." Edited by L. Kelway Bamber, with an introduction by Ellis T. Powell, LL.B., D.Sc. Cloth, 124 pp. Methuen and Co. 6s net.

The excellent reception given to "Claude's Book," of which this is a continuation, should ensure for this volume a hearty welcome from those who are interested in the study of after-death states. There is a solid depth about the communications which stamps them as the product of one who is in touch with the higher strata of philosophic thought on the inner planes of being. In an excellent introduction, Dr. Ellis T. Powell points very conclusively to the parallel which exists between the inner teachings of the Bible and

modern revelation, and shows them to be one in intent and purpose. "Claude" was a young airman who met his death in mid-air in 1915, aged 20 years, and the nature of the communications are an evidence of the clean and thoughtful type of mind which was his. Much of Claude's teaching is speculative, and some of it highly controversial, but it is ever of high tone, provocative of thought, comforting and helpful; whilst his descriptions of spirit life and activities are such that no one who carefully reads it need fear death if but his life has been clean and honourable. The book is a very useful contribution to the accumulating literature on psychic subjects.

"EVIDENCES OF SPIRITUALISM." A series of books on Spiritualism by various authors. Stiff paper, about 100 pp. each. 2s. 6d. nett each. Kegan Paul & Co.

1. "AFTER-DEATH COMMUNICATIONS." By L. M. Bazett. Introduction by J. Arthur Hill.
2. "THE GREAT BEYOND AND ITS INHABITANTS." By the Hand of Adam Boyce. Preface by G. E. Wright.
3. "FOURTEEN LETTERS FROM THE BEYOND." By the Hand of Mary Hamilton Coats. Preface by G. E. Wright.
4. "PSYCHICAL MISCELLANEA." By J. Arthur Hill.
5. "A SOLDIER GONE WEST."

This is a series of handbooks, of which more are to be published, which are designed to collect in cheap and convenient form thoroughly well-authenticated accounts of personal experiences and phenomena. No. 1 presents a series of automatic writings which contain some evidences of identity. The author is to be congratulated on the care with which the records have been recorded and compiled. It presents a number of telling evidences for the identity of the communicator, and deals with the question of subliminal intrusion and the confused and irrelevant matter which from time to time obtrudes itself. Thoughts are offered of "Guides," "Supernormal Sense Impressions," and "The Potential Value of Communication."

The second volume is a series of communications received by tilts through the table. Mr. Boyce (Chief Superintendent of H.M. Customs at Liverpool) being the transcriber, his wife the questioner, and his daughter the medium. The preface claims that this is perhaps the longest connected series of communications received through the table, which is an evidence of the writer's unfamiliarity with the subject. The receivers rather pride themselves on having no previous knowledge of the subject, and in consequence the book portrays nearly every conceivable mistake possible to an investigator. The communicators claim to be very high entities, a claim which is distinctly negative by their communications. "Much cry and little wool" perhaps best describes the results. We can but think that people unfamiliar with psychic investigation and steeped in orthodox conventionalities would be well advised to consult some standard book or an experienced Spiritualist before continuing their experiments. The experiences are useful for reference, but most of the communications are of a poor type.

No. 3 claims to be a series of messages received by inspirational writing, which purport to be messages from grandfather in spirit-life to his grandson (who was at the time a Lieutenant in the Army in France) through the hand of the communicator's mother. Other messages there are from lads who fell at the Front. Again there is some evidence of super-physical knowledge, and of familiarity with elementary spirit-life.

No. 4 is a series of articles by Mr. J. Arthur Hill, whose ability to write on this subject with fluency and insight is well known. Some of the articles are reprints from the various reviews, whilst there is some new matter also. They deal with such subjects as "Death," "If a man die, shall he live again?" "The evolution of a Psychical Researcher," "Do miracles happen?" "Joan of Arc," "Is the earth alive?" etc., etc. Those on "The truth about telepathy" and "Religious beliefs after the war" are particularly pointed.

We give a cordial welcome to this series, their cheap and handy form making them accessible to all. The perusal of these volumes will make us impatient for the appearance of further numbers, particularly if they conform to the standard of Nos. 1 and 4.

A Convincing Experience.

A LONDON GENTLEMAN has written to the Press, saying "I have been investigating Spiritualism for 30 years, but have never got a result. If there is a genuine medium I should like to find him or her, and I am ready to enter into a contract to pay £1,000 a year to let such a medium get genuine results in his or her own way. All I should want would be to do away with any possibility of fraud."

The gentleman seems to have been very unfortunate in in psychic research, although successful in amassing wealth, judging from the offer of £1,000 per annum to a genuine medium, and now wishes to buy a spiritual world, if there is one for sale.

He tells us he has been investigating Spiritualism for the last 30 years, and had no success. He has succeeded, however, in piling up a large banking account, and now finds it a bit superfluous and unsatisfying. He wishes to engage a medium as he would a private secretary, and dictate his own terms. I suppose he thinks to get the latest money-making schemes in advance, and go one better than his neighbour by anticipating events. If he was really in earnest he would certainly have got undoubted proofs ere this, as others have done. But if he has sought mediums' advice to increase his sordid gains, then it is no wonder he has been disappointed.

The very pivot on which Spiritualism rests is unselfishness. I have been over thirty years a convinced Spiritualist, and I wish the gentleman could be convinced in the same way. I had attended all kinds of public meetings, but found a kind of excuse and explanation for all I saw and heard. All paid mediums were—to me, then—open to suspicion. I was not satisfied, and when walking home with a friend, he suggested I should get a planchette, take it home, and try it seriously and patiently twice weekly for several weeks.

I did so; took it home, and sat twice weekly, at the same time, for one hour each sitting. This I continued for about three weeks, without any result beyond a few strokes, which I put down to subconscious action. I had two children—twin boy and girl—they were just five years old, and, of course, never been to school. They could barely say their alphabet correctly, and as for spelling, I doubt if they could spell "cat." Now, these two were in the room sometimes, and looked on as interested spectators.

I remember the last time I sat by myself. After waiting the usual hour without any definite results, I got up and pushed away the planchette, exclaiming "The whole thing is a fraud; there is nothing in it." I then sat down to read the evening paper, and smoke. My wife, who was sitting sewing on the other side of the hearth, made some sarcastic remark about "wasting time like a fool." Meanwhile the two children got busy. They evidently thought I had abandoned my toy, and that their turn had now come.

While I was deeply immersed in reading what wonders were to be worked by the proposed Manchester Ship Canal, I heard the young voices in altercation. "Don't pull it away from me, E—," said the girl.

"I'm not," replied the boy; "you're pulling it from me."

"No," said the girl.

"Then it must be moving itself," the boy suggested.

At that point I got interested, and went over to the table, where I was astonished to see a definite design nearly finished—a ship on a rolling sea, with a lighthouse and headland, all drawn upside down, the mast of the ship being toward the children's faces. I then intervened, and telling them to keep their hands on as before, asked, "Will the control please give a name?"

Immediately in good hand-writing it wrote "Emanuel." I put my hand over the word, and asked the children to spell it, but they could not. I commanded them, I willed them to spell it, after I had formed the letters in my mind, but they failed to get more than "Mat" or "Mot," I forget which.

Then putting a fresh piece of paper on the table, they again put their hands on. This time we got the name of "John Parry" written in a different hand, and he proved his identity to my very unwilling wife. She was so disconcerted and astonished that she snatched the planchette off the table and would not allow the children to use it again.

I might add, in conclusion, that Emanuel was my father's name. He had been an officer in the Navy for 21 years, and passed over when the children were three years of age. They had scarcely heard his name, and barely remembered him, although he was very fond of them.

Now, the question I should like to ask the unbeliever is: Who taught these two children to write and spell spontaneously, in correct style, without their ability to put three letters together correctly? It could not have been myself, as I failed to make them do it. Nor have I ever succeeded in willing them to write anything since. When anything was written it was quite contrary to what I had willed. It could not have been the mother, for she was completely hostile to the whole proceedings. Therefore, I found that the only true explanation was a personal control from the psychic side, an entity whose memory and consciousness is still active and able to express itself after the body has gone to decay. It was my first lesson, for which I am devoutly thankful.—"MARCUS."

A Voice from Canada.

As Secretary of The Psychic Church of Truth and Light, here in Hamilton, I thought you would like to have an account of the good work and progress being done and made by this church. We have a growing Lyceum in connection with the church, where good work is being done among the children, who are being taught the great principles of truth and the fundamental facts and truths of Spiritualism. The great fact always kept in mind is that the Lyceumists of to-day are the church members of to-morrow, and great is the duty involving upon the teachers. Picnics and socials are held for the children at suitable times of the year. Every Sunday afternoon we have an open meeting circle, and everyone has a chance to speak on the subject chosen or any question they wish to ask or have answered. They say one of the best ways to learn is to encourage questions, and we have proved this to be true. The open circle meeting of ours is known far and wide, and we met people away at Lilydale (the great Spiritualistic centre of America) who came from Indiana, and away there they had heard about our church and its open circle. They came to Hamilton, and attended our meeting. Then we have our regular Sunday evening service. We endeavour to have as good lecturers as we can secure, and we are also bringing forward platform workers, speakers and mediums from among our own members. In this we are very successful, owing to the fine developing class for our members, which we hold every Thursday evening at 8 o'clock. We do develop some good mediums and speakers at this class. Just lately we have brought through a splendid Indian healer, with great power, who uses the organism of one of our members. A word must be said about our beloved Pastor, the Rev. Mrs. E. Armitage. She is a really splendid organiser, medium, and message-bearer, and is a splendid worker in the cause. I have an idea, from what she has been telling me, that you and yours will know her, or of her. She organised spiritual bands in the homeland before coming here. It was in Sunderland in the North of England that Mrs. Armitage founded a church. She asks me to request you to please put our address in the Platform Guide, and we extend a hearty welcome to any strangers who may chance to come to Hamilton. The address of our church is Psychic Church of Truth and Light, Main-street East, Ground Floor Hall of the I.O.F. Building.—In the Cause of Truth and World Brotherhood of Man and Universal Fatherhood of God, JAMES B. KINGAR, Secretary.

"SEEK" with the soul for the soul, and with the senses for the body.

THE great reading public can fully understand as true that which is not true, while they condemn and persecute that which is true.

THE gossip lives unloved and dies unsung; when dead it should be buried deep that it may not hear the curses of the enemies that it made.

THE multitude has not the knowledge of what is truth, but by instinct it knows what animal strength is, and it ever seeks to destroy the power it cannot measure or comprehend.

Opinions of the Infinite and of Soul and Spirit.

Peebles, M.D.

"A fragment of the Divine Parent, descended into matter.
A small portion indeed, but it is everywhere the One in all.
All different through all it turns the vast circumference of
Heaven,
Pressing the Universe, distributing in Divine forms it is
present.
A part of it is the course of the stars, a part is the angels
Choir,
A part with a heavy bond found an earthly form."

THAT brilliant Unitarian in Boston, Theodore Parker, usually closed his prayers thus: "And now to our Father and our Mother, too, wisdom and love, we ascribe all honour and glory."

A. J. Davis termed God the Great Positive Mind of the Universe.

Spencer said, "God is that Eternal Energy from which all things proceed."

Sir Oliver Lodge said, "God, the supreme Being, the most essential element in Christianity, is not God apart from the Universe, but immanent and actively incarnate in it, as life and will."

The above were the opinions of illustrious persons. They are valuable because educational and morally uplifting. But spiritually above them all, in our humble mind, were these words of the heaven illumined Christ of Nazareth. Listen—"Pneums no theos," Spirit of God, and we being made or evolved, if that be the better word, are necessarily Spiritual beings, or as the prophets say, the sons of God; and the scale naturally runs, Spirit, Spiritual, Spirituality, Spiritual-mindedness, Spiritualism, Spiritualists, a class of religionists who base their knowledge of the future upon the present-day psychic science and varied phenomena that demonstrate a conscious and progressive life in the great Beyond.

Standing upon this solid foundation, many ask for the origin—whom and how of the human soul and of the spirit. Every scholar knows that these two words are not synonyms, though often used interchangeably. From the pen of an old inspired prophet, writing in the Hebrew, we have this message: "In his hand is Nepsesh, the soul of every animal, and Rusch, the spirit of all flesh that is human."

The ancient philosophers, with few exceptions, considered man simply a dual being constituted of soul and gross matter. Hyppo said water, and Anaximenes said air, Diogenes said fire, while the illustrious Empedocles combined and concentrated these earthly elements into one, making soul a material element directly opposite the flesh, and man, therefore, a duality, body and soul. But the world advanced psychologically in thought and reason. The apostle Paul, a Hebrew, yet conversant in Greek language, said, "I pray God that our whole spirit, soul and body be preserved." Here is inspirationally embodying the Trinity in man as a thinking, reasoning and a spiritually organised being.

Evolution looks forward. Recently conversing with a very exalted intelligence in the unseen, he said, "It is wise and well to reason, but better to know . . . and to one dwelling in the higher zone of life, it is no more sure that the rigid granite block, turning it as you may, is exactly square in shape, than that man is a four-fold being, the material body, the soul body, the ether body, and the Divine Spirit, God incarnate."

Here it should be remembered that during the close of the first century and during the second and third centuries, years of Christianity, a serious conflict raged between Mithraism, Paganism and the Christianity of the Christ, the latter becoming measurably triumphant, yet in some degree tainted and intermingled with that portion of Paganism that taught the Immortality of the soul. It did not, it substituted for the Deific spirit—the immortal soul.

You forget the old church lines, "A soul to save I have, a God to glorify." While natural to know the physical body is composed of cells, molecules, atoms, ions, and electrons, it is equally natural to ask of what and how is the

soul body composed. Who can solve the problem? We have influencing spirits themselves that do not agree. They often differ, showing conclusively that they occupy different grades of unfoldment.

It is evident that conscious spirit leads in desired or undesired results. Symbols are often helps; when flint and steel violently touch each other there is a spark; so when the inter-relational forces of the positive and negative socially meet, they form conditions for the descent of the life-entity—that divine ego and all by the will of God. Here using the words of Sir Oliver Lodge, he says, "God is not apart from the Universe, but is actually incarnated into it, as life and will." And will implies intelligence and purpose. Chance is out of court. Direction and order are among nature's highest manifestations and above all is the supreme cause of causes.

This implanted spirit germ, this divine magnet, this pure ego-fragment begins immediately to attract maternal emanations, essences and adjoining auras to produce the primary form of the unborn. Nature never annihilates; the spirit moulds and builds the soul body. Paul said, "There is a natural body and there is a spiritual body"—not there shall be a spiritual body but there is a spiritual body—a soul body, being constructed and formed by the conscious immortal spirit.

The ether body is, in all probability, made from the ultimates of the primates and the enveloping ether. These immortal spirits dwell in the celestial heavens, the homes of the angels that do the will of God.

The human soul, in the dim and dust-buried past, was considered when released from the body, to be an apparition, a wandering graveyard ghost. Clairvoyants saw these forms. It was called the "Gift of second sight." These forms were not shadows, but real souls composed of the most refined essences and yet really substantial. The seer, A. J. Davis, pronounced by some the Compeer of Emanuel Swedenborg, states in one of his volumes that the human soul is not only particles, but has actual weight. This he mentioned in connection with the law of gravity. Often we hear of these earth-bound souls. These stepping upon the most delicate scale produce a slight vibration. It is quite generally understood that these occupying the lowest zone in the other world, are called incubi, and vampires that sap the vital forces from those in the deeper hours of sleep. Personally, I question this.

"In my father's house," said the Master, "there are many mansions." A vast variety of zones or pronounced mysteries, really realities. The rose does not say to the fragrance, "Come." It is already there. All is life aglow with purity and the sweetest of all is Divine Love.

It is most deplorable that the orthodox sectarists of this period of religious enlightenment still believe and teach the resurrection of this dead material body. The ripening wheat wants no more of the chaff, the corn no more of the husks. The Greek word Anastasis does not mean the raising of the decaying mortal flesh. According to the highest Greek authority, this New Testament phrase "the resurrection of the dead" should read "the resurrection from the dead," that is, the resurrection of the spiritual or soul body, in its wholeness out of its dead body, due to returning to dust.

In the Christ of Nazareth's time there were only two nations extant, Jews and Gentiles, and now there are two world-broad classes, Spiritualists and Materialists. Spiritualists, through earnest investigations and phenomenal demonstrations, transferred tremulous faith and hope into positive knowledge with a firm trust in God, think very little about death—the casket, the weeping willow—the dark-hued cypress and mourning garments popular among Pagans. But they think of life, think of how to live, think of what they can do to benefit the world, think of more progress, or Spiritual enfoldment, of universal brotherhood of cheerful music, of a calm worship, and of a continuous and beautiful life in a world beyond this where friends are friends, and where there is glory unspeakable, and joy incredible, conscious that God reigns and that all is well.

—REASON

Be careful in business, otherwise you may find yourself selling good money on credit without security.

The Parsons' Panic.

E. Alcock-Rush.

LIKE their predecessors of the first century, members of the "cloth" are in a panic. The twentieth century Sadducees are calling to their aid Fleet-street scribes and the Episcopal chief priests to confound representatives of the religion of Jesus and his apostles.

The latest champion in the field is that intellectual giant and Christian knight, the Editor of "The British Weekly," with a four and a half column review of the latest effusion of Miss Jane Stoddart in "The Case against Spiritualism."

Needless to say, Miss Stoddart and her book are a minus quantity in this ostensible review, which blossoms into a venomous attack on the Spiritualist movement, and which is anything but Christ-like, and certainly not British chivalry worthy of a knight.

In the first place, he calls as a witness Mr. Frank Podmore, who, had he written favourably, would have been ostracised, if not ignored, because of his unbalanced mind and tragic end. But any stick serves even a reverend editor to beat a dog.

"It is with necromancy, the attempt to disturb the dead, that Miss Stoddart mainly deals."

But the law against necromancy was only local, and was violated by Jesus on the Mount when he talked with Moses and Elijah, and in his own person with Saul on the way to Damascus, and after his death with the same man, whom he personally hindered from taking a journey into Bithynia (see Acts 16). Furthermore, Jesus said "There are no dead. I have ye not read, I am the God of Abraham, Isaac and Jacob. He is the God of the living, not the God of the dead." They were all three still dead, according to his hecklers.

Our critic says "Miss Stoddart declines questions about facts, and goes straight to the assential point," but seeing spiritualism is founded on facts, she is fighting the air.

"To our mind the weakest link in the Spiritualist case is the action of the mediums, who are apparently essential to Spiritualism." "When a man went to inquire of God, thus he spake, Come and let us go to the seer, for he that is now called a prophet was beforetime called a seer."

Now, Sir Priest, what is a seer? "The stories about mediums are almost beyond belief," and then Alfred Russel Wallace's "Miracles and Modern Spiritualism" is quoted as Mrs. Guppy's levitation across London.

The spirit caught away Philip outside Jerusalem, and he was "found at Azotus," a matter of many times the distance across London. That, of course, is believed and reached by the Editor of the "British Weekly."

But we admit levitation is quite beyond belief; it is a matter of scientific fact! "But has there ever been a medium, male or female, of approved standing or character?" What a true prototype of his clerical forerunners. They said, "He hath a devil, and is mad. Why hear ye him? This man blasphemeth. He hath with publicans and sinners. These men are filled with new wine."

"The guarantees of Spiritualism are for the most part men and women superstitious, ungrammatical."

The ecclesiastical scribes of the first century also "perceived" that the mediumistic apostles of Jesus were "unlearned and ignorant men." Moreover, they said to one who was cured of blindness by the psychic ministry of the man Jesus, "Thou wast altogether born in sin, and dost thou teach us, and they cast him out."

"It may be there are facts in Spiritualism which we need fuller knowledge to explain, though we confess that we have met nowhere with any such facts."

It "may be," says Sir Galahad. Delete those two words, valiant knight, and face the facts that "are."

But now comes the crushing evidence of the panic, the secret of the whole matter. "But that churches should point meetings of bishops or dignitaries of lower rank to investigate the phenomena would be a step full of danger, and by all means to be avoided."

Aye, there's the rub. As his worthy (?) predecessors did it, "If we take not this pestilent fellow, the whole world will believe in him." Nevertheless, we heartily endorse our clerical scribe's closing words: "No clerical assembly at Lambeth or elsewhere (even Fleet-street) is proof against folly."

Even so. Amen.

Spiritualism in Belgium.

Two months ago the Belgium National Committee assembled in Brussels, and decided to take further steps to reorganise and enlarge the Spiritualist movement in Belgium, as it had almost come to a standstill, owing to the war, the German occupation, and afterwards the re-birth of desolated Belgium. First of all they decided to alter the title of the Federation to "Union Belge de Spiritualisme Moderne" (Belgian Union of Modern Spiritualism) and, pointing out their neutrality, they appeal to all, and wish support from all the religious and political creeds. They formed for that purpose a temporary committee, where none of the actual members of the National Committee would appear.

The vote gave the following results: President, Mr. Kinet (Charleroi), Director of the Spiritualist paper "La Vie D'outre Tombe" (The life beyond the grave), which will be in future the only official paper of the Belgian Union; Secretary, Mr. Dardenne (Brussels); Treasurer, Mr. E. Fritz (Liege); Members, Messrs. Coninck (Antwerp) and Samain (Mons).

The prosperous Society of Brussels, "La Loge Allan Kardec," of 98, Rue de la Victoire, which tendered a hearty welcome to their British brothers in THE TWO WORLDS of August 14th, has also decided to purchase a building in Brussels on a co-operative basis, and they will endeavour to make it the meeting-place of all the Spiritualists of the world.

As the Belgian law only recognises co-operative societies when there is a commercial object, they have formed it under the name "Library of Moral Books." They have already secured a capital of 8,000 francs (£320) by means of shares of 100 francs (£4), each bearing yearly interest of 4 per cent., and they strongly appeal to all those who are willing to support the good Cause in Belgium; and they will gladly welcome any donation or subscriptions to the shares. The Editor of THE TWO WORLDS will gladly accept same, and forward it to Mr. Delsart, residing in this country, who is the Hon. Secretary of the Belgian Spiritualist Union and their representative in England, or give Mr. Delsart's address to those willing to support that noble cause or to receive further information for this purpose.—E. DELSART

The Spiritualists' Rendezvous, London.

THE "International Home Circle Federation, as reconstructed July 28th," has now undergone a further important reconstruction by the action of its Executive, confirmed recently by a members' meeting, and consequent on the entire withdrawal from the movement of the Chairman (Mr. Thomas Pugh).

In a letter to the Executive, Mr. Pugh intimated that he found it incumbent on him, for the time being at all events, to resign his connection with the Federation, and with the Spiritualist movement generally, and he explained that he was taking this step as the result of spirit guidance, in consequence of the action toward him of the original Home Circle Federation Executive, and the attitude toward himself personally of the organised Spiritualists generally. Mr. Pugh added that to pursue in the Press his dispute with the original Executive would bring discredit on a great movement, so he preferred entirely to withdraw. He expressed warm appreciation of the Reconstructed Executive, and the hope that they would be able to carry out the original objects.

Acting upon this letter, the Executive accepted Mr. Pugh's resignation, whilst regretting its necessity. They further resolved upon an increasingly vigorous pursuit of the original object, that of psychical research, and in order to avoid any semblance of friction with another organisation, the Executive changed the name of the Society to "The Spiritualists' Rendezvous for Psychical Research."

At the urgent wish of the Committee, Mr. H. J. Osborn consented to become Chairman, with Mr. Seymour Evans as vice-chairman, Rev. George Ward secretary, and Mr. W. C. Munday finance secretary.

The successful series of Friday night propaganda meetings are to be continued in Farnival Hall, 3, Farnival-street, Holborn, the first of a new series being on Jan. 2nd, when Mrs. Jennie Walker will give a New Year's address and spirit messages, and a musical programme will be rendered.

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

SUNDAY, JAN. 4TH, at 3 and 6-30,
The Renowned Clairvoyant,
MR. TOM TYRRELL,
Silver Collection.
At 8-15, MRS. HOLDEN.
MONDAY, 8-15, MRS. EASTWOOD.
TUESDAY, 8, MRS. FORREST.
THURSDAY, 3 and 8-15, MRS. APPLEBY.

Manchester Society of Spiritualists,
36, MASKELL ST., ARDWICK GREEN.**OPEN CIRCLES**

will be held in the Rooms of the above
Society every Sunday Afternoon at 3
o'clock prompt.
Doors closed at ten past. All invited.

Collyhurst Spiritual Church,
COLLYHURST STREET.

SUNDAY, JAN. 4TH, at 6-30 and 8,
MRS. A. BENTLEY.
MONDAY, 3 and 8, MRS. TONGE.
WEDNESDAY, at 8, MRS. SHARPLES.
SUNDAY, JAN. 11TH, MISS WALLWORK.

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

SUNDAY, JAN. 4TH, at 6-45 and 8-15,
MRS. LANE.
TUESDAY, 8-15, MRS. VERITY.
THURSDAY, 8-15, MISS WALLWORK.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, JAN. 4TH, LOCALS.
Lyceum at 2-15.
WEDNESDAY, at 3, MRS. LANE.
THURSDAY, at 8, MRS. SHERBURN.
SUNDAY, JAN. 11TH, LYCEUM OPEN
SESSION.

Brighton Spiritualist Brotherhood,
OLD STEINE HALL, 52A, OLD STEINE.
Affiliated to S.N.U.**Services:**

Sundays, 11-30 and 7. Lyceum, 3.
Mondays and Thursdays, 7-15.
Tuesdays, 3, Public Circle.
Visitors and inquirers welcomed at all
meetings.
Week-end Speaker & Demonstrator:
MRS. JENNIE WALKER.

Manchester and District Union.**The NEXT QUARTERLY MEETING**
will be held

in the SPIRITUALIST CHURCH, 7, MILL
STREET, MIDDLETON,

On SATURDAY, JAN. 10TH, at 3-30.
Tea at 5-30. Council meet at 2-30.

Important agenda includes applica-
tions of new Societies and associate
members, etc.

A record attendance is requested.

Secretaries of Societies, please instruct
your delegates to attend.

A PUBLIC MEETING

will be held at the above church, con-
ducted by

MRS. HOLDEN (Vice-President of the
M.D.U.) and others.

Chair to be taken at 7-30.

Come early. Hearty welcome to all.

Society Advertisements.**Salford Central Spiritualist Church,**

WEST HIGH STREET, CROSS LANE,
SALFORD.

SUNDAY, JAN. 4TH, at 6-30 and 8,

Special Visit of

MR. W. EDWARDS.

Hampton Hill Spiritualist Society,

3, HIGH ST. (close to Uxbridge Road
Tram Stop).

SUNDAY, JAN. 4TH, at 7, MRS. POD-
MORE.

WEDNESDAY, JAN. 7TH, at 7, MRS.
JENNIE WALKER.

Richmond Spiritualist Society,

THE HOWITT ROOMS, OPP. TOWN HALL,
RICHMOND.

SUNDAY, JAN. 4TH, at 7, MRS. A.
BODDINGTON.

WEDNESDAY, JAN. 7TH, at 7-30, Miss
E. CONROY.

The British Magnetic Healers' Association

21, MANOR STREET, ARDWICK GREEN,
MANCHESTER,

will hold **Public Healing Meetings**

On SATURDAY and TUESDAY EVENINGS
at 7-30.

A Hearty Invitation to all.

MR. VERNON will Diagnose Disease
and give Herbal Recipe for same (dona-
tions voluntary), from 7-30 to 8-30
every Saturday.

NEW SECRETARIES.

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

NOTTINGHAM, CLUMBER BUILDINGS,
PARLIAMENT STREET. — MR. T.
GRUNDY, 39, Beauvale Road.

**Births, Marriages, and
Transitions.**

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

TRANSITION.

SARFAS.—Alfred Henry Sarfas, after
a brief illness, passed from this sphere
on Dec. 15th, in his 16th year. His
temporal frame was laid in the City of
London Cemetery on Dec. 20th. Mr.
G. T. Gwinh sympathetically conduc-
ted the last rites in Manor Park Spirit-
ualist Church and at the graveside,
accompanied by many friends. Will
friends please accept thanks for their
many letters of sympathy and beautiful
floral tributes.

ACKNOWLEDGMENT.

Mrs. H. C. Allen and family, 55, Clare-
mont-road, Bishopston, Bristol, desire
to sincerely thank all their numerous
friends for the great kindness and sym-
pathy they have shown to them in
their recent sad bereavement.

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

Miscellaneous Advertisements.

To Let, Wanted, For Sale, Prospective Announcements, Speakers' Dates, Mediums Wanted: 20 words, 1s.; 30 words, 1s. 3d. per insertion. For additional 10 words or less, 3d.

ROYTON (LATE UNION STREET).
Will Mediums, Speakers, and Friends
please note that we have changed
address to 38, Sandy Lane, Royton.

SPEAKERS' OPEN DATES, Etc.

MR. BOSTOCK, Trance Speaker,
Clairvoyant, having returned from
India, is prepared to accept a few da-
communications to be addressed
MR. GEO. A. MACK, 15, Clarence-st.
Runcorn.

MRS. ALICE HARPER, from Amer-
Australia, and New Zealand, lect-
on Spiritualism and kindred subje-
healer and psychic, will accept en-
gments from Societies, churches,
others for single or course lectures
any part of Great Britain.—Address
dates, 72, Agamemnon-road, W.
Hampstead, London, N. W.

WANTED.

A Gentleman, partner in old-es-
lished firm of London photographer
repute, who is a sincere believer
Spiritualism, would much like to
mediums at his London studio, and
the desire to prove beyond doubt ge-
ine results of spirit photograp-
Should the sittings prove success-
photographs obtained are at the
posal of those concerned. Write
instance Two Worlds Office.

A LADY (non-professional) he-
wishes to meet another Lady He-
Clairvoyant and Clairaudient, if
sible, to help her salary.—“DEV-
SHIRE,” Two Worlds Office.

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Anæmia, etc. Moreover, I give at-
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Troubles. The parts are so treated
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perfect cure is assured. If the mal-
is beyond human skill, I will at-
inform you what degree of relief
methods will afford. Paralytics
sufferers with Locomotor Ataxia
Cancer cannot consult me and le-
without benefit.

I am a Graduate and Holder
Diploma of the largest Drugless Col-
in the world.

All inquiries to

SHAW SPENCE, Dr. M.T.,
786, ASHTON NEW RD., CLAYTON,
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ING GREY?**

Restorine Herbal Hair Food for
and nourishes the Hair Roots, stops
Scurvy and Dandruff, Falling Hair,
Restores Premature Greyness.

Sold by Boots', Cash Chemists, or
direct, post free, at 1/3, 2/9, or 5/6 per
bottle.

GIPSY ZEILA, Hair Specialist
(Dept. T.W.), Restor Laboratory,
Demesne Street, Seacombe, Cheshire.

“Chemistry of Consumption”

By **HENRY GILBERT.**

A full, clear, concise, new
Treatise upon that most
dreaded disease—giving explicit
directions for its speedy and permanent
cure.

Secretary, 7, Gower St., Lozells
Birmingham.

On the Threshold of the Unseen.
examination of the Phenomena of Spirit-
alism and of the evidence for survival
after death. By Sir William Barrett,
F.R.S. Cloth, 336 pages. 8s. post free.