



# THE TWO WORLDS.

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

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

No. 1679—VOL. XXXIII.

FRIDAY, JANUARY 16, 1920.

PRICE TWOPENCE.

## Marylebone Spiritualist Association, Ltd.,

12 SUNDAY EVENING MEETINGS at 6-30 p.m. at  
**WINDWAY HALL, Lower Seymour Street, LONDON. W.**  
(Just off Oxford Street, close to Portman Square).

SUNDAY, JAN. 18TH, MISS LIND-AF-HAGEBY.  
SUNDAY, JAN. 25TH, MR. PERCY BEARD.  
Admission Free. Collection. Inquirers cordially invited.  
Doors open at 6 p.m. No admission after 6-40 p.m.

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13, PEMBRIDGE PLACE, BAYSWATER, LONDON, W.

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At 6-30, MRS. WORTHINGTON.  
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THURSDAY, JAN. 22ND, at 4, Open Class for Inquirers.

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BROADWAY, WIMBLEDON.

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All Members please attend.

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LAUSANNE HALL, LAUSANNE ROAD, QUEEN'S ROAD,  
PECKHAM, LONDON, S.E.

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## OUR SELF AFTER DEATH.

New Book by the Rev. ARTHUR CHAMBERS, Vicar of  
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## The International Home Circle Federation.

Established July 1st, 1919.

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Vice-Presidents:

Rev. A. REGINALD CREWE (U.S.A.), Miss L. LIND-AF-HAGEBY, LADY NINA  
MOLESWORTH, Dr. J. M. PEBBLES, M.D., Dr. ELLIS T. POWELL, LL.B., D.Sc.

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The author says: "Two reasons, among others, have  
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of the public to obtain information about Modern Spirit-  
ualism; second, as an investigator with some forty-odd  
years' actual experience, I am able to present some facts,  
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Patron: SIR ARTHUR CONAN DOYLE

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SUNDAY, JAN. 11TH, at 7, MISS ELLEN CONROY, M.A.

THURSDAY, at 3, Ladies' Meeting, Mrs. JAMRACH, Address and Clairvoyance.

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IDMISTON ROAD, SIXTH TURNING DOWN FOREST LANE, GO NG FROM MARYLAND POINT STATION.

SUNDAY, JAN. 11TH, at 6-30, Mrs. IMISON (Nurse GRAHAM).

MONDAY, JAN. 12TH, at 8, COMMITTEE MEETING.

WEDNESDAY, JAN. 14TH, at 3, LADIES' MEETING — Mrs. GEORGE.

THURSDAY, JAN. 15TH, at 8, Mrs. EDEY.

SUNDAY, JAN. 18TH, at 6-30, Mr. G. R. SYMONS.

LYCEUM EVERY SUNDAY AT 3.

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**SPIRITUALISM.**

At the TEMPERANCE HALL, TEMPLE STREET, BIRMINGHAM,

On TUESDAY, JAN. 20TH, 1920, MASTER ARTHUR CLAYTON, the Blind Boy Medium, of Nottingham, will give Clairvoyance.

Tickets (free of tax): Floor, 1s.; Gallery, 1s. 6d.

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Any tickets unsold may then be purchased at the door.

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After payment of expenses, one-half of the proceeds of this meeting will be devoted to the Caroline Groom Memorial Fund.

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21, MANOR STREET, ARDWICK GREEN, MANCHESTER,

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A Hearty Invitation to all.

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Scurf and Dandruff stopped within 7 days.

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She was in great pain, too, and would for hours. Finally her speech went, I almost lost hope. Her arm and leg wasted away almost to the bone, and in spite of medical advice, she was steadily getting worse. The trouble was said to be rheumatism of the nerves, and no one ever thought she could recover.

"As a last hope I tried her with Dr. Cassell's Tablets, and I cannot express how thankful I am that I did. In quite a short time I could see an improvement. She began to move her arm, and gradually got all the power of her body back again. Her speech, too, returned, and soon she was able to go to school again. Now she is a fine little girl of nine, as well as strong as ever.

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An Exponent of the Spiritual Philosophy of the Present Century.

No. 1,679—Vol. XXXIII.

FRIDAY, JANUARY 16, 1920

TRICE TWOPENCE.

## Original Poetry.

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I WATCH o'er you, and every tear you shed  
Draws me to earth,  
I cannot leave you in the loneliness  
You've felt from birth!  
I watch o'er you, and every joy you gain  
Wafts me above,  
I see your path all strewn with roses sweet  
And feel your love!  
I watch o'er you, and every time you strive  
To do your best,  
You lift me nearer to the far-off heights  
Where I would rest!  
I watch with you o'er those you love so well;  
A guard I keep  
When you—whose spirit ever willing is—  
Are wrapped in sleep!  
I wait for you; I cannot pause or rest  
Until I see  
That you will have the strength to upward climb  
And follow me!  
I wait for you through ages—births and deaths,  
And know at last,  
That you will rise with me to loftier heights,  
When this life's past!  
I strive for you; oh, struggling soul, fight on,  
Facing the sun,  
Sometime we reach the top, and take our rest—  
The victory won!

IRENE TOYE WARNER, F.R.A.S.

## Spirit Photography: The London Controversy.

H. J. Osborn,

Chairman, Spiritualists' Rendezvous, London.

NEWSPAPER headlines are not always a reliable guide to news. Hence the recent report of the lantern lecture by Mr. W. Hope, in London, hardly represented the facts. Indeed, Mr. William Marriott used a string of headlines from newspapers, at his recent meeting (of which more presently) to caricature Mr. Hope's meeting, and to prove that unfair treatment was meted out to himself. The truth is that, while Mr. Marriott's verbal wriggings caused much impatience, he was allowed latitude which many thought quite beyond any demand of courtesy.

### MR. W. HOPE'S LECTURE.

So far from Mr. Hope's meeting being a rowdy one, so far from its being broken up, so far from any interruption being offered to his lecture, so far from the meeting as a whole being hostile—the facts are that everything proceeded quietly and orderly, that Mr. Hope's address was well and sympathetically received, and that the homely and transparently honest manner and matter went far to supplement and strengthen the remarkable evidences thrown upon the screen.

The sole trouble arose after the lecture, when questions were permitted, and when Mr. Hope himself caused some confusion by, apparently, answering a friend (the Rev. W. Wynn) as though his questions were hostile. But a far larger cause of confusion, which was grossly magnified in the

press, arose from a failure of control of the later proceedings, which allowed questions to degenerate into discursive speeches, the whole to become a *tu quoque* squabble. All this might have been avoided. The great mass of the audience were fully sympathetic—the later noise and confusion resulted from the license, taken and allowed, by a very small minority, the chief delinquent being Mr. W. Marriott, the well-known conjuror and antagonist of Spiritualism.

### THE CONJUROR'S COUNTERBLAST.

Such desultory disputings prove nothing. More might have been expected from Mr. Marriott's lectures. At first sight there seemed a certain element of courage in hiring the same hall a week later, announcing a lantern lecture on the same topic, and in the bold promise to make good the assertion, by which, at the first meeting, Mr. Marriott aroused great indignation, that every spirit photograph shown by Mr. Hope had been faked! The great interest in the dispute was shown by the fact that though Mr. Marriott doubled Mr. Hope's prices of admission, the hall was crowded, but not by anything like the same audience. Many Spiritualist stalwarts were there, of course; and Mr. Marriott had a strong backing by the "Magic Circle" and other sympathisers; there was also a large sprinkling of West End seekers after "some new thing."

Mr. Marriott announced himself as chairman as well as lecturer, gave a more or less embellished account of the previous meeting, and reaffirmed his intention of proving spirit photography a fake.

How did he succeed? For nearly a full hour he displayed a more or less symmetrical series of lantern slides, nearly all of them stage photographs, of made-up, supposed happenings at Spiritualist seances, professing to show what happens at such seances, and "how it is done." These pictures were, in fact, no more than fairly artistic reproductions of displays of the ordinary conjurer's art and paraphernalia. The few examples of "faked" spirit photographs were of a type easily produced by anyone with an elementary knowledge of photography, but as unlike Mr. Hope's pictures as chalk from cheese, with one exception, and that one, after failing in an effort to use it as a trap for the unwary, Mr. Marriott announced was a "Crewe Circle picture"!

Over an hour was filled by Mr. Wynn, Mr. Marriott, Miss Stead, Miss Scatcherd, Mr. Hewat Mackenzie, and others in controversial discussion, chiefly in reference to the portrait of Mr. and Mrs. Gladstone, obtained at Crewe, and produced by Mr. Wynn. This discussion was not materially helpful to the main point in dispute; but Mr. Hewat Mackenzie succeeded in demonstrating that Mr. Marriott had had no experience of sittings with any well-known English medium. The inference was obvious.

In one matter Mr. Marriott is quite open. He says he cannot produce a fake photograph under conditions he proposes for Mr. Hope. One would think not, after seeing on his screen the clumsy subterfuges he does produce.

### "PROOF" A LONG WAY OFF.

But the boasted "proof" that Mr. Hope's pictures were "faked" was never within a million miles of materialisation. The present writer pointed out that Mr. Marriott, an admitted trickster, had merely proved that his alleged spirit photographs were "fakes," which nobody would doubt; that on that proof Mr. Marriott claimed that all alleged spirit photographs must be produced in the same way; and that it would be just as sensible, and just as illogical, to assert that all the Treasury notes in the country are "fakes," because Mr. Marriott could, if he chose, make a faked one! That Mr. Marriott called a red-herring trail, and dramatically declaimed, "All I ask is a test, why not give it me!"



## TESTS—AND TESTS.

Well, the net outcome of the meeting was the establishment of a certain test machinery. A committee of six, three from each side, was voted by the meeting, under instructions reduced to writing, that they purchase, where they like, a packet of plates, any make they like, have them sealed by the salesman to Mr. Marriott's satisfaction, send them to Mr. Hope, who is finally to return the packet, unopened, and, as to the sealing, in the original condition. The result should be interesting.

More should be heard of the "test" sitting of the "Daily Express" writer and photographer with Mr. Hope and Mrs. Buxton at the Stead Bureau. On one plate a spirit "extra" appeared, and Miss Stead told the meeting that the "Express" photographer said he "could not understand it." In a recent issue of the "Sunday Express" that same photographer admits the appearing of the "extra" in Mr. Hope's plate, but alleges that afterwards he produced exactly the same results by a fake, under exactly the same conditions. Those alleged conditions ought to be investigated, since the test at the Stead Bureau was admittedly under conditions laid down by the "Express" representatives, and controlled by them.

Possibly the best "test" would be the submission of Mr. Marriott to sittings at Crewe, sufficiently prolonged and numerous, and under completely "fool-proof" conditions, imposed on him as well as on Mr. Hope.

## The Historicity of Jesus.

### Opinions of Our Readers.

SIR,—I can assure W. Gregory (Dec. 26th) that I do not think "Jesus Christ is of no importance." On the contrary, I know and realise the efficacy of the name and its life and spirit, and if it were generally accepted and lived, would transform nations, society, and individuals into states of health, wealth, and universal prosperity. In fact, that is what I am out for, and it is up to Spiritualists to organise on the lines of the life, work, and teaching of the Master.

When young I was taught at an academy by a master who was an old army tutor, who taught us—in fact, drilled and hammered it into our heads—the use of the globes (terrestrial and celestial), read and write, the second like copperplate, and, above all, the origin and right use of words. Forty-five years' experience has proved as truth the teaching he gave us. I want to pass on the idea to Spiritualism. Do not be afraid of words; look them straight in the face; find out what they originally meant, from whence derived, and so forth. Remember, words are coins of the mind, and have a real meaning, and not a fanciful or arbitrary vagueness, indefinite or monopoly of meaning. Never argue or quarrel about religion or politics; believe everything you see or hear or feel; be en rapport, as the French say, or sympathetic with other folks' beliefs or religious faith. The secret of life is all in the real, true origin and meaning of the word or names talked about.

Well, Jesus, to me, is an ideal labour leader, a joyous comrade, a friend of the workers, a real pal, who goes about doing good, healing the sorrows of mankind, fond of children, and very gracious to all women, especially the poor workers. If I want to realise the kind of man he is I look in the glass, and just try to be as much like him as my limited career will allow. Every man and woman, I allow, may do the same, and so the name and personality lived by individuals, and collectively by organised social work, for the abolition of poverty, destitution, and want would economically solve all our religious and social difficulties. But this historical Jesus and Christ is unique, original, and personal. I know by clear inner sight that both the name and person are real; in ideal, yet real being, form, and shape. I have a number of water colour paintings, drawn clairvoyantly, proving that, to me at least, the form and being of Jesus are real and existent; but if Mr. Gregory or anyone else wants an interminable argument about the existence of the Jesus Christ of sects and churches, then the world itself would not contain the books and Two WORLDS pages I should need for the purpose. I can only affirm the existence of the Jesus Christ I know of, but if I am urged to accept the Papal-

Episcopal-Presbyterian, or orthodox idea of Jesus, then the trouble begins, and we all more or less differ in our interpretation or meaning. The only difference between us is this: I want to look at and enjoy the sun and air outside the usual conventicles, but friends urge that I ought to view these things through their coloured ecclesiastical windows. For instance, Mr. Gregory likes Holman Hunt's Christ with a lantern in a moonlit garden of tangled thorns. That is his idea, but my Christ is a day-star, the day-spring, the Sun of Righteousness, at dawn and noon and evening rising on the dark night of the soul, to open and enliven the day, to give light, warmth, peace and joy, healing the sick, giving sight to the blind, life to the dead.

He comes to all in some form or another. I deem them all true; for some three centuries as a young man with a lamb on his shoulder, then for centuries as a semi-nude, emaciated figure on a cross, then in the Greek Church, dressed in gorgeous robes of ecclesiastical symbolic significance, crowned and bejewelled on a cross; then as once in the Paris Salon art, dressed as a physician in evening dress, with top-hat, soothing a fashionable lady who had swooned at his feet. Each country and age has its own conception of the Christ. He is one to each and many to all. This last week Max Nordau, the founder of Modern Zionism, quotes Dr. Herzl that to the Zionist "England is the Messiah." In the Old Testament the Prophet Hosea, in speaking of the exodus from Egypt, says "Out of Egypt have I called my son, for all Israel to the inspired eye is the Son of Jehovah," but no harm is done if someone likes to apply the text to one prophet twenty centuries ago in old Judea. Let every Spiritualist discover his own Christ, portray a living, first-hand Christ of his own companionship; be his own seer, visionist and prophet. I am the light of the world; ye are the light of the world. He that cometh to me cometh to the light. Walk as the children of the light, because I and my Father are one. God is light, and in Him is no darkness at all" (John i. 5). He that ascended is the same as he that descended, far above all, that he might fill all things, says the Apostle, who also declares "it pleased God to reveal His son in me." It was by the name of Jesus that the Apostles did many miraculous cures. I never belittle the mystic name. I never blaspheme by limiting it to one place, or one piece of bread or drop of wine, or one church, or one form. I magnify it, and declare at the name of Jesus every knee shall bow and every tongue confess that he is Lord of all things in heaven and on the earth. And on a Spiritualist platform or rostrum speakers are at liberty to express their own personal faith, experience and knowledge. The audience reciprocate personal testimony, as being alive, inspirational, and helpful to their soul's longing and desire. I like to apply to myself the words of the old hymn:—

"I heard the voice of Jesus say,  
I am this dark world's light.  
Look unto Me, thy morn shall rise,  
And all thy days be bright.  
I came to Jesus, and I found  
In Him my star, my sun,  
And in that light of life I'll walk  
Till travelling days are done."

THOMAS MARK MAY.

SIR,—My statement that Mr. Bush's pamphlet was having a considerable sale was a reason for drawing public attention to the superficial and unsatisfactory treatment of an important question, and to inquire which was the foundation on which he builds, the historic or unhistoric character of the four Gospels? Mr. Bush assumes that the Gospels are historically accurate. It is no annoyance whatever to me that the pamphlet is having a considerable sale. It is possible that my discussion of "The Place of Jesus Christ in Spiritualism" may give the sale a friendly lift up. For whatever truth there is in it, I wish it God-speed. I am broad-minded enough to accept Milton's dictum, "Whoever knew truth worsted in a free, fair, and open encounter?"

It appears that because Mr. Bush cannot do full justice to the subject, he refuses to do it any justice at all. He lets judgment go by default, and does not even attempt any defence. Are we to conclude that his position is indefensible? I should very much like to have found in his brief notice of my article something with which I could cordially



agree. It is so pleasurable sometimes to agree, but I cannot really admit that my statements are as thin as his, nor can I agree that this is a question solely and only of authorities. There are underlying my arguments rational considerations that strike at Mr. Bush's position re the historicity of the Gospels with overwhelming power and potency.

One part of my real argument was that historic illustrations were put into the mouth of Jesus, which he could not have used, because the history did not occur until long after—that is, some parts of the Gospels are interpolations, not history, but fictions. The unknown Gospel writer, writing after the capture of Jerusalem and the destruction of the temple, makes Jesus in the Gospel speak from his own standpoint of time, and say "Behold your house is left unto you desolate." That statement cannot be historically true, which makes Christ speak of the temple as already desolate thirty years before it was desolated.

The revised version of the New Testament says in marginal notes to the last chapter in Mark, "The two most ancient manuscripts omit from verse 9 to the end, and some other ancient authorities have a different ending to the Gospel." Which is historically true, Mr. Bush, the authorised text, the revised marginal text, or the text which the united scholarship of England and America says has a different ending from that of Mark.

When the Gospels make Jesus send disciples to the church (ecclesia) to have their wrongs rectified, they use a Roman word which Galilean fishermen were not likely to know. It implies ecclesiastical organisation. The Gospel writers knew "our company," "the brethren," "the saints," but they would not know what a church (ecclesia) was.

Luke makes Roman taxation extend to Judea, when Judea was an independent kingdom under Herod the Great. Luke makes the parents of Jesus residents at Nazareth, and brings them to Bethlehem under a foreign edict to be taxed. Matthew takes the Holy Family to Egypt and takes them to Nazareth for safety, instead of to Bethlehem. The writer takes them down to Egypt to fulfil a prophecy, "Out of Egypt have I called my son." Which is historically correct? Did they flee into Egypt to fulfil a prophecy, or did they go for fear of Herod? Did the massacre of the innocents take place? How comes it that Josephus, who deals with the reign of Herod, has no record of such murders?

Mr. Bush, having made affirmations, the onus of proof according to logical rule rests upon him, and he is not warranted in expecting me to prove a negative. There have been several persons called Jesus, when their name has been given in its Greek form. Expressed in Hebrew, Jesus is Joshua. There was a Jesus who is recorded to have lived one hundred years before A.D. This Jesus studied magic in Egypt, and came into Palestine and commenced a public career as a healer. He was put to death as a blasphemer. Folklore handed down his name and fame. His name was Joshua Ben Pendera. It is said that none of the Christian Fathers has given more minute indications of the date of Jesus than the Father Epiphanius. Epiphanius puts Pendera in the genealogy of Jesus. Epiphanius, the Bishop of Salamis, says: "The order of succession failed and stopped at the time when He was born in Bethlehem in the days of Alexander, who was of the high priestly and royal race." That is, Epiphanius identifies Jesus Pendera, who was born in Bethlehem one hundred years before, with the Jesus of the Gospels.

The Jews were looking for a political deliverer. The Greeks and the Romans had developed cults, seeking to realise the ideal manhood, the good, the excellent. This is the problem: Did a Christ living in the early part of the first century, and unknown to Jewish, Greek, and Roman historians, produce the Christian Church and Gospels, or did Greek philosophy, Messianic prophecy, working on a human life lived many years before, idealise round this human life, and, fired by ethical ideals, produce the Christ Jesus of Christendom?

Again, the doctrine of eternal torment was the accepted doctrine of the Pharisees. Eternal punishment is attributed to Christ in the 25th chapter of Matthew. If the Jesus of the Gospels taught eternal punishment for the wicked, and he has the prestige which Mr. Bush claims for him, then the recognition of his claims by Spiritualists would destroy the Spiritualist teaching of eternal progress of every human son and daughter of God.

Mr. Bush wants to know whether I accept the teachings of the Sermon on the Mount and the Parables as an ideal code of moral conduct? My reply is: "I accept that which I find to be good and true, no matter from whatever source it may come. I neither accept whole books nor whole sermons. I can understand the acceptance of the Sermon on the Mount as a counsel of perfection by Church members only. But the war has demonstrated that some of its teaching is utterly immoral and impracticable as a general code of morals for human society."

"Resist not evil" is a condemnation of both Belgium and England in resisting the Germans. To proclaim to the public that you are going to turn the other cheek to the smiter is to invite the blow from the worldly-minded man.

Jesus is reported to teach that only the few shall be saved. "Broad is the way that leadeth to destruction. Narrow is the way that leadeth to life, and few there be that find it." That doctrine is disheartening and demoralising. Mean well and do well, and you will deserve well both here and hereafter. Spiritualist, the Eternal Christ born in the heart and the Eternal Goodness are thy refuge.

SETH ACKROYD.

SIR,—I take no special pleasure in replying to your correspondents who have written matter anent the above subject, for which E. P. Prentice stands responsible, and who further informs us of the readiness to be converted or convinced of "truth," regardless as to its source, yet who clings tenaciously to abstruse opinions in regard to the soul, and makes a chasm of 1900 years. To me, that period has been a series of links in the world's history of vital importance. I am sure our friend is quite at liberty to believe the whole Bible story of Jesus, but not to ask me to accept it. There appears to be afloat a determined effort to make Spiritualism more palatable to the Christian taste by these frequent resurrections of Jesus Christ topics in "our paper." Spiritualism came in spite of Christianity, and will live without it. Such correspondents would do well to make themselves acquainted with the opinions of the Neo-Platonic philosopher, Celsus, 176-180 A.D., in regard to Christians and their beliefs of his time; also with Appolonius of Tyana, 4 B.C., life written by Philostratus, which strongly suggests that the life story of Jesus of Nazareth was taken from that of Appolonius. Voltaire and others wrote much to prove Appolonius as the superior. Why has the translation of Appolonius been so carefully kept back from popular reading? To our friend W. Gregory, who deals with one name only, "Christos," who states it means the "anointed," he is beautifully vague, and I beg to add the information for the benefit of readers of THE TWO WORLDS that the institution of anointing was in vogue centuries prior to the Christian era, and was reserved for the neophyte who successfully triumphed through the severe ordeal of initiation into the mysteries of the Pagan temples, who at a solemn ceremony was anointed by the Hierophant, and became a Christos or "the way, and goal of perfection."

ADSUM.

SIR,—May I be allowed to add my opinion on the subject upon which E. P. Prentice writes so admirably in your issue dated Dec. 26th. To me, it would be a very refreshing experience to discover an authoritative Spiritualist advocating the Deity of Jesus Christ. It is now some few months since I first took an interest in Spiritualism. I have listened attentively and unprejudicedly to numbers of authoritative speakers upon various subjects, and from some I have heard expressions that have been perfectly disgusting in their ignorance and method with which the name and personality of Jesus have been dealt with, expressions revealing a sad want of knowledge of the elementary principles of respect. I do not use this language merely because they have not accepted His Deity (it is only regrettable that their faith and knowledge have been so wrecked as to reject it), but on account of their contempt and disrespect, if only, for the greatest Christian historical character. Whenever I personally have asked a very simple question on this subject, the retort I obtain is that Jesus is no more than a Mohammed, a Buddha, or a Confucius, with an entire absence of an intellectual explanation. Good gracious! what are we coming to? I wonder what sort of a retort I would get were I to offer a real theological problem. Before entering upon the latter I have, at all events, tried to gain



some official view of Spiritualistic teaching on the subject. Is there any uniformity of opinion among Spiritualists on this question? If so, I should be glad if any of your readers can give it. What I require is your official (I must not say dogma) view that I can examine. Miss Prentice states she is willing "to be converted to or convinced of truth, regardless of the source." Excellent! So am I, and I would ask you, Sir, for an authoritative statement to enable me, and, I feel sure, hundreds of others, to examine credentials on this most important subject. Truth and error are contradictory terms, and cannot co-exist. The truth there must be somewhere, and if Spiritualistic philosophy is true, absolutely true, then Spiritualists are morally bound to officially pronounce it. This is all I require. CHARLES DAVIS.

SIR,—Re the above, I quote from Clement of Rome: "Truly, God Himself, Who is almighty, the creator of all things, and invisible, has sent from Heaven, and placed among men, the holy and incomprehensible word, and has firmly established him in their hearts. He did not, as one might have imagined, send to men any servant or angel, but the very Creator and Fashioner of all things, by whom he made the heavens, etc. As a king sends his son, who is also a king, so sent he him; as God he sent him; as to men he sent him, as a Saviour he sent him." E. P. PRENTICE.

### Progress Our Spiritualism on Independent Lines.

IT is generally viewed as a very fine principle or method, when engaged in dispute, if we can meet our opponent halfway, and doubtless in some cases commendable, dependent, of course, upon the importance of the dispute, and the effect of such ending on the resulting issues. But in the case of Modern Spiritualism I am certain there should be no shirking of the issues, but a bold, definite, and outlined principle on an issue affecting so closely and seriously not only in the physical, but the spiritual, the welfare of the human family as a brotherhood. And yet when I attend Spiritualist meetings—and I never fail when the opportunity occurs—I find many exponents from those platforms devoting their energies and opportunities in an entirely contrary direction, until it is difficult to define the true meaning of Spiritualism. Surely the evidences that are to hand, through the manifestation of spiritual phenomena, are sufficient guarantee of its infallible guidance and a fearless exposition of the possibility of spirit communication, and consequently that physical death is not the end of all our cherished hopes of happiness, but the opening of wider avenues of thought and the realisation of a greater, wider, and nobler existence than has ever been communicated through the agency of the Christian Church and its attendant dogmatic theories, or otherwise. As Spiritualists, how do we reconcile ourselves to the doctrine of an unpardonable sin, mentioned in the four Gospels as the teachings of Christ, or take the story of Lazarus and the rich man as being symbolic of our eternal future? How does this place us, as Spiritualists, in our anticipations of meeting with dear friends, perhaps a mother, which the possibility of meeting constitutes the gladness in our heaven? Could we be happy under the circumstances of Judaistic theory. I suppose were the question plied to one of the learned theologians we would be asked not to view this symbol from a literal point of view, that God, had hidden the meaning of these parables from the wise and prudent, but had wisely revealed them unto babes and sucklings. But whether we take these teachings from a literal or a spiritual sense, they do not synchronise with our human ideas of thought respecting heavenly and eternal happiness. The contra, a despairing and ignoble outlook and picture in our imagination an unwise and unmerciful God, out of sympathy and touch with creation. It is, therefore, in the interests of our hopes, which has been so ably demonstrated during the recent disastrous war by the indisputable evidence of Modern Spiritualism, that the future is full of hope, and instead of an avenging God, Who visits the sins of the fathers upon the children, unto the third and fourth generation of those that hate Him, we have the assurance and hope of a loving Father, Who desires not nor decrees the eternal punishment or destruction of one of the human family, but spiritual progression and happiness the hope of all. Why,

then, so much quibbling and resort to Biblical quotation to establish our theories in the minds of doubters? Onward Spiritualism.—F. GIBSON TEASDALE.

### Spirit Activities.

WHEN we desire to undertake any work, we first ask the advice of those more experienced than ourselves, and always follow their counsel. This ensures us against failure and disappointment, and consequent waste of time and energy. Many find they are not considered fit for what they suppose they are quite qualified, and at first are vexed, but subsequent experiences prove that they did not rightly understand themselves. My own experience was an example. When I came here first I thought I should like to take up missionary work among the depraved spirits. I told my friends of my intention, but they advised me not to think of this. I said "Why not?" "Because you are not sufficiently experienced," they said. They were quite right. I was not, but I did not know then how necessary experience was. The mere wish does not carry the ability with it. They suggested work of quite another character which had not occurred to me, but I followed their advice with good results. When I had succeeded in this I began to think I should like to change my work for some other. This time I asked the advice of my friends, and it accorded with my own feelings and confirmed them. In this also was successful. There is a large field here for missionary work, but it is not every one who desires it that is qualified and some who have been missionaries to the so-called heathen on your earth are quite unsuited to the task as it presents itself here.—An Automatic Script given through Mr. RICHARD PHILLIPS.

### Life a Riddle.

WHAT a riddle is life. Human beings are launched on its ocean of strife. Some are early wrecked and cast away; others sail on to fame, and end in earthly glory, as the world views their achievements, but from a pure sense of gratification the world's applause cannot and does not supply the peace we need, and not infrequently in its train come jealousy and disappointment, a bubble after all. The road to success, even though we may become materially distressed, is the hope within us and the assurance of our spiritual indestructibility, and if in the midst of contending circumstances and distress we can maintain that calm kindliness of heart and loving sympathy for others less fortunate than ourselves, who can estimate the extent of our happiness in our future existence, more glorious far than the issues resulting from a fleeting and but apparent happiness in this world of hypocritical insincerity. As Spiritualists we have the hope, though sometimes clouded by circumstances, through which we are invisibly guided, though we may have no apparent visible control, that in the next life to which we are all surely and steadily drifting there is the hope of progression, and inasmuch as we sow in love and sympathy, so also in a similar measure shall we reap our rewards. In this lies the true happiness of living.—F. GIBSON TEASDALE.

WHILE believing, as indeed all Spiritualists believe, that the next stage is not our abiding home, and that we shall progress to states incomprehensible to us now, it nevertheless seems to us that each of these stages will have its lessons to teach, and that the right thing is to take them as they come. The mystic hopes for a sort of short cut to ineffable bliss, but his expectation seems premature.—J. ARTHUR HILL in "Spiritualism: Its History, Phenomena, and Doctrine."

THE COMMUNION OF SAINTS.—The Rev. Prebendary Wilson Carlile, D.D. Founder and Hon. Sec. of the Church Army, in referring, at the mid-day service at headquarters recently, to the recent passing of Prebendary Webster, M.A. of All Souls', Langham Place, London, W., said: "We mourn the loss of a very dear friend and earnest worker and I would ask your prayers (if you will allow me) that this strong evangelistic soul should still help our work from the other side."



## Methods of Spiritual Reconstruction.

### Mr. W. H. Robinson at South Shields.

MR. W. H. ROBINSON is one of the best known men in the North of England. His efforts in spreading the truths of Spiritualism have been colossal. He is—all the more to his credit—a self-taught man; but in the college of life he has acquired a ripeness of faculty and a wisdom which the schools cannot impart. Knowledge may serve many ends, and life is determined by a variety of objects. Yet motives vary in strength and importance, and range themselves in an order of values. A man's craving for knowledge may serve professional or commercial interests, and yet in itself be natural and sincere. Few people are blind to the social and practical advantages secured by the possession of knowledge. In many senses knowledge is power—power to obtain a living, power to influence opinion, power to lead, power to subjugate evils for the benefit of mankind. Knowledge, however, yields happiness only to those who love it for its own sake, or, as we may otherwise phrase it, who desire by its service to enter into more perfect relations with the higher influences of life, those making for the abiding happiness of the people—a happiness we associate with divine purpose. It is this order of knowledge that our brother, who is now in his eightieth year, has assiduously cultivated. He has had unique opportunities for disseminating knowledge. For years he was the head of a great book business in Newcastle-on-Tyne, and has used every effort to place in the hands of young men the treasures of literature. He has visited nearly all towns and villages in the counties of Northumberland and Durham, and has eloquently set forth the truths of Spiritualism. He has also largely and effectively contributed to the Press in defending our cause, and in showing that Spiritualism has given new and elevating thought to the world. "Where in all the literature of the world will you find the statement that if the right conditions are furnished we can converse with our departed friends? You may instance the oracles, the prophets, the occasional appearance of ghostly visitors; when on great occasions the god spoke or hero spirits returned, but the coming of our spirit-friends when bidden by the intensity of our loving thoughts for them; their response because they carry into their new life all that made them what they were in this—into a future continuance of this life—that they love, cherish, care for and return to us, is not this all absolutely of the new philosophy of spirit?"

Mr. Robinson believes that one of the best methods in spiritual reconstruction is to teach healing, and he is the moving spirit in the Northern Therapeutic Society, which meets at Shield's Café, Bigg Market, Newcastle-on-Tyne, and in a circular states that "brief expository lectures are delivered on healing by the laying on of hands. Some of the operators are normal, others under spirit control. Every visitor is welcome. Harmony is created by thought potencies and the chanting of hymns and anthems." In this humble centre much good, we learn, has been done. After passing through the hands of the healers, the hitherto melancholy and exhausted, who had thought "life was not worth living," look different; a new interest and hope arise within them; the gaze does not terminate in externals, but penetrates beneath them, and wherever it penetrates it beholds the promise of the ascending life. Verily, there is some potency in the "mesmeric pass." The patients are not only healed, but often emancipated from the old superstitious churchianity. All the dogmas founded on the belief in man's creation in a perfect state, his fall, and the scapegoat doctrine of his redemption, are shown to be fairy tales.

Although our "grand old man" of Spiritualism has attained a very ripe age, he is still actively in harness and visiting Societies and lecturing. On Sunday, Jan. 4th, he occupied the platform of the Fowler-street Society, South Shields, the President (Captain Davidson) occupying the chair. Mr. Robinson mainly dealt with methods of rebuilding, and reviewed at considerable length the work of the late Mr. Laurence Oliphant on "Scientific Religion." Mr. Oliphant, the lecturer mentioned, was one of the most brilliant writers of his time. He became a Spiritualist, and believing that the "social community" was the best means

of cultivating the spiritual life, joined a Californian community of which Mr. T. L. Harris was the leader. Mr. Harris, who was once a minister in the Swedenborgian Church, became, at one period of his career, a disciple of Andrew Jackson Davis, and lectured in many parts of America on the Seer's "Nature's Divine Revelations." Coming to doubt Davis's eloquent account of the "spiritual spheres" and his "natural soul progression," he turned prophet on his own account. It cannot be denied that Bro. Harris was a wonderful trance medium, and published many remarkable works, including volumes of poetry. He ruled his "community" with a vigorous if not iron hand. Ultimately, however, illumination came to Oliphant, and he discerned that the "Master" had not received the true "call," and was under the dominion of Self-Love. He thereupon severed his connection with Harris's brotherhood, and devoted his energies to what he believed was the true religion. The corner-stone of this religion, Mr. Oliphant set forth, is Fraternal Love. In his great work he writes:—

"When we reflect upon the bigotries, the hatred, the persecution, and the intolerance which have characterised all churches that have taken as their chief corner-stone the teaching of Christ, which was pure love and nothing else, we can only account for the people who profess to be animated by this love, and who manifest it by a hate which has provoked bloody wars, as having become insane; while those who maintain that the laws which govern the world are the result of a fortuitous concourse of atoms, and that man derived his entire origin from the amoeba, and his intelligence from the monkey, propound theories which suggest a feeble and distorted condition of the rational faculty."

Mr. Oliphant further held that real religion did not consist of compliance with any form of ritual or worship, but plain, simple, practical love. The Seer of Nazareth did not say "If you are to be my disciples you must believe in the doctrine of justification by faith," or in that of the "trinity," or in the dogma of infallibility of any person or body of persons, or in this, that, or the other shibboleth, theory, or whim, invented by human ingenuity or perverseness—but "By this shall all men know that ye are my disciples, if ye have love one to another." Oliphant, he might point out, clearly saw that physical evolution was only a portion, or half, of the truth. Physically and mentally man is truly the culmination of the vast series of organic changes from the dawn of life. He did not spring, like Minerva, from the brain of Jove, with all his God-like qualities complete. Even the brief records of history carry us back to barbarism. The great truth of Spiritualism is that man has slowly evolved to be a recipient of the Highest—the All. This meant that the inmost self partakes of the nature of the Universal; and the individual becomes conscious of his identity with God by a process of inward withdrawal from the surface-planes of normal self-consciousness.

"Fed with the blood and tears of living things,  
Nourished and strengthened by Creation's woes,  
The god unborn, that shall be King of kings,  
Sown in the darkness, through the darkness grows."

No one had set forth more eloquently that man is an incarnation of God than our own Seer, Andrew Jackson Davis. In his "Arabula, or the Divine Guest," he says: "There are multitudes of persons in all communities who seem not yet to have heard from the highest God-consciousness with which each is everlastingly endowed. Therefore, a distinction should be made between 'force' of the vitality and the 'power' of the inmost essence or spirit. Force comes out from motion, life, sensation, and from so much of the intelligence as naturally blossoms out of these primal principles which live in man in common with the animal world. Vital or primal human 'force' suffers reaction commensurate with the energies of its puttings forth; action and re-action among man's vital or primal 'forces' are nearly equal; and a human mind, to conquer its many and various circumstances, must rise superior to force, and become a 'power,' which is the first manifestation of the divine inmost spirit. Power is silent. It rises superior to force, which always goes to battle, being the source of discord, of anger, of war, and of every passion that afflicts and mars the human race. Advancing, rising up from within, power comes forth, and takes the ascendant, and the indi-



vidual is lifted out of the discords of its circumstances into a regal stratum of spirit consciousness—imparting to the mind a magic power to let war and strife, whether of the body or in society, whether in the nation or in the kitchen, pass by and not disturb the profound depths of that inner life which touches infinity on every side."

This "inmost centre where truth abides in fulness" was not hypnotisable, but, as Browning said, "the gross flesh hems it in." Only the lower consciousness, made up of the sensational or nervous element, can be influenced by outside agencies. The spirit-essence—the God power within the soul—has wonderful gifts of wisdom and insight to give us if only it can get the chance. It gets this chance when we so inhibit our usual external thought-processes that the surface waters of the mind are at peace and still; as the globes of crystal light ascend from the depths of the quietened well-spring, or as the mountains and the sky are mirrored on the still surface of a pool.—J. RUTHERFORD, Roker-by-the-Sea, Sunderland.

### "The Astronomical Basis of Christianity."

Richard A. Bush, F.C.S.

IN Spiritualist lore we read of a certain class of spirit termed Diakka. The well-known seer, A. J. Davis, calls them unbalanced spirits, and says "A Diakka often amuses himself with jugglery, tricky witticisms . . . invariably victimising others, given to purely romantic accounts. I have been long familiar with them . . . making sport of sensitive persons, and having a jolly, laughing time at the expense of sincere people, including mediums." I think Mr. Hewitt has caught a lovely specimen, and must have been the ready subject of a ludicrous hoax when he sent to THE TWO WORLDS that extraordinary spirit communication entitled as above.

Our great master, Jesus, in common with other world teachers, when propounding spiritual truths, made free use of parables taken from Nature; and because all the laws of the universe, no matter in what plane they are manifesting, are based upon common underlying principles of truth, an analogy taken from physical phenomena to illustrate a spiritual fact is particularly illuminative, and strikes right home. This being so, how should we treat an assertion that all modern or ancient ethics, all so-called moral laws, are pure invention based upon the observation of certain physical phenomena? Dare we, as Spiritualists, argue that the ancient universal belief in the immortality of the soul or survival of death was not the outcome of personal experience, but the invention of some wily Pagan priests or witch doctors, who got the idea from day succeeding night, winter following summer, or seed reproducing plants? Would it be reasonable to assert that the doctrine of rewards and punishments operating in spirit-life was not the consequence of revelation, but an absolute fiction based on the recurrent experience that if a farmer sowed wheat he reaped wheat and not rice, and also that the quality of the grain produced was in accordance with the quality of the seed sown? That is what friend Hewitt wants to do with Christianity and astronomical analogies. These analogies are most helpful when correctly applied, but to invert them is a crazy proceeding.

The experience of Modern Spiritualism in its reception by the world follows in a curious manner the experience of early Christianity, except that the opposition is not so dangerously violent. The strongest antagonists were the State Church and the scientists, i.e., Priest, Pharisee, and Sadducee. The signs and wonders were at first denied, but when the evidence became too strong, denounced as of the devil. Then when a man of note became convinced, he was called mad. Voices are heard, visions are seen, healing takes place, trances occur. Traps are laid, prosecution and persecution follow. The converts meet in closed upper chambers. The teachings run on the same lines—in fact, one cannot read the Synoptics and the Acts of the Apostles and some of the Epistles without being struck with many close similarities. Now, imagine Spiritualism well established, and jump 2,000 or 3,000 years ahead—with psychic powers again dormant, and the bulk of our literature lost. Some clever

Higher Critic compares the few remaining ancient records of the origin of Spiritualism with the Christian Gospel records, and discovers this similarity. If he be a contributor to the "Weekly Sceptic" of his time he would possibly write an article to show that nineteenth century Spiritualism had no real foundation, but was a clever invention by some frauds and mountebanks living at about that period, based on early Christian literature! He would certainly not find mention of that Spiritualism in any recognised contemporary History of England, up to the reign of George V., although it had been in existence for over half a century.

In the article under discussion the communicating spirit uses the expression, "the alleged founder of Christianity," asserts that its basis is an invention of wily bishops about the time of the Nicean Conference, in collusion with the Roman Emperor, Constantine; that there was no such person as Jesus, nor the four evangelists; that the whole story is an astronomical allegory, but that the fabricators were apparently so ignorant of astronomy and astrology (at a period when there were plenty of good astronomers and astrologers) they mixed up the two equinoxes, and blundered into fixing the Crucifixion at the Vernal instead of the Autumnal equinox. Then, as an afterthought, the noble and intelligent spirit sees that perhaps this explanation will not do, so he suggests, as an alternative, that it may have been done purposely to mystify! If so, the astronomical basis receives a shock to start with from its own concocter.

The study of Comparative Religion shows that in nearly all cases where there has been a great change in a national or racial religion, the new religion has made use of certain of the current customs, rites, ceremonies, festivals, and ideas, and infused a new life and meaning into them. We see the process in operation in our own day with some of the Roman Catholic missions. There is no harm in that, for all such customs and festivals are founded upon some truth, either of fact or principle, or both. It would be obviously a blunder to assume in later times that the retained customs, rites, festivals, etc., were the origin of the new idea. When fixing the time of year for the memorial of the Crucifixion and the festival of the Resurrection (putting aside the question of the actual date of their occurrence), it would be natural, and most appropriate in this instance, to follow the Jewish Feast of Passover, the doctrinal analogy being so close, and the founder of the new religion being a Jew. The Jewish Passover also coinciding in time with the Anglo-Saxon festival of Ostara, or Oestre, their Goddess of Spring, there is nothing strange (to call for such a forced explanation as is given by Mr. Hewitt) in the name Easter being ultimately associated with the Christian Resurrection festival. It is quite likely that at about the time of the Council of Nice there may have been some trimming of early Christian tradition, and possibly some daring additions, but to declare seriously that the whole gospel story, including the Acts and Letters, was invented then, is a preposterous assertion.

Was there such a person as Jesus of Nazareth, who founded the Christian religion, and did he live at about the time usually claimed? A certain spirit says no, and that the story is a myth invented at the famous Conference under Constantine the Great. Several Spiritualists writing from time to time in THE TWO WORLDS also agree.

Let us consider this more closely, but confine our inquiry, which must be brief, to the single question of the historicity of Jesus.

There is first the internal evidence of the New Testament records. This is a recognised argument of validity common to all schools of criticism. These records have been subjected to the intensest scrutiny and dissection, the bitterest attacks, by the greatest intellects and scholars of all times, ever made upon historical documents. It would take too long to recite authorities for and against; one must suffice. Dr. Weymouth states in reference to the Acts of the Apostles: "It is plain that the writer was contemporary with the events he describes, and although his perfect ingenuousness ceaselessly contacts his narrative with history, in no case has he been proved to be in error." Much of the controversy has raged round authorship, but few have come to the conclusion that the records are unalloyed fiction. But as the weight of this line of argument is largely a matter of temperament, and one is undoubtedly influenced



by the force of early training, we will not say more than that the simplicity, the ingenuousness of the writings carry on their face the stamp of truth, and especially to Oriental people, who in this class of literature are probably better critics than Westerners.

If Christianity had its origin at the Council of Nice, which began its labours in the year 325, and concluded them in 381 A.D., how came there to be about 300 Christian bishops present, drawn from all parts of the Roman Empire? In those days of slow locomotion and the absence of the printing press, it would take much longer to establish a new religion than to-day, so that this very Council is itself the refutation of the absurd statement made. It is on record that the Council adopted the affirmations of an earlier Oriental creed. Perhaps the Nicene Conference is also a myth, with an astronomical basis, founded by wily historians upon the phenomena of constellations of stars? Yet Constantine issued an edict in 313 A.D. to protect Christians in Persia, who were being persecuted.

But there are earlier Councils recorded. There is the authentic Council of Arles in the year 314, and there were Councils convened in Asia Minor in the middle of the second century, to consider a long-existing school of Christian thought which ultimately focussed round one Montanus, who preached in 156 A.D. the doctrines (or so-called heresy) known by his name. The second century brought forth many differences of opinion and schisms in the Christian Church, and it is obvious that there can be no difference of opinion on a given subject unless that subject is already in existence. But there was no difference of opinion as to the historicity of Jesus.

If Jesus were a myth invented during the fourth century, then many earnest men and women before that date died for a cause that was non-existent, which is likewise absurd. We have our own English Christian martyr, who was slain for his belief in Jesus somewhere between A.D. 286 and 303. Of course, it is easy to pooh-pooh historical records and references, but history is not so easily puffed away. There is ample evidence that Christianity had spread far and wide before the fourth century began. Is all the early martyrology a fraud? Androclus was martyred in France in the year 220 and Perpetua in Africa in 205. Martyrs were many. Here are some of the more famous: Origen died for his faith in 254, Leonidas, his father, 202, Bishop Irenæus in the same year, Polycarp about 167, Papias 163, Justin Martyr about 140, probably earlier, Phocas in 111, and Ignatius about 107. What historians doubt the persecutions of the Christians by the Roman Emperors, Nero, Trajan, and others, from the years A.D. 67 to 130? For what faith did these die—for a sun myth, an imaginary Jesus, or a reality?

Nearly all these prominent Christians wrote letters or homilies, records of which are with us. In the Ante-Nicene Library we also have an Epistle by Clement, the contemporary of St. Paul, the date of which is about A.D. 97, and there is also a Christian book called the Shepherd of Hermas (highly regarded by Irenæus), very popular amongst the very early Christians, the date of which is generally placed before the end of the first century. In the works included in the Ante-Nicene Library almost the whole of the Gospels and much of the Epistles is to be found in quotations scattered within the writings.

And what is to be found amongst non-Christian writers? References to Jesus, Christians, and the rise of the sect in Judea are made by Porphyry, a strong antagonist to the Christians; Marcion, also a bitter opponent, who says that he found the sect strong, and refers to but rejects their records as inspired; Valentinus, who quotes from the Synoptic Gospels; Antoninus Pius; Celsus, another bitter opponent, who states he found Christianity flourishing; Basilides, who once professed to be a Christian, also quotes from the Gospels; all these dating between the years 86 to 150. Then again we have Pliny, born A.D. 61; Tacitus, born A.D. 62; and Suetonius, born A.D. 69. The last two non-Christian historians our own Gibbon (by no means friendly to Christianity) commends as trustworthy. Josephus, the Jewish historian, a contemporary of the Apostles, and possibly of Jesus, mentions Jesus. Renan, the French sceptic, favours the genuineness of the Josephus passage, and so does the German critic, Zimmerman, amongst many

others. There is also another work contemporary with Jesus, which mentions him, the "Toldoth Jeshu." However, the most conclusive contemporary references are those in the Jewish Talmud, which was begun in B.C. 25 and completed A.D. 175, for not only is there a longish account of Jesus, but six of the disciples are also mentioned. It is important to note here that no Jewish historian of note has ever questioned the existence of Jesus, although many might have been bitterly tempted to do so.

Is the childish plea put forward that there are no original contemporary documents extant? If there were, their genuineness would be sure to be questioned by some. There are no original documents of Zoroaster, Pythagoras, Socrates, Solon, Democritus, Plato, Herodotus, Xenophon, and hosts of other great men, and yet no scholar doubts their existence, nor that their writings which have come down to us are on the whole genuine. And, curiously, none of the writers amongst the aforesaid mention the Jews! Were there no Jews in their day? Up and down the country we have churches which were built during the 9th to the twelfth centuries. The records connected with the early history of many of them are lost, and only fragments of the original edifice remain, so much have they been restored. Yet these tell their tale, and it is credited by those in the best position to judge. How easy, but ignorant, for anyone to say "I do not believe in their antiquity—they were built at a much later period in a style to make believe they were older."

The Catacombs in Rome, early burial place of Christians, indicate the Ante-Nicene existence of the sect. Only a few dates are found, but one is recognised to be that of A.D. 71.

Some new sayings of Jesus have been recently discovered at Oxyrhynchus. Experts fix the latest date of these writings as A.D. 140; many favour a much earlier date.

At Pompeii, some years ago, when a street was being unearthed, there was found scratched on a wall a rough caricature of a man with the head of an ass on a cross. The early Christians were said in derision to worship an ass. Under the drawing is an inscription, "Alexamenos worships God." I have seen this. Pompeii was destroyed A.D. 79. So there were evidently followers of this Nicene-astronomical-basis-of-Christianity twaddle before then!

The foregoing is only a brief examination of the question of the historicity of Jesus, yet I think enough has been said to satisfy honest inquirers. There remains the question of testimony from the spirit-side of life. A few spirit-people deny his existence. There is nothing extraordinary or disturbing in that. "As a man thinketh, so is he" is the spiritual law, and those who pass over ignorant of Jesus, or strongly anti-Christian, remain so for indefinite periods. A fact in history cannot be upset from the spirit-world. He that is ignorant will remain ignorant until an honest desire to learn is awakened. Not many spirits who come to us are sufficiently progressed to consort familiarly with such an exalted soul as Jesus Christ, and very few of us in the flesh are sufficiently advanced even to receive a manifestation of his presence. It is much easier to attract those from the lowest planes. However that may be, there are indeed some amongst us who are confident they have seen the Lord. As to the general testimony from the spirit-world of the reality and existence of Jesus, there is the testimony of the guides of celebrated media like A. J. Davis, W. J. Colville, J. J. Morse (neither of them strongly pro-Christian), David Duguid, Stainton Moses to be added to the testimony of thousands of other spirit-teachers who have spoken through hundreds—yea, thousands—of psychics in this country, the United States and elsewhere, affirming and reverencing the person of the founder of original Christianity.

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.

THE Rev. J. Tyssul Davies in his book, "A League of Religions," thus classifies the great living religions of the world: Zoroastrianism, the Religion of Purity; Brahmanism, the Religion of Justice; Buddhism, the Religion of Compassion; Confucianism, the Religion of the Golden Rule; Mohammedanism, the Religion of Submission; Christianity, the Religion of Service.



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FRIDAY, JANUARY 16, 1920.

## Spirit Control: Is It Advisable?

AMONGST the many arguments advanced against Spiritualism is one which by its complex nature is not easy to answer without lengthy treatment. It runs something like this: To submit to control by a spirit, a medium abrogates his will, hands himself over to the power of another entity, thereby weakening his will and placing himself under the more or less constant influence of an unknown entity.

The argument is based upon an unproven inference, namely, that the will of the medium is coerced by the controlling spirit, the probability being that the mind and will of the medium are simply dissociated from the brain and body, and that it is the body and NOT the consciousness which is controlled or influenced. That the consciousness is affected and in some way influences results, and in its turn is influenced thereby, may be true, but we hold that any such effect is the result of reaction, rather than the primary act. In many cases the trance medium may be conscious of scenes occurring at a distance from where his body actually is, whilst nonetheless having a hazy idea of what is taking place at the circle. In other cases complete unconsciousness appears to supervene, and yet some days later all the happenings, whilst under control, will come back to the memory in a semi-familiar way, like a forgotten dream suddenly recalled. It may possibly be that the substance of the remarks made by a control produces an effect upon the brain cells, and that the consciousness of the medium gradually absorbs this after returning to its body. We are satisfied from long and personal experience that the will is in no way affected adversely by control. The consciousness, being something separate and apart from the body, is the tenant of a house—that house being the body—and there is no implication of weakness of will when a householder lets his house for a season to an approved tenant. The whole matter then resolves itself into a question of whether it is injurious or inadvisable to lend one's body to others for a specific purpose.

One would think, to hear the railings of some folk, that it was an unique experience to thus grant the use of one's physical organism to another person. Yet most of us are doing it day by day. The workman lends his body to his employer for material purposes, to add to the well-being of his fellows by service. His employer may be a scamp who is practising commercial jugglery in the name of trade, or he may be a straightforward business man, conducting his enterprise for the good of his fellow-men. That, however, is a matter of little or no concern to the employee. He gives the use of his body for a certain purpose. In the professions and higher forms of artizanship both the body and mind are lent to an employer, and that for a purely material return.

In the cause of patriotism a man gives mind and body to his country for a mere pittance, and gives it knowing full well that it may be permanently injured and maimed. To talk of the danger of lending one's body to another in the face of conscription and a compulsory Workmen's Com-

pensation Act, is to ignore the obvious. A friend of ours remarked recently, "I have lent my body to my country and shall carry the scars to the grave. I have lent my body to an employer, and lost my hand in a circular saw, and thus I have been maimed for life; but I have lent my body to the spirit-people as a medium for several years, with the result that I have gained improved health, larger knowledge of men and things, and a sweet companionship which is worth untold gold."

There is another consideration. The apprentice employee, in the loan of his body, gains a knowledge of a trade or business by acting under the direction of a larger and more experienced mind; he benefits by such association. If he be an unwilling, lazy, or sluggish type, the gain may be small; he becomes little more than an automatic machine. If, however, he be ambitious and eager, he absorbs or learns something of the skill and experience of his teacher. We hold that the same principle applies to mediumship: it unfolds faculty, and the powers developed in and through the trance state presently become useable in everyday life. The medium may stick in a rut if he cares but if he have ambition and eagerness the gradual unfolding of his consciousness under the supervision of larger minds adds to the breadth covered by his consciousness, and opens to him a height whose only limitation is his own inherent capacity.

We claim that, rightly used, with good intent, trance mediumship is not only advisable, but helpful and useful in the development of character and ability. The one thing necessary is that the medium should desire the best, walk a straight line, and intelligently co-operate with the controls. Let him have a definite time for control as he has definite hours of employment, and let variety into his life by having other pursuits and interests to give life its necessary variety.

## CURRENT TOPICS.

## "The Magic Circle."

WE hear that "The Magic Circle," an association of conjurers and entertainers is conducting an inquiry into Spiritualistic phenomena. Of course, one thing is clear: If the inquiry is an honest one it will not be difficult for them to gain conclusive evidence of the actuality of the phenomena; but we are frankly suspicious of professional entertainers who are specialists in the art of self-advertisement, and we very much fear that the actual results, however, satisfactory, may be "damned with faint praise" or twisted to professional ends.

## Bad Methods.

WHEN attempts are made to deliberately break up public meetings by methods little short of hooliganism, we are not satisfied of the unbiassed attitude of those who indulge in such methods. To import into the seance room the mental atmosphere of such people is to put a premium on failure, whilst we are not sure that they would not manipulate the actual happenings in the approved style of the prestidigitateur.

## A Quid Pro Quo.

WE have warned our mediums before, and we repeat the warning. "If test sittings are to take place, you have a much right to insist upon the bona fides of the sitters; they have to insist upon yours." We have a strong objection to our sensitives being used as an advertising "stunt" for professional conjurers, and we have yet to be convinced that there is any other motive behind the latest move.

## "The British Man and Woman."

A CORDIAL WELCOME has been given to the Rev. Walter Wynn's latest monthly, issued under the above title. The article on "Is Wm. Ewart Gladstone Living?" has attracted wide attention in the press, and has been much quoted. The new month will add to the editor's high reputation.

## A World-wide Movement.

THE tremendous interest in Spiritualism at the present moment is not limited to the British Isles. From Australia and New Zealand, India, South Africa, the United States, Canada, and even South America



reports of the most glowing type come to hand, and *THE TWO WORLDS*, which circulates everywhere, is eagerly welcomed. Our letter bag includes newspapers and cuttings from all these countries, and in every case the daily papers are full of us. Good! Spiritualism is finding a common denominator of spiritual life and liberty which is superseding obsolete creeds and breaking down the barriers between religions and denominations.

### A Divine Purpose.

AFTER ALL, that is the purpose for which it was sent to this world. Religionists have been fighting each other through the ages because they were too blind to see that true religion is that which unites men. Out of the welter of to-day there are emerging the basic facts upon which all peoples are united, and the brotherhood of humanity, which is a greater thing than any creed, must presently become a practical proposition, and our facts and philosophy are broad enough for all.

### Unity in Diversity.

IT IS for this reason that we urge Spiritualists to be tolerant, to avoid coercive measures, to become individual students, rather than sheep following a shepherd. It is more important that we search for truth, and live up to the best we know, than that we agree with one another. The basic facts of life are the same to all men, though our different training and experience may cause us to look at them from different angles. Let us stand firmly for what we know, and hold to be true, but let us extend to others the liberty which we ourselves demand, and never sink our own established principles to curry favour with others. It is little men who quarrel. It is the province of great minds to differ and yet be friends.

### A Christian (?) Tract.

THE country is being flooded with a four-page leaflet issued by the Rev. J. T. Phillips, of Porth, Glam., containing a number of "Do You Knows?" dealing with Bible references to Spiritualism, the majority of which are drawn from the Old Testament. The first statement reads: "Do you know that God commands that a Spiritualistic medium should not be permitted to live? (Ex. xxii, 18). We challenge the Rev. J. T. Phillips that he does not obey his Bible. Obedience to such a command would brand a man as a murderer. We suppose it is in the power of God to call "finis" to anyone's life, and the number of mediums who reach the 70's and 80's of life goes to show that God is more loving than His minister, the Rev. J. T. Phillips.

### If?

SUCH puerile piffle as the tract in question does Christianity much harm, and holds the Rev. Mr. Phillip's God up to the ridicule of the scoffer. It is, however, another evidence of the fact that many sectarians would, if they dared, revive the stake and faggot, the thumbscrew and rack. We thank a greater God than the miserable thing Mr. Phillips appears to worship that the world advances. He appears to know very little of the spirit of Christianity, and nothing of Spiritualism. Spiritualists should make good use of this tract. It is a damning indictment against the beliefs of its rev. distributor.

It passes my comprehension to understand why we should not seek the consolation of hearing again the voice of the beloved one and of knowing that all is well with him. Rather should we be thankful that in these days such a thing is possible.—DR. CRAWFORD.

REFERRING to the prospects of psychical research, Dr. Crawford, in his "Experiments in Psychical Science," says: "I think it will have a great future. All indications point that way. But there will have to be organised effort, and not merely the sporadic experiments of a few. The recent war, as one of its few welcome by-products, seems to have opened the eyes of a great many people to the importance of the subject, and the interest thus created is not likely to lapse. For, in the last analysis, psychic research, and psychical research only, is likely to determine in any definite way whether man does or does not continue to exist after physical death."

## Notes From the North.

### "Ad Rem."

CHRISTMASTIDE has been quite of a new character. Frost and snows, with Yule logs blazing to the accompaniment of a howling wind, are conditions of other generations, yet we, in our way, contrive to find enjoyment and encouragement, and it is well that it is so. I have much to tell of to-day, more, I opine, than my space will contain, but my selections will be those most likely to interest the greatest number of readers.

Wherever I turn there are indications of progress and an increased, whetted desire for investigation into our phenomena. Speakers and mediums are often unable to cope with the demand for their services, so numerous have become our Societies and duplicated our seances for private inquirers. With well on to fifty Societies to cater for, our workers find themselves often obliged to refuse assistance even to a really needy appeal. The one way to meet the difficulty is consolidation, and, although late in the day, Ashington and South Shields have shown the way. After over twenty years' work, Robinson-street Society in the latter town was closed a few weeks ago. One cannot help heaving a sigh of regret that it should be so, for many able and active propagandists have laboured there. I would so much like to name a few, but it would be unfair to the many, so will those still with us take it from "Ad Rem" that their past services will not be forgotten. This seaside borough could afford yet another weeding out, but I hope it will be made a task of discrimination, so that the ablest and most effective centres be retained. It is the poorer through the passing to the Higher Life on Nov. 24th of Mr. J. Huskison. One of two brothers who have laboured zealously for the angels, his physical end came quite unexpectedly. I knew him intimately for nearly twenty years, and have many a time stood beside him in the furtherance of our cause.

Speculation is already rife as to the place of meeting of the Northern Counties Union on Good Friday, and hopes expressed that the premier centre, Newcastle, will be utilised this time. With this annual gathering in an out-of-the-way little town, and the April meeting with Sir A. Conan Doyle in another, Novocastrians will begin to think that their city is of no account.

Gateshead (Coatsworth-road) took a somewhat bold step when they engaged Mrs. Harper for a week's mission, but, so far as rumour goes, they were amply justified. It was reminiscent of other days when the Newcastle Society brought the cream of our movement to the platforms. True, the North is now practically self-supporting in this respect, yet the introduction of national talent now and again can only make for one end—progress. Several Society arrangements have come under my eye, and it is somewhat disappointing to note that only three distant speakers are engaged, one of whom is only an "emergency" turn.

At recent conferences complaints have been voiced as to speakers failing to fulfil their promises. There was much said on both sides, consequently I will not go over the ground, but simply urge upon speakers to honour their pledges when possible, and when unable to do so, let secretaries know as soon as they can. Will secretaries be patient with them, for they are only human, and I do not think one of them is so indifferent to obligations as to deliberately fail without warning and explanation.

I had it from various "little birds" that Mr. A. H. Bain, the esteemed Secretary of the Northern Counties Union, had tendered his resignation, but refused to credit the information, but receipt of the current agenda compels me to accept the situation. Many will regret the step of our worthy comrade, and trust that an equally capable successor will be appointed. I have always regarded Mr. Bain as one of the most refined and promising speakers on the Northern plan, and trust that his past services to the Union and to Societies will not be allowed to pass unrecognised. Mrs. Bain often greatly assists him by giving clairvoyance, being invariably much appreciated.

Mr. W. H. Robinson, despite his load of years, continues to sound the clarion of freedom, and he was heard under rather unique circumstances when he spoke to the members



of the Bible Society in October. One cannot pass his book-stall in the Grainger Market without feeling a stirring of the spiritual and intellectual emotions.

A few weeks ago I stood by the grave of Mrs. Bevan Harris, and recalled the strenuous work of her restless, convert-seeking husband. A dozen such on Tyneside to-day would be an asset of inestimable value. Indoor preaching satisfies the smug and the initiated, but it is on the street, on the field and the hillside, that the voice of the seed-sower is heard to most advantage.

Information has reached me of a desire to form a Society at Fencehouses, a colliery district mid-way between Chester-le-Street and Hetton Societies. Provided that the outlook, so far as attendance goes, is fairly hopeful, I would counsel the step being taken. On the other hand, it means added strain upon our workers, and as both tram and motor 'bus are available to the Societies named, little difficulty should be experienced in going to either, so that the matter should be seriously considered before committal is decided upon.

Foregathering with a Durham dalesman a few weeks ago, I listened to many interesting reminiscences of bygone workers. The narrator's eyes glistened as he rattled off tales concerning Weatherspoon, of Chester-le-Street, Graham, and Nat Cornes, of Stanley, and many another now almost forgotten pioneers. Often have I urged the compilation of local biographies, wherein could be enshrined memories of those who made work easy for us of to-day, and would be willing to assist in any way within my power with such a work of love and appreciation. Tees-siders of 1920 know little of the stalwarts of the early eighties. The names of Varley, Brown, Roeder, Watts, etc., where once they moved obstacles with Trojan force, are, in some instances, hardly even a memory now. In Middlesbrough there exists a little chain of six or eight links intimate with those hopeful days, but in Stockton even fewer than that. The waters of the Skerne listened to many a happy seance song forty years ago, and I fear that few to-day could name the sitters in the little room by Pease's Mill. Albeit modern workers in these very places are neither backward nor scarce, as continual successful gatherings emphasise. But it is when I recall the gallant band who faced scorn and physical injury on Tyneside that my heart swells, and I long to do them honour. Maybe their day of remembrance will come.

On Nov. 29th the Society and Lyceum at Chester-le-street (Mechanics' Hall) perpetuated the services of Mr. A. E. Brinklow, of Newcastle. A splendid tea and propaganda meeting was held, when the speakers were Mrs. Gardiner (Shildon), Mr. West (Stanley), and Mrs. Miller (Darlington). During the evening the chairman (Mr. James Lawrence, of the Management Committee of the B.S.L.U.) unveiled a handsome coloured portrait of our arisen comrade. It was good to behold his features, and one all but heard his resonant voice championing the cause of the children. Another coloured enlargement of a worker (this time one still with us) hangs on the walls of the meeting-place at South Eldon-street, South Shields. It is a portrait of Mr. M. Woodall, and few are worthier the honour.

Whispers reach me of another—on the north bank of the Tyne—in preparation, but of this I cannot say more so far.

I saw a card the other day from that sturdy pioneer, Mr. Jno. Rutherford, of Sunderland, whereon he stated: "Although 73, I still enjoy fairly good health, and perhaps, do more work than ever." There is an optimism about that which should make Spiritualists rejoice, since it testifies, despite the lugubrious assertions to the contrary, that Spiritualism conduces to long life, happiness, and physical and mental virility.

It comes to me that I owe an explanation re a statement contained in my last Notes. I referred to the illness of one "Elliott," of Pelton, whereas it should have been Nicholson. Will those puzzled over the identity of our comrade pardon my lapse of memory?

When referring to the transition of Mr. Huskison, I omitted to refer to the loss—already reported in *THE TWO WORLDS*—our movement has sustained in the passing of Mr. Olman Todd, late of Sunderland. A more earnest Lyceumist one could not wish for, and well do I remember my first meeting with him at a Lyceum anniversary at St. Cuth-

bert's Hall, Gateshead, many years ago. He was simply splendid at such functions.

Another well-known figure—although not a public worker—disappeared a couple of months ago, through the calling home of Mr. John Harrison, of New Hirst. Eccentric in certain respects, "Jack," as he was familiarly called, had his heart in the right place, and this I can say after twenty years' friendship.

Friends in more than one land will be pleased to learn of the news just received by me that Wallsend Society—amongst the Tyneside "baby" Societies—has bought and paid for a site for its new church. There are a number of good workers there, and the fact of having now a definite "home" to labour for will accentuate their energies. The other effort towards a building referred to in my last Notes still hangs fire.

Blyth once more writes itself largely as a growing centre. Seghill and Camboro' close by made strenuous efforts in the bygone days to establish a foothold, but the migratory life the miners told against success, but this time, in the town proper, prospects are quite good. Mrs. Teasdale (the Secretary) is a little host in herself, ably seconded by Mrs. Delph. Matt Harrison and one of the numerous Golightly family are strong supporters of the new venture.

I feel sorry for the gallant exertions being put forth amid the "wilds" of West Durham, where lack of transport renders all done of so seeming little account. Witton Park, West Auckland, and even Shildon are so cut off that they are debarred from securing the services of many good speakers and mediums. Nevertheless they are doing splendid work in a quiet way, and deserve the recognition and support of all holding dear our beloved movement.

From Sunnyside, also somewhat isolated, comes a good report. Derwent-street, Sunderland, was languishing a little, but Mr. W. Dowell Todd has assumed the secretarial duties, a step which I trust will mark a new epoch in the Society's history. Feb. 8th is to be a red letter day amongst them. It is their anniversary day, and to make it a real outstanding one they have secured the large Stores Hall in Green-street, inviting as speakers all remaining past-Presidents of the Northern Counties Union. May it prove a huge success.

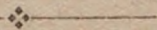
I had a visitor from Castle Eden the other day, who was strong in the idea that a Society should be opened in that region. Well, if he and others interested would communicate with the Northern Counties Union arrangements might be made to hold a preliminary propaganda meeting, and so test the outlook; or a cottage service might be instituted, thus paving the way for the larger project.

Besides the friend referred to, I had an hour's chat recently with a few Ferryhill and Spennymoor Spiritualists, and they assured me that the feeling was all in favour of a fresh start being made, lack of initiative being the principal stumbling block. Many of us who laboured for these communities in the past regard their failure to carry on as a blot upon our fair fame. How soon will this be remedied?

Nothing but praises reach me concerning the Tyneside Lyceum Council's choir. This body, although hardly out of its long clothes, is in great request, and fills a long-needed want. Amongst its beneficial effects may be that of stimulating Societies and Lyceums to inaugurate choirs of their own.

I regret that the fire which crackled so merrily and hopefully a few months ago in Durham city has spluttered out. Surely, amongst all those who were associated in the late efforts some could be found qualified to continue the work. Mayhap the expected visit of Sir A. Conan Doyle will arouse a new and enduring interest.

Now, space is, I fear, exhausted, and a busy Editor must not be trespassed upon too far, so let me as a last word to-day express the hope to find at the close of 1920 an even brighter vista before us than the final days of 1919 afforded.



WHEN man gains the power to exchange his emotions, sentiment and patriotism for reason, he has the philosopher's stone.

If man is in truth possessed of occult knowledge, there is nothing in the material world that can get the best of him, and this is a test of knowledge.



## The Lifting of the Latch.

W. H. EVANS.

### CHAPTER XIV.—MARRIAGE.

"AND NOW," continued the Professor, "let us turn from an aspect of this life which must be painful to you. Although I have touched lightly upon it, I am sure you will see the significance of all I have said."

"Whatever one may think of your statements, Professor, he must admit the justice of it. If men could only see the operation of law in all realms, it would surely hasten the day of a common understanding on questions of right and wrong. I can understand from what you have said that much which we deem of importance has little value in spirit-life. I would like to know something about the closer relationship of marriage in spirit-life. What is the basis of attraction between the sexes? Is there anything in spirit-life analogous to marriage as we know it here?"

"Here again the basis of attraction between the sexes is the natural law of affinity. Fortunately the statement that 'there are neither marryings nor giving in marriage in heaven' is not true in the natural sense, however true it may be in the legal sense. Marriage is a law in Nature manifest in every plane. Affinity runs throughout the universe, and the laws of sex operate in every atom, and are expressed in every realm of the inorganic and organic universe. Its highest expression is the law of spiritual affinity, the law of the kinship of souls.

"Upon earth marriage is often a matter of convenience, of accommodation to circumstances. Thousands live together in wedlock who are not really married. That is, there is no real affinity, no spiritual fitness between them. Family jars are inevitable, for where there is no fitness there is no esteem. The woman is often regarded by the man as a domestic drudge, made for him; the man is regarded by the woman as a kind of over-lord who provides the necessary means to meet domestic liabilities. That view is fortunately changing, and the political and economic emancipation of woman will help her to rise to a new dignity in the scale of civilisation, and enter into the possession of her birthright.

"The law of affinity is based upon the temperaments. There must be perfect agreement, or rather harmony, between the central temperaments before there can be lasting affinity between man and woman. All marriages contracted on earth which are not based upon the harmonic blend of temperaments are dissolved at death. By this you will see that there are no isolated—or, as I may put it, single—individuals in the higher planes of spirit-life. The reason is this: Man and woman are the complements of each other. A single man or woman is an incomplete being. An eternal marriage takes place when two who are in complete harmony with each other meet and blend in that harmonic oneness which is one realisation of the Divine Idea. There is with such an interfusion of life; a sense of divine completeness. Each retains the fulness of his own individuality, but enriched by the pure, unselfish, and unsullied love of the other. They enter into the pure heaven-state through the gate of divine marriage. This is the ideal state, shorn of all the imperfections which are so manifest in earthly marriages. It is based upon purity and love; and the love I speak of is far above the love of earthly passion or desire. It is the love of the glorified man and woman in whom the animal nature has been transmuted to higher forms of expression. When this marriage is consummated the twain are one, and although universes may separate them in the performance of their spiritual duties, in spirit they meet and commune. There can be no sense of separateness in those who have entered the heaven state through the gateway of divine marriage.

"It is unfortunate that the true significance of sex is so little realised upon the earth. Such prudery obtains, that questions which relate to the welfare of the spirit are often taboo. To discuss or to seek to know the inner meaning of sex is scarcely possible in a mixed company. Here and there are a few who are so far above the lower urge of their sexual nature that they can intelligently discuss that inner meaning. For I must tell you there is an inner meaning. Although upon the earth the primary function of sex is to perpetuate the race, there is a higher plane of manifesta-

tion, and true development is hindered so long as individuals fail to try and transmute these energies of their being: to divert them into channels of higher service. For the sex power is the medium of creative effort on all planes. It is the root energy of all creative effort. God produces, man reproduces. Man follows the Divine Idea, he acts according to the principles of the universe. Through the principle of sex God realises Himself; that is why you find these positive and negative principles operative on every plane. From fire-mist to monera, from monera to man, you see the operation of these principles. The keenest joy and the most intense suffering are associated with the functions of sex. It is the creative urge in man mainly responsible for all progress.

"Now I want you to understand that as the lower manifestations of the sex functions are transmuted to higher ones, man discovers within himself the power to re-create energy. He discovers a means to fuller and more abundant life. The reservation of power which continence brings leads to an expansion of being. This can be realised upon earth. Half the ills which the flesh is erroneously said to be heir to would vanish if man learned to control sexual impulses. When man enters this life he leaves behind his coarser body. By the change of death he is compelled to lift his nature Godward. However dense may be his ignorance, however vile may have been his life, there is in the processes of death something sweet and cleansing. I do not mean that man is changed entirely, but usually the translation to this plane of life effects certain changes in the individual which are helpful to him. He is not always able to make full use of these at once. The lower his development, the harder the struggle towards a realisation of this, and often such seek a gratification of their lower impulses. But soon there comes an awakening. Although people sometimes say that death makes no change in man, that is only true in a limited sense. To be shorn of the body must make a very great change in the majority of cases. For with most people the dense physical body is the thing. Consequently its loss brings home to them a realisation of the inner depths of being as nothing else could do, and with this comes an interior understanding of the divine functions of sex.

"You will see that marriage being a law, its fulfilment is a necessity. No completeness of being is possible without it. Those functions which so many people regard as degrading are seen to be essential to the well-being of the whole, and upon the higher plane of manifestation they are transmuted to higher ends, and serve the spirit in its upward march toward the Divine Centre of All."

[TO BE CONTINUED.]

TRUTH should be as dear to Churchmen as to scientists. But truth drops into no man's mouth unsought. It comes as the reward of search, and search involves an active, not merely passive, attitude of the mind.—DR. W. F. COBB.

THAT the Church has in the past consistently and disastrously set its face against the active pursuit of new aspects of truth is the best of all reasons why it should not again repeat its blunder. In any case, the mind of man goes marching on, and it would be just as well if the mind of the Church would brace itself to march alongside of the general mind.—DR. W. F. COBB.

WE are in receipt of the Constitution of the International Home Circle Federation, which has before it a praiseworthy and ambitious field of service. There can be little doubt that the private home circle is the hub and centre of successful mediumship, and we wish the Federation all success. Particulars may be obtained from Mr. Thos. Blyton, 10, Babbington-road, London, N.W. 4., or Mr. Rupert Sturdy, 26a, Lloyd-road, East Ham, E. 6.

THE SCEPTICISM OF ORTHODOXY.—It is notable that a large majority are inclined to treat materialisations as frauds, even if confronted with their own familiar kith and kin. One feels inclined to echo the words of a priest when asked by one of his parishioners if there was recognition of relatives, etc., in heaven. His reply to the query was as follows: "Certainly! Do you expect to be a greater fool in heaven than here?" This unveiled compliment is worthy of consideration.—E. P. PRENTICE.



## CORRESPONDENCE.

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

## NO PHENOMENA AT SUNDAY MEETINGS.

SIR,—Doubtless many of your readers sympathise with Mr. Hewes' article, and will note your comments upon the subject thereof. One conversant with the facts can imagine Mr. Hewes starting a crusade against two houses a night. I know that "speakers only" find little scope for work, but a "good clairvoyant" can readily obtain engagements for Sunday services or week-end visits even though unable to string a dozen sentences together in an intelligible manner, with the result that week after week seriously-minded people have to sit listening to "piffle" in order that the curiosity-phenomena hunter may be satisfied, which strangely enough is never. We agree with the well-reasoned article of Mr. Goodman, and would like to suggest collaboration to the two gentlemen. It may interest them and others to know that at Reading for more than three years we have had no phenomena (other than trance addresses) at our Sunday meetings. This course was adopted with the full consent and agreement of the whole of our members, and our attendance has not suffered. The question will, of course, be asked, "How are the bereaved and inquirers catered for?" Every other week our Members' and Associates' Class is thrown open for each to invite a friend, and the stranger who attends our Sunday services can obtain admission by making application to Mr. or Mrs. Street. This is announced, and no genuine inquirer is ever turned empty away. By thus maintaining the sincerity of the sitters we get good results, and these people, finding consolation, become in their turn members. Further, we have the testimony of some of the best workers in the movement that to visit Reading and speak to us, without being obliged to supplement their address by giving clairvoyance, makes such a red-letter day. Perhaps our experience may lead other Societies to consider the spiritual aspirations of their speakers by allowing them to concentrate their energies on divine worship.

WM. FORD.

## MEDIUMS WHO DEFY FIRE.

SIR,—In the article under the above heading in THE TWO WORLDS for Dec. 19th, 1919, the writer's statement, "Not since the days of Home, the medium who convinced Sir Oliver Lodge . . . has there been an actual case of an English medium whose controlling spirits are said to be able to interpose an invisible non-conducting medium between burning substances and the naked hands," is a long way from expressing the actual facts. Permit me to say I have known several such mediums, but respect for your space forbids me giving more than two or three cases. Between the years 1872-80 our Society at Bolton was at times very much troubled by the members of a Secularist Society, so much so that we decided to attack them in their own meeting room, and for this purpose we invited Mr. Edward Wood, of Leeds, one of the best all-round of our pioneer mediums. When we entered their meeting room the fire-grate contained a big roaring fire, making the room very warm. Going towards the fire, Mr. Wood said "Gentlemen, excuse me, the room is altogether too warm," and without the slightest hesitation plunged his left hand into the centre of the fire and his right hand down the side, lifting as much as possible, which he carried into the backyard. When he returned everyone was anxious to examine his hands, but so far as we could see not a hair was singed. On several occasions have I seen him do similar feats. Mr. Hopcroft was another medium with a world-wide reputation as a "fire medium." As a test I have seen him take paper of the most inflammable kind, which, after drawing it through his hand a few times, would not burn. A common practice of his, after an experiment in psychometry, was to hold his hands in the gaslight long enough to severely burn them. I have also seen Mr. J. W. Sutcliffe, a young and promising trance

medium, put his hand in the fire when in the trance state, and take out red-hot coals, which he would carry to each one in the circle, without the slightest injury. But he could not do so in his normal condition. One of the most marvellous clairvoyants our movement has yet seen—Mrs. Yarwood—had a daughter (Katie) who could at will take red hot coals from a stove or fire without being burned. There are others I could mention equally as wonderful whose feats would make very interesting reading, but enough said.

JAMES KNIGHT.

[NOTE.—Our article was taken, as we acknowledged, from a daily newspaper, and we produced the account they printed it. This phenomenon has kept recurring through all the years, and the writer has witnessed on several occasions through others than those mentioned above. We would note also that it was not Sir Oliver Lodge, but Sir W. Crookes, who witnessed the phenomenon through Home.—EDITOR.]

## "WHAT IS WANTED."

SIR,—I wish to express my admiration of the article in your issue of Nov. 28th, "What Is Wanted." To me it is most opportune, and will be appreciated by all lovers of law and order. In my experience of many years' struggle against the disorderly use and practice in vogue, I welcome the strong criticism contained in that article. I am also glad to observe that a cure is presented, which I heartily endorse. It is obvious the writer is a real Spiritualist at heart, and such the movement needs keep, and not augment any addition to the regrettable case published from your worthy subscriber, "J. L.," in your issue of Nov. 21st under the heading "Disappointed in Spiritualism." I am sorry to add that many, to my personal knowledge, have dropped out of the ranks through similar causes. The unsatisfactory state of affairs existing in our Spiritualism may be vigorously altered, and I would hope that the powers of the S.N.U. be used to give a strong lead to set our house in the order it should be.

ANSUM.

## THE BRITTEN MEMORIAL.

SIR,—On behalf of the Trustees, I beg to acknowledge with many thanks receipt of 10s. for the Memorial Fund from an old friend and supporter who adopts the title "Forward," and expresses his regret that so little progress has been made towards the carrying out of the scheme. A few days ago an inquirer into the facts of Spiritualism wrote to me as follows: "Is not Manchester worth making a good centre with a lending library of all the best books on the subject? They would be more convincing than lectures, and it is not so expensive to buy them all." Now, we have about 400 books, many of which are excellent for people seeking knowledge of our subject, and no doubt there are hundreds of people who would gladly subscribe for the privilege of studying them if they were available, and who would probably become convinced of the truths we advocate, and in their turn help to bring their friends to the same happy condition. Every Spiritualist must feel that it is his duty, as it is equally a privilege, to do all in his power to let the light he has received shine out to the world for the blessing and comfort of those many thousands of fellow creatures who sit in the darkness of doubt and sorrow, craving the bread of assurance that Spiritualism alone can give. It is our glorious opportunity now to do all we can to spread the knowledge we have gained; soon for each of us it will have passed, and we may when too late see the good we might have done had we been true to the principles we profess. Once again an appeal is made for the means to enable the Trustees to proceed towards the provision of a Spiritualist Institute in Manchester containing offices for the National and Lyceum Unions, Library, Lecture Hall, etc., worthy of the movement, and of the noble workers who spent their lives and devoted all their powers and energies to its progress. Will you not help? Donations will be gratefully acknowledged by Mr. Ernest Keeling, Hon. Treasurer, 8, Knocknagore Road, Tue Brook, Liverpool, or by A. W. Orr, Hon. Sec., 2, Wilmington Gardens, Eastbourne.



WHAT fools those creditors be; for wise men are not creditors.



## REPORTS OF SOCIETARY WORK.

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

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

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

4.—*Important: No special or Ordinary Reports two Sundays old will be inserted.*

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

### Special Reports.

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

#### NORTHERN COUNTIES UNION.

THE conference assembled on Sunday, Jan. 11th (under the most unfavourable climatic conditions) at New Delaval. Unfortunately many delegates and friends were held up by the snowstorm of Saturday, and the attendance was one of the poorest on record. Those, however, who did brave the elements found the warmth of welcome, and the real hearty provision made for them by the New Delaval people, amply repaid them for their trouble. The spirit of complete harmony was predominant, and not one note of discord sounded throughout the day. Those who failed to put in an appearance were the losers. A number of things were up for discussion, principally propaganda work, and we are looking forward to the visits of Mrs. Charnley, of Leeds, and Mrs. Jennie Walker. In addition, a series of meetings are arranged by local speakers to Societies in our area requiring assistance. The Union expected to lose the services of two of its officers, Mr. W. Moore (treasurer) and Mr. A. H. Bain (hon. sec.), but both of these gentlemen have agreed to carry on, for which the conference expressed thanks. The evening meeting was in charge of our President (Mr. S. Robson), and it was surprising what a good audience we had, considering the night. Mr. T. Bogue, of Gateshead, and Mr. A. H. Bain, of Newcastle, were the speakers. One of Mr. Bogue's controls gave a fine address on "Spirituality," declaring that if we did not know it here, one of the first things we would learn on the other side would be the value of spirituality. It was a very impressive sentence when the control urged the audience to lose anything, sacrifice anything, but find at all costs, gain at all cost, spirituality. Mr. Bain, in his address, said some very pointed things to folk in our movement who are "standing at the corners all the day, idle," and doing nothing for it. He claimed every additional member to a Society should mean an additional worker. He said that in the present point of our movement's evolution there was no room for idlers, and that everybody should be either pulling or pushing the chariot long. Mrs. Wood, of South Shields, rendered a solo. Altogether a pleasant and profitable day was spent at New Delaval.

Support Our Advertisers.

#### HEMSWORTH.

ON Jan. 5th, 6th and 7th we had Mr. Sutton, of Sheffield, with us, who gave addresses and clairvoyance to crowded congregations, and judging by the attendance at all meetings, great interest is being taken in our work in this district.

#### LIVERPOOL.

MR. PERCY STREET, of Reading, occupied the platform at Daulby Hall on Sunday afternoon and evening last, when he gave addresses on "To a world in tears" and "Wireless messages from the living dead, from personal experiences." Both addresses were greatly appreciated and received with much applause by both audiences. Mr. E. A. Keeling presided at both services.

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

ON Thursday, Jan. 8th, we had the pleasure of another visit from Mr. Percy Street, of Reading, who is rendering such noble and willing service to our Society in aid of the Building Fund. His subject was "Is Spiritualism on the decline?" He gave facts that proved without a doubt, in his masterly manner, that it had come to stay, and that even our opponents and newspaper critics are beginning to treat us with respect. Mr. Pulham occupied the chair, and thanked Mr. Street for his very able address.

#### BRIGHTON.

"EVIDENTIAL Proofs of Spiritualism" was the striking title of an address on Jan. 4th by Mr. H. J. Osborne (Chairman of the Spiritualists' Rendezvous, London), at the Brighton Spiritualist Church, an address which was described by the President (Mr. H. J. Everett) as one of extreme interest and great educational value. Mr. Osborne's central point was that abundant evidence has been accumulated, on the indisputable testimony of reputable and reliable witnesses, to establish the fact of immortality and spirit return, even if no more phenomena were produced, and this contention was sustained alike by many instances of cogent reasoning, while a strong plea was made for the building on the foundation of fact a strong philosophy and a spiritual religion.

#### HETTON.

THE annual general meeting of the above Society was held in the Odd-fellows' Hall, on Saturday, Jan. 10th. A goodly number of members assembled to hear reports of the work done, and elect officers for the ensuing twelve months. The President (Mr. Lawther) spoke of the harmonious and successful working of the Society for the year ending Dec. 31st, 1919, pointing out that with marking time we could report progress, and prospects augured well for 1920. He also gave thanks to our retiring officers, Mr. and Mrs. Jones, for the good work they had done while holding office, and said the good wishes of the Society go with them in their new work. The following were elected to office: President, Mr. Lawther; vice-president, Mr. Thos. Best; corresponding secretary, Mrs. Hall; financial secretary, Mrs. Ross; treasurer, Mr. Clough; librarian, Mr. Ed. Hall; organist, Mrs. Kennedy; auditors, Mr. T. Dixon and Mr. Jasper Lawther; committee, Messrs. Wilson, Gate, and Turton and Mrs. Reay; sick visitors, Mrs. Turton and Mr. Gate; assistant organist, Master J. T. Lawther; representative to the Northern Counties Union, Mr. Thos. Best; representative

to the S.N.U., Mr. R. Lawther. The Society holds good prospects for 1920, having engaged some of the finest speakers and demonstrators in the Northern Counties Union for their platform. The balance in hand is upwards of £90, with a membership of over 70.—MRS. HALL.

#### BURTON-ON-TRENT.

THE Spiritual Evidence Society, Temperance Hall, Union-street, held a very successful coffee supper and social on Dec. 31st, in which 60 members and friends participated. Mr., Mrs. and Miss Tunnicliffe (members) spared no efforts to ensure the enjoyment of all taking part, inasmuch as the refreshments were all given by them. Many other friends joined us in the social held after supper, and the proceedings terminated at 11-30, after which a short watch-night service was held. We spent a profitable time together, and prayed that the cause of Spiritualism may be blessed by God through the year 1920.

#### PLYMOUTH.

ON Tuesday, Jan. 6th, the committee and officers of the Stonehouse Church gave an Xmas and New Year's tea to their choir and platform workers, about 40 being invited. After tea the members of the choir sang glees, songs being also given by Mrs. Herd, Misses Giles, Sobey, and Woolcott, and Mr. Prout. Mr. Delafield played violin selections, and some very amusing games were organised by Mesdames Endicott and Pearce. Recitations were given by Miss Endicott and Mr. Ireland. Speeches of encouragement to the young workers were given by Mr. Newton Hearne and Mr. H. Pearce, who also took the chair, stating how glad he was to see their much-loved President (Mrs. Dennis), after three years' winter illness, as an Xmas visitor. Mrs. Dennis responded.

#### BRITISH MEDIUMS' UNION.

THE Mutual Improvement Class, now held at the Maskell-street Society's meeting-room on Friday evenings at 7-30, under the auspices of the above Union, have concluded their first quarter with very gratifying results. The attendance has been good, and the interest of the members well sustained. The members have every need to be very grateful for the help and interest shown by the following ladies and gentlemen: Mrs. A. E. Bentley, Mr. Frank Hepworth, Mr. E. W. Oaten, Mr. J. Tinker, Mrs. Ellen Green, and Mr. James Knight, who have voluntarily given of their best. The class re-assembled on Jan. 9th, when Mrs. A. E. Bentley was the leader, followed on the 16th by Miss Florence Morse, on the 23rd by Mr. Frank Hepworth, and on the 30th by Mr. E. W. Oaten. A cordial invitation is extended to all members.—W. E. BENTLEY, Hon. Sec.

#### OLDHAM.

ON Saturday, Dec. 27th, at the Wilkinson-street Spiritual Church, we entertained 137 children of all classes. We provided for them tea, cakes, nuts, oranges, apples, and sweets, and it was greatly enjoyed by them. Our main object in providing this treat was to get as many children as we could whose fathers had gone to the other side during the late war. We wanted to give them a little enjoyment and pleasure at Christmas, the same as other children were receiving, and I can assure you that they did thoroughly enjoy themselves. On Saturday, Jan. 3rd, we entertained 151, all over 60 years of age. They sat down to a first-class



tea, and it would have done you good if you could have seen their faces. They were lit up with joy and happiness. After tea the evening was spent in a social way. Mrs. Hamer, Mrs. Gardiner, Mrs. A. Taylor, Mrs. Sellars, Mrs. Gould, and Mr. Denton, who are all climbing the three score years and ten ladder, spoke a few words of encouragement to those present. Songs were given by Mrs. Wright and Mr. Brierley. Some of the hardy grown chicks amused themselves by dancing and jiggling. The Mayor had promised to pay a visit, but was prevented by having a very bad cold, but I am pleased to say that the Lady Mayoress fulfilled the engagement, and I can assure you she received a warm reception. Everybody went home joyful and happy, with a quarter of tea. You will see that Wilkinson-street, if only a small place, has done its best to make nearly 300 souls happy during the Christmas and New Year's holidays.—W. FRANCIS.

### THE SPIRITUALISTS' RENDEZVOUS, LONDON.

MISS VIOLET BURTON took Friday's Meeting at Farnival Hall, Farnival-street, Holborn, answering inspirationally written questions submitted by the audience. The questions, fifteen in number, were not seen by the medium but read out by the Chairman (Mr. H. J. Osborn), by whom they were subsequently described as being in close accord with the main purpose of the Society, that of serious and intelligent psychic research. The Chairman, in thanking Miss Burton, also remarked on the lucid and temperate nature of the replies, no one of which was either dogmatic or strained, but calculated to induce thought and to instruct, while none could antagonise any open-minded seeker. The questions covered a wide range of topic, and afforded, in the answers, excellent groundwork for the elucidation of points of perplexity. The next meeting is to be addressed by Mrs. E. A. Cannock. The Society has applied for affiliation with the Union of London Spiritualists.

### LIVERPOOL.

SUNDAY, Jan. 4th, being Pioneers' Day at Daulby Hall, an open circle was held in the afternoon, when greetings were extended to those pioneers of the Spiritualist movement who have passed into the higher and larger life. Several spirit messages were received from them. Miss B. Corson sang "Nearer, My God, to Thee." The evening service was a musical one. Mr. E. A. Keeling (our President) extended to the members and friends the season's greetings. He went on to say how pleased he was to see the members of Daulby Hall co-operating so well for the betterment of the Society, and said that his one object in life was that we should have a church of our own, and that he would feel happy to see the foundation stone truly laid before his physical body was laid aside, and it was up to all of us to work hard towards that object. In one of the spirit-messages received in the afternoon it was said "It is time you stopped wishing, and began to put something more solid into it." The artistes gave us a very enjoyable evening, which consisted of solos, duets, and violin solo, rendered in a most excellent and pleasing manner from well-known sacred music by the following artistes: Madame Gertrude Nevatt, Miss I. Lyons, Mr. and Mrs. D. Davis, Miss B. Corson, and Mr. J. Scotland. Mrs. Raymond presided at the organ and piano. A large congregation appreciated and applauded very heartily the evening's proceedings. The Vice-President (Mr. J. J. Parr) proposed a vote of thanks on behalf of the congregation and the officers of the Society to the artistes.—C. DIXON.

### HIRST.

MR. BREWIS, of Seaton Delaval, took as his subject "Cast thy bread upon the waters," and dealt with it in a deeply impressive manner, afterwards giving clairvoyance. At the half-yearly meeting on Jan. 4th the financial report was very satisfactory. The following officers were elected: President, Mr. S. Shears; vice-president, Mrs. Ferguson; treasurer, Mrs. Elliott; secretary, Mr. Wingate.

### WOOLWICH & PLUMSTEAD.

ON Sunday evening, Jan. 11th, a very interesting address was given by Mr. Osbourne, his subject being "A penny a day." Every available seat was occupied. Mr. Osbourne dealt with present-day problems and those of the days of the Bible, of labourers in the vineyard. He also explained our duty towards each other most fully. Good advice was given to parents on their responsibilities. He closed the meeting with prayer, after which a public circle was held, a large number of friends remaining to take part.

### PLAISTOW.

ON Sunday, Jan. 11th, Mr. G. T. Gwinn gave a most uplifting address, after which the Society held its annual meeting. Reports were given by the various officers, which gave them great credit. One of the most interesting reports was given by the President (Mr. H. Wright), who spoke in high praise of the services rendered by Mr. Rupert Sturdy, both to the Society and district generally, and mentioned that through his energetic spirit the Society had to thank him for a real year of success in the past, and for the Society being well organised for the year to come, as well as having raised with members' assistance £40 towards the building fund, and that he much regretted his resignation for larger work with the Home Circle Federation. Therefore it was agreed to make him an honorary member, and present him with a testimonial at a later date. Mr. H. Wright was again unanimously elected President for the twentieth time, and it was agreed that a testimonial also be presented to him for long and helpful services. The following were then elected: Vice-presidents, Mrs. Merrin and Mrs. Laws; fin. sec., Miss E. Lee; treasurer, Mr. Anderson; London Union delegate, Mr. Wright; Lyceum conductor, Mr. Manning. Votes of thanks were given to Mr. Askins, Mrs. Sturdy, and Mrs. Merrin for past services rendered.

### MEETINGS HELD ON SUNDAY, JANUARY 11th, 1920.

ABERDEEN. — Addresses by Prof. Jas. Coates and clairvoyance by Mrs. Murray.

BARROW. — Platform taken by locals who conducted an enjoyable service.

BARRY. — Mr. Geo. Harris gave an address and clairvoyance.

BEDWORTH. — Mr. Hutton gave addresses and clairvoyance, and Miss Lucas rendered a solo.

BIRMINGHAM, Aston. — Miss Coleman occupied our platform, giving addresses and clairvoyance.

Small Heath: Good meeting. Convincing tests being given by the boy medium.

BRISTOL, Dighton-street. — Mr. W. Ford, of Reading, conducted our services.

Bishop-street: Mr. J. Woodland, of Cardiff, was our speaker and demonstrator.

BULWELL. — Services taken by Mr. Rose, of Derby.

CARDIFF, Central. — Mrs. Bewick gave an address and clairvoyance.

CHESTER, Brook-street. — Mrs. Fox gave addresses and clairvoyance.

CHORLEY. — Addresses and descriptions by Mr. Ben Smart.

DONCASTER, Wood-street. — Miss Albinson conducted our services, giving addresses and clairvoyance.

DUNFERMLINE. — The Rev. A. J. Waldron gave an address in the Lecture Hall on the 9th, and on the 11th Mrs. Henderson took our services.

EASTBOURNE. — Mr. Frise gave an address in the evening, and Mrs. Bioletti gave tests.

HETTON. — Mr. E. Gransbury gave an address to a good audience, also describing spirit friends.

LONDON. — Battersea: Morning. Mr. Whiter gave clairvoyance. Evening, Mrs. Podmore gave an address and clairvoyance.

Brixton: Mr. J. W. Humphries gave an address on "Spiritual truth," also clairvoyance.

Camberwell: Morning, Mr. Day gave an address. Evening, Mr. T. W. Ella gave a trance address.

Croydon: Address by the Rev. S. Harris.—Pros.: Sunday next, at 11, Mr. P. Scholey. At 6-30, Mr. E. Hunt.

Ealing: Address by Mr. G. Prior.—Pros.: Sunday next, Mr. Maskell. 21st, Mr. P. Street. 25th, Mr. Ella.

Hackney: Mrs. Graddon Kent gave her experiences, followed by clairvoyance.

Kingston: Mrs. Cannock gave an address and clairvoyance.—Pros.: On Sunday next, at 6-30, Mrs. Marriott.

Little Ilford: Address by Mr. Smyth. Pros.: 18th, at 6-30, Mr. G. T. Gwinn. 19th, at 3, Ladies' Meeting. 21st, at 7-30, Mrs. A. Jamrach.

London Spiritual Mission: Morning, Mr. Ernest Meads spoke on "Purity," and in the evening Dr. W. J. Vanstone discoursed on "Divine force."

Marylebone: Address and clairvoyance by Mr. A. V. Peters.

N.L.S.A.: Morning, Mr. Drinkwater gave an address. Evening, Mr. T. Davis discoursed and Miss Moye gave clairvoyance.

Peckham: Morning, Mr. Richards conducted the circle. Evening, Mrs. M. Gordon gave an address and clairvoyance.

Stratford: Mrs. Imison gave an address and clairvoyant descriptions.

Tottenham: Mrs. Mary Gordon gave an address on "What Spiritualism really is," also clairvoyance.

LOUGHBORO'. — Mrs. Ford gave addresses and clairvoyance.

MANCHESTER, Salford, West High-street. — Mrs. Fielding gave an address and clairvoyance.

PETERBOROUGH. — Master Arthur Clayton addressed good audiences.

PAIGNTON. — Discussion in the afternoon, and in the evening Miss Mills gave an address and clairvoyance.

PLYMOUTH, Morley-street. — Mr. Phillips gave an address and Mrs. Cook clairvoyance.

Stonehouse: Mr. H. Pearce gave an address on "Is Spiritualism a religion?"

PORTSMOUTH, Temple. — Mr. Black conducted both meetings, giving an address and clairvoyance in the evening.

TREDEGAR. — Mr. A. Lewis gave an address in the evening, and Mrs. Hale trap gave clairvoyance.

WEST MELTON. — Services taken by Mrs. Staley, who gave an address. Mr. Watson presided.

WOLVERHAMPTON. — Mr. Whyms occupied our platform for the week end.

YORK, St. Saviourgate. — Mr. Wyke was greeted by good audiences.

### Spiritualists' Rendezvous,

FOOD REFORM RESTAURANT, 3, FARNIVAL ST. (OPP. PRUDENTIAL BUILDINGS), HOLBORN, LONDON, E.C.

FRIDAY, JAN. 16TH, Mrs. A. E. CAMERON, Clairvoyance.

FRIDAY, JAN. 23RD, Mrs. HARVEY, Psychometry.



**Society Advertisements.**

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

SUNDAY, JAN. 18TH, at 6-30, MR. DUNN. At 8-15, MRS. FARRER. Lyceum at 2-30.

MONDAY, at 8-15, Members' Developing Class conducted by MRS. EASTWOOD.

TUESDAY, at 8, Public Developing Circle conducted by MRS. FORREST.

THURSDAY, 3 and 8-15, MRS. HOPE.

**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. 18TH, at 3, OPEN CIRCLE At 6-30 and 8, MR. J. J. MASSEY. Lyceum at 10-30.

MONDAY, 3 and 8, MRS. SMETHURST.

WEDNESDAY, MRS. HENRY.

SUNDAY, JAN. 26TH, MRS. BUXTON.

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

SUNDAY, JAN. 18TH, at 6-45 and 8-15, MR. C. E. TIMMS.

TUESDAY, at 8-15, MRS. RICHARDS.

THURSDAY, at 8-15, MRS. HOLDEN.

**Pendleton Spiritualist Church,**  
FORD LANE.

SUNDAY, JAN. 18TH, at 6-30 and 8, MRS. A. E. BENTLEY.

Lyceum at 2-30.

WEDNESDAY, at 3, MRS. VERITY.

THURSDAY, at 8, MRS. SHEARSMITH.

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

SATURDAY, JAN. 17TH, OPEN CIRCLE.

SUNDAY, JAN. 18TH, at 3, 6-30 & 7-45, MR. ROSCOE.

MONDAY, 3 and 7-45, MR. ROSCOE.

WEDNESDAY, at 7-45.

THURSDAY, Members' Circle.

We are open for engagement of Mediums for Wednesday nights. Will mediums in the Manchester district, who are open on Wednesday nights, send open dates to the Secretary.

**Moston Spiritualist Lyceum Church,**  
ASHLEY LANE (nr. Conran Street Car Terminus).

**IN AID OF THE BUILDING FUND.**

Special Engagement of MR. ROBERT DAVIES, the Renowned Clairvoyant and Psychometrist, of Manchester,

on MONDAY, JAN. 19TH, at 7-30 p.m., who will give Clairvoyant, Psychometrical, and Psychographical demonstrations from articles, photos, etc. Old and new friends invited. Silver Collection at the door in aid of the above fund. Donations thankfully received.

**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.

SUNDAY, JAN. 18TH, at 11-30, MR. J. MACBETH BAIN. At 7, MRS. MARY GORDON.

SUPPORT OUR ADVERTISERS.

**Society Advertisements.**

**Bury Spiritualist Society,**  
44, KING STREET.

SUNDAY, JAN. 18TH, at 3, 6, and 7-30, MRS. AMY WILLIAMS.

WEDNESDAY, 3, 7-45, MR. RIDGWAY.

THURSDAY, 7-30, MEMBERS' CIRCLE.

**W.T.S. Progressive Thought Centre,**  
114, SOUTH ST (ROOM 2), EASTBOURNE.

SUNDAY, JAN. 18TH, at 11-15 and 6-30, MRS. S. HEATH.

WEDNESDAY, at 3, Private Interviews.

WEDNESDAY, at 7, Public Circle.

SATURDAY, Seance or Private Circle, MRS. MANSELL.

**CAMBRIDGE HALL, SOUTHPORT.****A LECTURE**

will be delivered in the above Hall on WEDNESDAY, JAN. 21ST, at 7-30, by JULIE READ.

Subject: Psycho Phenology, or Phenology without Contact.

With Public Demonstrations of hitherto unknown Natural Laws particularly affecting Childhood.

Selections on the Pianoforte by Miss DORIS PORTER.

Admission: First Stall, 3s.; Second Stalls, 2s.; Balcony, 1s.; Gallery and Back Seats, 6d. Tickets at R. W. Aldridge's Music Warehouse, 14 and 16, Houghton-street, Southport.

**Battersea Spiritualist Society,**  
45, ST. JOHN'S HILL, CLAPHAM JUNC

SUNDAY, JAN. 18TH.

At 11-15, Circle Service. At 3, Lyceum.

At 6-30, Miss ELLEN CONROY, M.A. THURSDAY, at 8-15, Address and Clairvoyance.

**Brixton Spiritual Brotherhood Church**  
STOCKWELL PARK RD., BRIXTON, S.W.

SUNDAY, JAN. 18TH.

At 3, Lyceum. At 7, MR. H. BODDINGTON.

SUNDAY, JAN. 25TH, Alderman DAVIS.

Circles: Monday, 7-30, Ladies;

Tuesday, 8, Members; Thursday, 8-15, Public.

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

SUNDAY, JAN. 18TH.

At 11, Public Circle. At 3, Lyceum.

At 7, MRS. E. NEVILLE.

At 8, MRS. CLEMPSON.

MONDAY, JAN. 26TH, at 8, ANNUAL GENERAL MEETING.

**Church of the Spirit, Camberwell,**  
THE PEOPLE'S CHURCH, WINDSOR RD., DENMARK HILL STATION.

SUNDAY, JAN. 18TH, ANNIVERSARY SERVICES.

At 11, MRS. E. M. BALL. At 6-30,

MRS. A. DE BEAUREPAIRE.

Annual General Meeting of Members, 8.

SUNDAY, JAN. 25TH, at 6-30, MR. MASKELL, Address and Clairvoyance. Miss

MASKELL, Soloist.

Public Service every Wednesday, 7-30.

**Woolwich & Plumstead Spiritualist Church,**  
PERSEVERANCE HALL, VILLAS ROAD

SUNDAY, JAN. 18TH, at 7, MRS. A. JAMRACH.

WEDNESDAY, JAN. 21ST, at 8, MRS. M. GORDON.

Lyceum at 3.

**Society Advertisements.**

**East London Spiritualist Association,**  
No. 13 ROOM, EARLHAM HALL, EARLHAM GROVE, FOREST GATE (pass thro' Main Building to Last Room on Right)

SUNDAYS, JAN. 18TH and 25TH, MR. J. MACBETH BAIN.

SATURDAY, JAN. 31ST, at 6-30, ANNUAL SOCIAL AND DANCE in Large Hall. Tickets 1/3, including Tax.

**Hackney Society of Spiritualists,**  
240A, AMHURST ROAD.

SUNDAY, JAN. 18TH, at 7, MRS. J. WALKER.

SUNDAY, JAN. 25TH, at 7, MRS. E. NEVILLE.

**Hampton Hill Spiritualist Society,**  
3, HIGH ST. (close to Uxbridge Road Tram Stop).

SUNDAY, JAN. 18TH, at 7, MRS. BODDINGTON.

**Manor Park Spiritual Church.**  
STRONE ROAD CORNER, SHREWSBURY

SUNDAY, JAN. 18TH, at 6-30, MR. G. PRIOR.

WEDNESDAY, at 8, ANNUAL GENERAL MEETING.

SUNDAY, JAN. 25TH, at 6-30, Miss V. BURTON.

**Richmond Spiritualist Society,**  
THE HOWITT ROOMS, OPP. TOWN HALL, RICHMOND.

SUNDAY, JAN. 18TH, at 2-30 and 7, DR. W. J. VANSTONE.

WEDNESDAY, 7-30, MR. T. W. ELLA.

**Plaistow Spiritualist Society,**  
BRAEMAR ROAD, BARKING ROAD.

SUNDAY, JAN. 18TH, at 6-30, MR. WILLS, Address and Clairvoyance.

MONDAY, JAN. 19TH, at 8, MR. H. WRIGHT.

WEDNESDAY, JAN. 21ST, at 3, MRS. CONNOR.

THURSDAY, JAN. 22ND, MR. W. WALKER.

**Ilford Psychic Research Society,**  
ASSEMBLY ROOM, BROADWAY, CHAMPS

Patron: SIR ARTHUR CONAN DOYLE

SUNDAY, JAN. 18TH, at 7, MR. W. WALKER, Address and Clairvoyance

THURSDAY, JAN. 22ND, at 3, Ladies' Meeting, MRS. A. RAINBOW.

FRIDAY, JAN. 23RD, at 8, MRS. ALICE JAMRACH, Address & Clairvoyance.

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

SUNDAY, JAN. 18TH, at 6-30, MR. G. R. SYMONS.

MONDAY, JAN. 19TH, at 6, LYCEUM TEA AND PRIZE DISTRIBUTION.

WEDNESDAY, JAN. 21ST, at 3, LADIES MEETING, MRS. GOLDEN.

THURSDAY, JAN. 22ND, at 8, PUBLIC CIRCLE.

SUNDAY, JAN. 25TH, at 6-30, MRS. ORLOWSKI.

LYCEUM EVERY SUNDAY AT 3.



## DERBY SPIRITUALIST CHURCH, CHARNWOOD STREET.

SPECIAL ENGAGEMENT OF THE RENOWNED CLAIRVOYANT, PSYCHOMETRICAL,  
CLAIRAUDIENT AND INSPIRATIONAL MEDIUM,

### ROBERT DAVIES, of Manchester,

WHO WILL CONDUCT THE

OPENING MEETINGS of the above Church on JANUARY 24th, 25th and 26th.

SATURDAY AT 7-30, SUNDAY AT 3 AND 6-30, MONDAY AT 3 AND 7-30.

Come in crowds, and do not fail to hear this remarkable Psychic Exponent  
and Demonstrator of Spiritualism.

SILVER COLLECTION TO DEFRAY EXPENSES.

#### Society Advertisements.

##### British Mediums' Union.

THE NEXT QUARTERLY MEETING  
will be held at  
FORD LANE, PENDLETON, ON SATUR-  
DAY, JAN. 31ST.  
Commence at 4. Tea at 5-30.

##### Bristol.

MRS. ALICE HARPER will Lecture at  
VICTORIA ROOMS, ON MONDAY, JAN.  
19TH, at 7-30.

Tickets, 3/6, 2/4 and 1/3 (including  
Tax), of Messrs. Duck, Son & Vinker,  
Queen-road, Bristol, or any member of  
Bristol United Spiritualist Society.

##### St. Helens.

GREAT SPIRITUALIST DEMON-  
STRATION

IN GRIFFIN'S PICTURE THEATRE, ON  
SUNDAY, JAN. 18TH.

Speaker: MR. E. S. G. MAYO, of Liver-  
pool.

Clairvoyant: MRS. CROPPER, of  
Ashton-under-Lyne.

To commence at 2-45, 6-30 and 8 p.m.

Chairman: MR. S. WILLIAMS.

Vice-Chairman: MR. H. HUGHES.  
Investigators and Inquirers welcomed.

##### Northern Counties' Union.

Under the auspices of the above Union

MRS. M. CHARNLEY, of Leeds,  
will Conduct a Two Week's Mission, as  
under:—

Jan. 17, 18, 19, 20.—Arcade Society,  
Newcastle.

Jan. 21, 22.—Rippon Hall, North  
Shields.

Jan. 23.—Rutherford Street, New-  
castle.

Jan. 25, 26.—Whitley Bay.

Jan. 27, 28.—Fowler Street Society  
South Shields.

Jan. 29.—Calvert Street, Sunderland.

Jan. 30.—Rutherford Street, New-  
castle.

OUR SELF-EDUCATING VAMPING IN-  
STRUCTOR will teach you to accompany  
any song on the piano with ten minutes'  
practice. You need not know a note of  
music. You cannot fail. 2/-.—F.  
GABRIEL (B), 78, Hackford-road, Brix-  
ton, London.

#### Miscellaneous Advertisements.

To Let, Wanted, For Sale, Prospective Announce-  
ments, Speakers' Dates, Mediums Wanted: 20 words  
1s.; 30 words, 1s. 3d. per insertion. For every  
additional 10 words or less, 9d.

SPIRITUAL CHURCH, CAERAU.—The  
winning number for the Gold Watch is  
2164.—W. GRIFFITHS, Hon. Sec.

SPIRITUAL SCIENCE AND LIFE VI-  
BRATIONS.—If interested in the above,  
send your name and address, along  
with stamps for postage, to EATON  
WOODCOCK, Park Mount, Lower Wort-  
ley, Leeds.

EARN YOUR LIVING EASILY.—  
Work 2 hours daily at home. Several  
pounds/weekly easily earned: 130 sure  
ways which require no outlay; 410  
methods easily started with a few shil-  
lings. Valuable book, 1s. 9d. P.O.—  
ALBERT FEATHER, 93, White Abbey-  
road, Manningham, Bradford, Yorks.

TO HERBALISTS, HEALERS, AND  
OTHERS.—Practical Herbalist would  
join another, one who thoroughly un-  
derstands his business; over 36 years'  
experience; has a good knowledge of  
all herbal remedies, many of which  
would command a ready sale; would  
be willing to instruct or advise those  
who desire to embark in this line of  
business.—Address ALEXANDER, c/o  
M. E. ORLOWSKI, 171, New Cross-road,  
London, S.E. 14.

##### SPEAKERS' OPEN DATES, Etc.

MR. A. ROBINSON, speaker, has open  
dates for 1920.—12, Clarendon-road,  
Crumpsall, Manchester.

MRS. ALICE HARPER, from America,  
Australia, and New Zealand, lecturer  
on Spiritualism and kindred subjects,  
healer and psychic, will accept engage-  
ments from Societies, churches, and  
others for single or course lectures in  
any part of Great Britain.—Address for  
dates, 72, Agamemnon-road, West  
Hampstead, London, N. W.

##### WANTED.

GENTLEMAN (Spiritualist) wants  
Comfortable Lodgings with Spiritualist  
friends in Huddersfield, near centre or  
Leeds-road.—ARTHUR FROGGATT, c/o  
Mrs. Steel, Kilner Bank, Bradley Mills,  
Huddersfield.

LADY HEALER (unprofessional) would  
like to hear of another healer and certi-  
fied masseuse to work with her. Salary.  
Apply CHILTON, 3, Jubilee Terrace, Sid-  
mouth.

WANTED, Refined Domestic Help for  
retired couple. Charwoman daily.  
State age, salary, and references to  
PERRY, 31, Hornsey Rise Gardens,  
London, N. 19.

#### NEW SECRETARIES.

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

CHORLEY, CENTRAL.—MRS. M.  
GISON, 36, Blackstone-road.

GOLDTHORPE.—MR. G. M. M. CA-  
NON, 49, Main-street, Goldthorpe,  
Rotherham, Yorks.

HOLLINWOOD, BYROM STREET.—  
W. SETTLE, 133, Turf Lane.

TREDEGAR, MON.—MR. R. T. PHIL-  
IP, 17, Back Queen-street.

WOOLWICH AND PLUMSTEAD.—MR.  
EDWIN A. FIDLER, 18, Mount Pleasant,  
Plumstead, S.E. 18.

#### Births, Marriages, and Transitions.

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

##### IN MEMORIAM.

RIDGWAY.—In loving memory  
my dear wife, Sarah, who passed to  
Higher Life Jan. 14th, 1919. Life  
chain is still unbroken. In sweet  
membrance of our dear mother. So  
linked in love with us.—WILL, HILL  
and MAY.

##### THANKS.

THE family of the late Mr. A.  
Carter, of Bowling Spiritual Church,  
Harker-street, wish to thank all who  
kindly sent letters and expressions  
sympathy, also for the many beautiful  
flowers.—MRS., ADA AND ANNIE CAR-  
TER.

#### The British Magnetic Healers' Association.

21, MANOR STREET, ARDWICK GREEN,  
MANCHESTER,

will hold **Public Healing Meeting**  
On SATURDAY and TUESDAY EVENING  
at 7-30.

A Hearty Invitation to all.

MR. VERNON will Diagnose Diseases  
and give Herbal Recipe for same (do-  
nations voluntary), from 7-30 to 8  
every Saturday.

BREAKING-UP OF LIBRARY.—Sec-  
ond hand Books for Sale on Spiritual  
Theosophy, Religion, Menticulture, Es-  
oteric Problems, Science, and other  
subjects. Send for returnable list.  
Lytham-road, Clarendon Park,  
Manchester.