



# 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. 1681—Vol. XXXIII.

FRIDAY, JANUARY 30, 1920.

PRICE TWOPENCE.

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By EMMA HARDINGE BRITTEN.

Frontispiece: PORTRAIT OF THE AUTHORESS.

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Mrs. Williams

They were like neuralgia. In my left arm, too, there was a dull, gnawing pain which became sharp if I raised my arm suddenly, and was followed by a burning sensation. I believe it was neuritis. The indigestion had become so bad by this time that I was told my stomach was ulcerated.

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# The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1,681—Vol. XXXIII.

FRIDAY, JANUARY 30, 1920

PRICE TWOPENCE.

## Mr. R. Wolstenholme Relates His Experiences.

### Meetings with Dr. Slade and the late W. T. Stead.

ON Sunday, Jan. 4th, Mr. R. Wolstenholme, of Blackburn, gave an address at Gilmour-street, Middleton, to a crowded audience, every seat being occupied, and every available inch of standing room being utilised, on his investigations extending over 40 years in "Psychical Phenomena." His address, which took over 70 minutes to deliver, was listened to with the greatest attention.

Mr. Wolstenholme said his experiences began when he was a lad of ten. After a missionary meeting at the Primitive Methodist Chapel, Rhodes, the preachers came to their house to supper and to sleep, and after supper one of the preachers proposed to begin "table rappings," a new thing just come from America. A small round table was got, and the preachers, with two or three members of the family, placed their hands on it, and after some time it began to rock and move about, whereupon the preacher said "How many chairs are there in this room, not reckoning the couch?" "Seven," was rapped out. "Wrong, try again." "Seven," was given again. "Wrong again, try once more and make a careful count." "Seven." "Oh, this is a lying spirit," said the preacher, "we had better give it up." They did give it up, and charged their pipes, and the incident was soon forgotten. Some time later in the evening one of the parsons said "That was not a lying spirit after all. See," pointing up to a corner in a recess of the room caused by the chimney breast, there hung a small child's chair on a nail, and this made the seventh chair. They had no gas in those days, and the room was lighted only by candles, thus causing the corner where the chair hung to be in deep shadow.

#### PSYCHIC PHOTOGRAPHY.

About 40 years ago an article appeared in "The British Journal of Photography" from the pen of its editor, Mr. J. Traill Taylor, which showed how Mr. Taylor had been experimenting with what was then a very little known and almost unexplored phenomenon. He had been able, he said, to secure likenesses of faces and figures not discernible in the room when the exposures were made, which were recognised as portraits of people who had passed out of this life. Mr. Taylor gave his readers a very hearty invitation to call at the office and examine the photographs. Being in London a short time after this, Mr. Wolstenholme called on Mr. Taylor, and heard his explanation of how these photographs were obtained. Afterwards, he made hundreds of attempts to get a psychic photograph with all the best sensitives who visited Blackburn, but without success. At length a Miss Wood, a powerful psychical medium, visited Blackburn, and he determined to make another attempt. This was in the days of collodion plates and the nitrate of silver bath. Miss Wood went to his studio, and a friend of his, a Blackburn doctor, and he, tried various experiments to test her powers. Miss Wood took her seat in an easy chair, from which she never moved during the experiment. In the presence of the doctor, he coated a glass plate with collodion, sensitized it in the usual way, then placed it in the dark slide and made the first exposure. On passing to the dark room he said "Miss Wood, have we got anything?" "Yes," she replied, "something you will not expect." On opening the slide in the dark room he found the collodion scraped off the plate in three lines, exactly as if a child had scratched it. He then coated another plate and exposed it, and this time the collodion was scraped off one half of the plate. From a third plate all the collodion was scraped

into a heap in the centre of the plate. Miss Wood then said she evidently was not a medium for the phenomena he wanted. In the year 1887 he received a letter from Mr. John Lamont, of Liverpool, saying that a Dr. Slade, a most remarkable medium for slate writing, had arrived in Liverpool, and strongly advised him to invite him to Blackburn. He did so, and made arrangements with Mr. John Pemberton, who was then living at the corner of Anvil-street and Garnett-street, to entertain the doctor while he remained in Blackburn. He (Mr. Wolstenholme) made it a rule before asking any of his friends to visit any medium to have a test seance himself. For this purpose his wife and son and daughter accompanied him to Mr. Pemberton's house. Before going he purchased some new slates at Mr. Walmsley's shop, Sudell Cross, and took them with him. On arriving at Mr. Pemberton's they were shown into a well-lighted sitting-room, and the seance began. He broke off a small piece of slate pencil, no larger than a grain of wheat, and placed this fragment between the two slates. His wife took possession of them, and never parted with the slates until they got home. She held the slates against her breast, the room all the time being in strong sunlight. Whilst holding the slates as described they heard the sound of writing going on between them. At the end of the message raps were heard on the slates, which indicated that the writing was finished, and on opening the slates the following message was found: "My Dear Friends,—I never have been sorry of the knowledge I had of this Divine truth before I left the earth, and I am glad I planted the first grain of this truth in Blackburn. I see it was sown in good soil, for I can see it is growing and taking root, and it will never die.—I am, as ever, J.B.S."

Now, he thought, this is the man for me to try an experiment in psychic photography, so he said "Doctor, did you ever try to get a spirit photograph?" "No," he said, "I never have." "Well, will you try?" he asked. "I am afraid it will be labour in vain; you will lose your time and waste your material," Slade replied. "Never mind that," said Mr. Wolstenholme, "you come, and I will take the risk." So it was arranged that he should pay a visit on the following Sunday morning. Mr. Wolstenholme invited Mr. John Ianson to be present, so that he could mark the plates and watch the development of them. They all met at the appointed time, and pointing to a stack of several hundred boxes of dry sensitive plates, he asked Mr. Ianson to select one of the boxes for the experiment. Mr. Ianson then took a box of plates from the stack and carried it into the dark room. He (Mr. Wolstenholme) cut open the packet, and Mr. Ianson wrote his name on the first plate before it was placed in the dark slide. At the background end of the studio Mr. Wolstenholme had built a tower into which he could wind the backgrounds when not in use. Every background was nailed to stretchers made to fit the end of the room. When Dr. Slade went into the studio Mr. Wolstenholme placed a chair for him against the wall at the background end of the room. On taking his seat, a background from the tower was let down and pushed tight against the wall where the doctor sat. Another one was lowered in front of the first one, and brought close to the wall at the other side of the tower. These backgrounds thus placed formed a cabinet or small room. To make the test more complete a third background standing in the studio was placed in front of the other two. Mr. John Pemberton, who accompanied Dr. Slade, now took a seat in front of the third background. The only use Mr. Wolstenholme had for Mr. Pemberton was that he might have an object on which to get a focus. Having got his focus, he received the carrier containing the marked plate from Mr. Ianson. The camera was a repeating back one, so that he could make two

exposures, one at each end of the plate. During the exposure of the plates he saw nothing out of the normal in the room. After the exposures were made, he immediately developed the plate in Mr. Ianson's presence, when he found on each photograph something besides Mr. Pemberton. He at once took another plate out of the packet which Mr. Ianson marked, and made a third exposure and before he could move the dark slide the doctor asked to be released from his confinement. On developing that plate Mr. Wolstenholme found an "extra" this time more advanced in form than the other two. He took another plate out of the packet, and after Mr. Ianson had marked it he returned to the studio, and made his fourth and last exposure in the camera. All the sensitive plates were developed while Mr. Ianson was present and watching the process. On the last plate he found a face very much more clearly defined than in any of the other three. From first to last he never explained what he was going to do, nor asked anyone whether they approved of his methods or not. On the Monday he printed a rough print from the fourth negative, and taking another pair of slates, which he again bought at Mr. Walmsley's shop, he went to Mr. Pemberton's house, and let the doctor and Mr. Pemberton see the photograph, when the doctor said "Will you two hold these slates and let us see if we can get any message?" They did so, and for a quarter of an hour they heard the sound of writing going on between the closed slates. Dr. Slade all this time was never less than four feet away from them. The following message was written on one of the slates: "My Dear Son,—This is the first time I have been able to control to write. Jane is present, and says give her love to all. It was she that tried to come in the photograph. My dear son, it pleases me to see you respect the truth of spirit-return. I wish all mankind would be as brave. I am not able to do more. I am, your affectionate father, JAMES WOLSTENHOLME."

When these photographs are examined the first one seems as if he had photographed steam coming from a kettle spout, on the second the steamy appearance becomes more marked and decisive; a faint trace of a woman's face can be discerned in the third photograph, while on the fourth a woman's face can be seen. He at once had an enlargement made from the fourth negative, and he recognised the face as the face of his wife's sister, Jane, whose body he had seen buried some years previously.

How these supernatural pictures come on the plates he (Mr. Wolstenholme) did not know, but he thought they would believe him when he said they were honestly obtained.

Some years ago, Mr. Wolstenholme went on to say, I received a letter from Mr. W. T. Stead, who went down in the Titanic, asking me if I knew anyone who, under spirit-control, professed to speak in a language they had never learned, and, if so, would they submit to be tested. If they would, he would bring a gramophone-receiving instrument into which they could speak, the result to be submitted to Mr. Max Muller. I replied that I had permission to invite him to a test meeting under the conditions he had laid down. The date was arranged, and Mr. Stead made arrangements with a London firm to send their best operator to Blackburn with a receiving machine. On his way to Blackburn Mr. Stead and his son called at the London office of the gramophone people. A cab was at the door, and Mr. Stead was assured that the man would be at the station in time for the train. During the afternoon I received a telegram from Mr. Stead, and when his train arrived at Blackburn I met him and his son at the station. When I gave him the telegram, to his disappointment it announced that the operator had not left London. After tea the people I had invited to meet Mr. Stead began to arrive, when Mr. Stead explained the position he was placed in. "However," he said, "we are not going to miss the experiment if we have missed the machine." A man from Bolton was the first to exhibit his powers. Mr. Stead said "That man is speaking Arabic." I know quite a number of the words he is using." Mrs. A—, of Blackburn, and Mr. L—, of Darwen, then held a conversation in what was said to be the Chinese language. Whether that was so or not, we could not say. However, these people were ready to stand any test Mr. Stead might put them to. A young girl, Miss Janet Bailey, then gave Mr. Stead a clairvoyant description of a man she saw with him, dressed in leather clothes, who repeatedly used the words "Bless the

Lord." She told Mr. Stead that he had a pistol in his possession formerly belonging to this man. Mr. Stead told us the only pistol he had once belonged to Oliver Cromwell.

#### SEANCE WITH MRS. ROBERTS-JOHNSON.

Continuing his discourse, Mr. Wolstenholme said on Wednesday evening, the 10th July, 1918, I attended one of Mrs. Roberts-Johnson's trumpet seances at the house of a Blackburn friend. Thirteen persons, including Mrs. Johnson, met together, and seeing that she had travelled from Bristol that day I was afraid the results would be very poor. A heavy thunderstorm prevented the meeting from commencing at the appointed time, as Mrs. Johnson explained that thunder and storm always interfered with her phenomena.

After the storm had passed we began the meeting, but the story would be too long if I were to record all that took place. Suffice it to say that a number of very jolly young soldiers who had paid the supreme sacrifice took charge of the early portion of the meeting, and got up what I called the steam for those less able to do so for themselves.

The song, "Pack up your troubles in your old kit bag, and smile, smile, smile," was loudly given through the trumpet by someone who evidently felt what he sang. As I cannot give the evidence the other persons got from their own children and relatives without their permission, I must confine myself to the evidence I got myself. When what I may describe as the serious business began, I was the first one to be touched with the trumpet as a signal that someone wished to communicate. Immediately I encouraged the communicator, and asked "Who touched me?" At once a man's voice replied "I am your uncle John, and I have brought Mary with me; there are also a number of the others here." I said, "Uncle John, I am pleased to meet you." He then said "I tell you what, you are wearing well." "Yes," I said, "I am not doing badly." "Do you remember Richard?" he asked. "No," I replied, "it is nearly a hundred years since he was here." "Now I think of it," he said, "I remember Richard died before you were born." "Yes," I said, "and I was christened Richard in remembrance of him." As I am in my 77th year it must be nearly 80 years since my uncle Richard died. "Well," said uncle John, "you are not coming here yet awhile; you have a great deal of work to do before you come here." At this point David Duguid, Mrs. Johnson's chief control, broke in and said "There is no room here for the gentleman with the long name until his work is finished." I do not know what the work is I have to do, but most people have finished their work before they get to my age. I thought I had received all I was to have at this seance, and I was very interestedly listening to the evidence the other people were getting, when the trumpet came to me again, and began quietly touching me on the hands and arms. I again asked who was with me, when a woman's voice replied "I am Annis." The lady sitting next to me said "Someone in the name of Annie is speaking." "No," said the voice, "I am Annis." "What! old Annis?" I exclaimed, "well, I am glad to meet you." "Ah," she said, "and aw'm gradely glad to meet you, you were allus full o' fun, an' you're full o' fun yet." On my remarking what glorious times we used to have at the Spiritualist Rooms when she was in the body, she said "Ah, them were grand times, eh, we had some gam." I ought to say that old Annis lived with me several years before she passed over. I then said "Annis, do you ever see my wife?" "Ah," she replied, "she is waiting to speak when I've done." Immediately another woman's voice said "I am Sarah" (Sarah was my wife's name). She said "I am glad to meet you." "Yes, and I am glad to meet you," I said. "Do you know our Harry is in hospital?" "Yes," she said, "I have been to see him; he is doing nicely, but I do not want him to be in a hurry to get well again." I then asked "What are you doing in the spirit-world?" She replied "I have just come from France. I was in France when this meeting commenced. There are bands of women who are are mothering the lads coming here through this dreadful war, and some of them, we find, require a lot of mothering. You must not except me to communicate often while the war lasts. All our attention is wanted by the lads. Good-bye!"

"I know from twenty-five years' experience of Sarah," said Mr. Wolstenholme, in conclusion, "that if there is a woman in the spirit-world who can mother the lads, my wife is that woman."

## "Astronomical Basis of Jesuanity."

L. Hewitt.

WITHOUT desiring to "prolong the agony" over the interminable controversy as to the alleged historicity of Jesus referred to in your issue of January 16th, we think friend Ackroyd's article coupled with that of brother May's of the same date sufficiently answers all that friend Bush has advanced. We might add, however, that Mr. Bush, in his efforts to re-instate his Saviour, reminds one of the mountain labouring to bring forth a mouse. That the Second Person in the Trinity, namely, God the Son, co-equal with God the Father, should descend and be re-born of a human mother without the aid of mortal man in order to rectify the failure of the Father's handiwork at the commencement of creation as recorded in Genesis, is a story so obviously at variance with Divinely ordained methods, reason and common-sense, that one wonders that any Spiritualist could be fooled by such a ludicrous "Diakka" hoax. This kind of "twaddle," to use our friend's polite term, is played out.

Mr. Bush must not forget that the "crux" of the matter in dispute is not merely whether Jesus was only an ordinary human being of excellent moral qualities, such as that of myriads of other human beings who have lived and passed away, but that he was an incarnation of Deity focussed and centred in one special personal and exalted form, and that to believe in this God-man results in a heaven of idle bliss for the few, and disbelief, damnation, for the many.

With regard to Socrates, Plato, and the others referred to by friend Bush, no such outrageous claims of pains and penalties everlasting are put forth in the event of our disbelief in their existence; therefore, there is no analogy between the latter and the former. Whether the latter lived on earth in the past ages is of no importance to us living to-day so long as we possess their records, or what others thought fit to report concerning them.

"A few spirits," says friend Bush, "deny the existence of Jesus, i.e., the earth-bound and ignorant." To put this in reverse is much nearer the truth. In my thirty years touch with the Movement, I never met a spirit who affirmed he saw Jesus. One would have thought that the friend of of publicans and sinners while on earth would have frequently manifested his presence to those in the lower parts of the spirit world, rather than associate with the aristocracy of the supernal spheres. Has the "gentle figure that walked Galilee" changed his nature?

I happened to have a lengthy communication purporting to come from Swedenborg, who, inter alia, declares that he now associates with a high order of angels which he mistook for the Lord Jesus Christ when he, Swedenborg, lived on the earth as a man amongst men. He, now in the other life (like many others) where appearances vanish in the light of realities, has had occasion to modify his views to a considerable extent.

The extravagant claims made by the contending churchianic sects on behalf of the hero of the Christian drama, when insisted on as a literal fact, may surely be regarded as a pious fraud, and all the "special pleading" of friend Bush, and other paid Christian apologists cannot alter it. The idea of the bodily resurrection of Jesus, and later on, the whole of humanity now sleeping in the grave until the trumpet shall sound, is wholly at variance and inconsistent with the truths of Spiritualism. With Churchianity it is "Wait and see," but with Spiritualism it is not a question of waiting, but "Come and see and learn at first hand from the ascended souls."

We have never denied the "Christ of God within," and latent in every human being. "This Christ within" is the universal manifestation of God the Son in the flesh, and must ultimately overcome the world, the flesh and the devil, putting all enemies under his feet; that is, the lower elemental conditions of our present environment, which form the scaffolding, so to speak, which, when removed at death, reveals a "building of God not made with hands eternal in the heavens."

All the miracles recorded of Jesus, says Procter, are of solar origin, and date back long before Christianity had any existence. Because the sun gives light, sight is given to the blind who before were blind because of the darkness.

Because the sun's light and heat restores winter's dead forms to life in the Spring, the sun-god raises the dead. Because the sun's light and heat causes sickly vegetation to grow up vigorously and healthy, the sun-god, therefore, heals the sick. Because the sun's light and heat turns the water into the rich juice of the grape vine, therefore the sun-god turns the water into wine. Because the sun rises above the sea-horizon, the sun-god is said to walk on the waters. Because the sun-god re-appears after the darkness of the storm, he is said to still the tempest, etc. Yes, the sun-god is the great miracle worker, and not a personality of a paltry two thousand years ago, whose existence is affirmed on the one side and as vigorously denied on the other.

## Marylebone Association.

### Transition of President and Treasurer.

WE have to record with appreciative sympathy the transition of two well-known London workers. As our last issue was being printed we learned of the decease of Mr. W. T. Cooper, the veteran President of the Marylebone Association, London's oldest Spiritualist Society, at his home on Monday, January 19th, and within three days, his co-worker, Mr. Edwin Haviland, Treasurer of the Association, also passed peacefully into the freer and more perfect life. Having been President of the Association for a period of fifteen years, Mr. Cooper had reached the ripe and honoured age of 81 years.

Born at Poplar in 1838, apprenticed at an early age to a firm of shipbuilders, he followed this industry for some 18 years. He then became a relieving officer at Stepney, and later at Marylebone, faithfully discharging the difficult duties of that office for nearly 40 years.

A Wesleyan in his youth, he was an active worker in the church, and when he first came into touch with Spiritualism was a trustee of a Wesleyan Chapel in Marylebone. His son's death led to an anxious investigation of the religious beliefs he so cherished, and it was a friend and colleague in the parochial offices, Mr. C. J. Hunt, who was privileged to reveal to him the beauty of Spiritualism. It required much anxious thought before he could accept the revelation of "spirit return" and "continuous life," but his son's voice speaking through a lady medium and giving a personal message was so evidential that we find him shortly after enthusiastically throwing himself into the work of the little society of about ten or twelve members, assisting in re-organising it under the Presidency of Mr. Everitt, and thus laying the foundation of the present vigorous association which counts its members in hundreds. In those days, when pioneer Spiritualists were despised and persecuted, he faithfully proclaimed his message. Vigorous in his denunciation of those who would smirch its fair name, he strenuously insisted on that presentation of Spiritualism which should include scientific or demonstrated fact, philosophy, and religion. Succeeding Mr. Everitt in the office of President, he retained that position until his transition, and even during his long illness the work of the Association was his constant care.

The funeral service at Kensal Green, conducted by Mr. Percy R. Street, of Reading, was impressive and beautiful (one had almost said joyful) in its simple and fearless grandeur. The manly tones of the speaker—his inspiring words, the spiritual confidence of the widow as the casket of him she loved so dearly and had nursed through his long illness so patiently was returned to mother earth, spoke eloquently of victory over death and the knowledge of his continued presence; while the loving sympathy of the large number of friends assembled, the exquisite floral tributes among which was specially noticeable that from the Marylebone Association, spoke of the wide influence of his labours.

Mr. Haviland's transition was at Southsea, where he had gone some time since for the benefit of his health after many months of illness and physical suffering.

Sixty-five years of age, his energy was remarkable, and not a little of the recent progress of the Association is due to his earnest efforts. A man of wide experience, director of a firm of London manufacturers, an enthusiastic photographer and naturalist, an excellent lecturer, a contributor

to THE TWO WORLDS of prose and poem, interested specially in all phases of psychic science, also a gifted healer, he was ever ready to devote his labours to giving comfort to the distressed. The trusty friend of the true medium, he abhorred shams; while probably few men have had a wider experience of psychic phenomena. Reticent about his own good works, he was a sterling Spiritualist.

An illustration of his patient investigation is, that on first coming into touch with the subject over forty years ago, and being desirous of getting physical phenomena, he sat alone for an hour every night for twelve months before obtaining any results which he considered satisfactory. Some two years since, being desirous of assisting a lady who was holding a developing class, he arranged to join the circle, and part of his reward was a wonderful development of his own mediumship. It was largely due to his efforts that the Society which is now doing such good work was formed at Harrow.

### A Critic's "Logical Questions."

Answered by Dr. Ellis T. Powell.

THE "Evening Standard" on January 7th published from Mr. Newman Harding (Society of Authors) a series of "logical questions" concerning Spiritualism and spirits, to which he invited replies from Sir Arthur Conan Doyle. On the following day the newspaper printed this answer contained in a letter from Dr. Ellis T. Powell, whom it describes as "the well-known writer."

He says:—"I don't know if my old friend Conan Doyle will reply to Mr. Newman Harding. Pending his action, or inaction, I send brief responses. To one or two queries of the absurd type I have replied by counter-questions, equally farcical. I should recommend Mr. Newman Harding to the perusal of some elementary book on Spiritualism, such as Sir William Barrett's 'Psychical Research.' Some slight knowledge of a subject is desirable in all critics thereof."

#### QUESTION AND ANSWER.

Dr. Powell then proceeds to give Mr. Newman Harding's questions and answers them seriatim:—

"(1) What really is a spirit? How is it possible to know one and to understand whether it is the real thing or not?"—A spirit is an individuated personality conscious of its own existence. It may be incarnate (like mine while I am "alive") or discarnate (like the spirits of the "dead"). It is recognised in the same way as other personalities, by visible signs, or, where there is no visibility, by other methods of identification.

"(2) Now is it possible to tell bad spirits from good spirits?"—By their fruits ye shall know them.

"(3) Has a spirit a conscience and a soul?"—Yes, it has both.

"(4) What is the difference between a spirit and a ghost?"—Ghost is the old English word for spirit, as in the ancient expression, "the Holy Ghost."

"(5 and 6) Why should it be necessary to get into communication with spirits through mediums, more especially when these are mostly anything but well educated? Why must spirits and mediums have darkness? Why can't spirits appear and deliver messages in the light? How is it possible to know an honest medium from a dishonest one?"—Why is it necessary to develop the photographic plate in non-actinic light? Why cannot we drink strychnine as a beverage?

"(7) Why do spirits as a rule require tambourines, etc., to play with?"—Why do medical men, as a rule, stand on their heads while being consulted by their patients?

"(8) Are mundane languages also the languages of the spirit world? If so, why? If not, how is it spirits speak in these languages, and do not attempt to teach us theirs?"—Mundane languages (that is, conventional sound and sign symbols of ideas) are necessarily used in communicating with mundane intelligence. There is no language in the spirit-world. Ideas flash direct from spirit to spirit.

"(9) Why do spirits wear clothes? Clothes, too, identical in material and fashion with those on earth? How is this material obtained?"—Their apparent terrestrial attire is a means of manifestation and identification. Now we see in a mirror enigmatically, as St Paul says. We do not know

the real nature of the spirit body.

"(10) Why do spirits have similar foods and drinks to those on earth? How are these obtained?"—They don't. But they can, for newcomers, make foods and drink apparently similar, by the creative power of thought.

"(11) How is it that spirits never have any communications to make that will benefit and advance mankind? Therefore, as spirits are of no practical use or benefit to mankind or the earth, why should we wish to get in touch with them?"—How is that doctors, astronomers, biologists and geologists never have any communication that will benefit and advance mankind? The question is less absurd than Mr. Newman Harding's.

"(12) Why do spirits always talk about themselves and their mundane lives?"—They do not "always" talk in that way. When they do, they have the same reason as Mr. Newman Harding, meeting an old friend, would have in talking over the good old days and "auld lang syne."

"(13) Why, in the spirit-world, judging from the conversations reported, should costermongers still be costermongers, Red Indians still Red Indians, and village idiots still village idiots, and so on?"—Because survival involves continued personal identity. There are no idiots in the spirit-world.

"(14) Why should spirits, according to revelation live what is practically an imitation of mundane existences? Why be permitted a memory of this world and the life here?"—How can there be survival of personality without memory? It is the essence thereof.

"(15) If the next life is a step onwards, why can't spirits tell us of the different conditions there? The spiritual senses don't appear one iota in advance. Why? See the answers to (5), (6), (7), and (11).

"(16) Has any nation or race ever adopted Spiritualism as a religion, or part of its religion, with success? Yes, the British people have adopted a religion based upon the survival of the human personality after death. It has inspired immeasurable devotion and boundless sacrifice. Spiritualism itself is not a religion, but a science."

"(17) If Christianity accepted Spiritualism as part of its religion, what benefits would this confer on this world apart from helping hoards of charlatans to prosper? The doctrine of survival is the essence of Christianity. There is no "if" about it.

"(18) Although sex is necessary on this earth, why is it necessary on the spirit world?" Sex is a subtle differentiation of personality. The reproductive function is secondary and ephemeral "accident" thereof.

"(19) Why should the age of 24 years be the golden age to which, in the spirit world, spirits grow or return? If this is so, what is the attitude of a grandchild towards its grandparents, and vice versa? What are the feelings of a mother towards a babe which died at six months, the mother therefore having nothing to do with the bringing up of this infant to the age of 24, and also of the babe which never knew its mother?" Who is Mr. Newman Harding's authority for the age of 24?

"(20) Why should, and how can, physical relationship on this earth be extended to and continued as spiritship? How can mothers and sons here be mothers and sons in the spirit world? If this is so, is motherhood here a dual process producing the mundane son and the spirit son? Again, what were these spirits before the physical life and relationship here? They can't have been the same mothers and sons then, surely?" Physical relationship is only the corporeal manifestation of spirit affinity. It is the latter which functions here and survives hereafter.

"(21) Is the spirit world the next and final phase? But, as the spirit is immortal, must we not have been in the spirit world before we got on this earth? So, if we go back don't we return also? Does not this mean an endless alternative of mundane and spiritual existences? If so, *cui bono*?" We know nothing of this "final" phase. No scientific Spiritualist would affirm that the spirit is immortal as Mr. Newman Harding does. Survival is one thing; immortality is another. The former is proved; the latter is (probably) incapable of any proof susceptible by the human intelligence. Doubtless reincarnation is a fact in many cases. The young man goes backwards and forwards to college, gaining fresh knowledge and experience every term, why not the spirit, too?—"LIGHT."

## Ab Intro—Ab Extra.

IN my endeavour to express a few thoughts, I also wish to present a few sincere and humble suggestions which may be helpful to many readers in our movement and early inquirers. I wish to focus greater attention on the true aim and object of Spiritualism, and what it stands for. There is a tendency to embrace in our "ism" ideas and practices that cannot be termed Spiritualism proper. This proclivity makes for the suggestion that Modern Spiritualism requires purging of its impurities, and demands great effort to modernise the dispensation up to the highest standard of present-day intellectual inquiry and requirements.

It must be admitted that phenomena is the very soul of spiritual truth; that which proves without doubt that death of the body does not end conscious life; that which reveals our spiritual nature and the naturalness of life beyond the tomb, and its power of continuous progress; that the change from this life into the next life is natural and without shock or pain; that it is nothing more than we feel when we change our material garments, or the going from one room into another. This process does not change the personality or character. The transition into the next life makes no more change of the individual. Knowledge of such great concern to humanity should make the presentation of spiritual claims so pure and satisfying that it could embrace and hold all intellectual and self-respecting investigators as life-long votaries. Not as it is, to invite into the fold, afterwards only to drive them away by the exhibition of crass inanities and crudities, obvious in the main presentations. Should this be so? The truths of Spiritualism, owing to its soul-inspiring nature, are the mighty forces in the world for the ultimate emancipation of the human race. I make no apology for presenting some views on some of the follies and fancies patent in the movement.

Now, in regard to spirit-guides and controls, we are quite aware as to the great use of the same, yet we cannot shut our eyes to the abuse it can suffer by generating disgust in the minds of numerous inquirers. Now, in touching the question of spirit-guides, there is no doubt inferred as to the reality of such communion, for I have through such channels received much comfort and grace that cannot be denied, yet notwithstanding this fact, it is sooner or later forced upon us that many of these guides and controls require guiding and controlling themselves, for many lay claim to states of superior order that are not made manifest. Even to such, there are many to be found who are ever ready to base their lives on the advice and direction given. There is a saying that fools rush in where angels fear to tread, and to put it plainly, would any sensible person, with a small degree of self-reliance, willingly shut their eyes and allow any person or persons in the flesh the right to dictate, choose, and direct their special lines of action and thought, without certain knowledge as to the character and interest of the influencer or guide. I think the answer would be in the negative. We all are at times in need of wise help and counsel, yet it is the quality of desire and necessity that really counts in the matter. No advice or guidance should be sought for when we can possibly help ourselves, for that way lies the weakening of our character. "Indecision brings its own delay, and days are lost, lamenting over day," says Goethe. People who come to us from the spirit or astral plane are not all the honest and intelligent types that one could expect. Therefore, the great need to try the spirits. These incarnate ones roam about us. Consciously or unconsciously, owing to their etherealised bodily texture, they can and do enter our private lives, and no amount of denial or the shutting of eyes can abolish the fact of risks to our well-being, and our safety depends upon the greater knowledge of spiritual law, particularly that by our own action and thoughts we attract corresponding elements, good and evil, or "as cause and effect." Try the spirits, if they be of God, is sound advice culled from the Scriptural injunction, and applies forcibly to spiritual investigations, for such depend on this attitude for our well-being here and now. Real help worth seeking should be that of quality, that will stimulate us to greater endeavour and a greater realisation of our divine nature. The spirit guides and helpers may nevertheless be kind and interested in our welfare, but they cannot live our

lives nor shoulder our responsibilities, for it is left to us to master our own fates and thereby fulfil our destiny. No one will deny that to be forewarned of coming trials is good providing a decided lead be also given that will show us how to master the coming circumstances, and not to be mastered by them. This is the true import of prophecy, not as a means to assist us to obtain easier conditions of living at the expense of our neighbour. Furthermore, no phase of Spiritualism is properly utilised unless such are incentives to a greater unfoldment and utility of our spiritual natures, and are made manifest in this life. We are assured that the next life will take care of itself. The glorious fact of spirit communion, which proves there is no death to the human soul, while temporising the fear of transition into the next sphere of expression, gives an impetus second to no system of religion to live our lives nobly and well for humanity's sake here in this earthly experience, for in accordance with our wisdom and understanding so surely will our responsibilities be.—*ADSUM.*

## A General Proclamation.

Given Through Guy Bogart.

"REGARDLESS of all else, the forces dominating the beginnings of the New Race must be fostered, for this coming into prominence of the new race is the feature of the age. For centuries and centuries of preparation have been going on to this end. Now that the time has come for the new race to take its place in world affairs, a suitable civilisation is an absolute essential. When the walnut becomes ripened its outer hull is cast off. The outer shell of civilisation within which the germs of humanism developed is inadequate to meet the needs of humanity.

"Be not concerned, friends, at the upheavals of man and of nature that are taking place, and which will for a time continue to occur. These are normal and natural—the reaping of desires and actions on the part of a materialistic regime on earth.

"Hold yourselves in reserve for the reconstruction of the earth in the New Day. Have patience, for this is closer at hand than you may dream. It is well that some men have gone to prison for their idealism, and that thousands of them still languish in prison. They have had their function, and are gaining soul-growth which is of incalculable value.

"But there are other fields of activity. To those who understand the meaning of the world upheaval, surely it is unnecessary to point out the wisdom of remaining on one side in the conflict now raging. This may sound illogical and selfish, but let us explain.

"We do not advocate living apart from men, and understand fully that no development can come except it be gained by service to our brothers. But the greatest service we can render is in helping in the Reconstruction. Get this straight: These are not reconstruction days, and the efforts to patch up the present civilisation are laughably foolish and pathetically useless. But teachers will be needed in the New Day after the conflict is ended. Not that there will be any Utopian conditions wherein the earth will settle down to a golden age of milk and honey without struggle. But spiritual standards will replace the materialistic basis of our present-day society.

"We tried to stay the wild fury of the world by the message of brotherhood in a score of forms, but the world would not listen. The fires of fury are beyond our control. It is wiser not to stand in their way and be consumed, but to save ourselves to replant and clear up the ravished regions.

"It may seem like deserting the ranks to live above the battle for these coming months. Nation against nation, race against race, and class against class, are striving in blind misunderstanding. You who understand have no place within the vortex. For, friends, realise that the mad strivings are but a play within a play, and you who know the plan are cast for leading parts in the greater drama of redemption. You are the nurses and healers of humanity to heal the wounds of misunderstanding and restore the sight to those blinded through ignorance. You are the peace-makers when the hour for peace shall come. That hour, alas! is not yet.

"Prepare, then, all of you who are Seekers for The Way. By meditation and silence, by communion one with the other in groups small or large. You must not get impatient for 'practical' results for a little space. Try to study and understand the forces of love and other natural manifestations which are to be your instruments as you go forth in the new world for reconstruction. You may not see how you are being benefited by your group meetings, but each hour of spiritual fellowship or meditation is storing up within you energies and powers which will be effective when the hour for action comes.

"Go about your regular duties calmly and naturally. Get into touch with the spirit-friends and advisors. You who are on the way can easily develop this ability, and there are thousands in the spirit realms eager to help the world. Every seeker is a medium through whom we may help in this task of co-operation. Walking the earth are spirits who are willing to do all they can in the regeneration of the earth. You will do well consciously to work with them."

### Innocence Touches Reality.

In a cottage garden sat a little girl, aged between three and four years. Beautiful age of fairies, wonderful age of make-believe. The hum of the bees expressed joy, as they embraced the wonderful flowers. The whispers of the leaves, kissed by the gentle breeze, made music as if to contribute their adoration and praise to the All Good. As Innocence prattled away, talking and laughing to some presence invisible to watching eyes. A toy tea-set was laid for two; someone was told to mind the Teddy bear; he reclining on the grass with that contented smile, as if enjoying his part in the comedy. True comedy it was, for Innocence had touched reality. Unknown to the elders, perhaps put down as foolish fancy, just make-believe, the child went on with her innocent prattle. Again someone was told they could rock the pram for dolly to go to sleep.

Mothers, when will you awaken to the fact that Innocence is the door, the way that reality enters. When will you learn that you may find in the prattle of Innocence the truth that she is playing with her sister or her brother who left to go to realms more suited to its beautiful soul?

Fathers, when will you, too, learn to abstain from that materialistic conception of Innocence and her talk of the fairies who play in her room when you put her to bed. Bless you, beloved, 'tis here that reality faces you. Stern reality, whose face is as gentle as the early morn, kissed by the sun's warm glow. If you but open your soul to the same rays that play round Innocence, you, dear father, may then catch a glimpse of the little face and chubby hands you missed so much. Such would soften the hardness that has crept into your heart. Pay heed, then, when Innocence is at play, seemingly alone. Ask Innocence to tell you who she is playing with. It is but an impromptu seance, held under angel guidance in daylight, twilight, or dark night. You make Innocence doubt her own developing senses when you doubt her. You help to close channels through which Divine Love, whose ministrations are so simple, so beautiful, wishes to demonstrate the continuity of life.

We left Innocence in the garden, playing at make-believe. Presently a boy attempted to pass in front of her, but she stopped him, telling him to be careful not to walk over baby. He, seeing nothing, attempted to walk on. Innocence held him back, saying "Tan't you see baby, you'll hurt." "Where?" asked the boy. Pointing to the chair beside the pram and dolly, "Go away, you," she said, "we are playing, don't want you." The boy was puzzled, but went another way into the house, leaving Innocence to her game of make-believe.

Would that we had the eyes to see all that Innocence sees. Would that we were playing make believe in touch with reality. What priceless pearls we miss because of the "Hush! hush!" from parents who are afraid of ghosts, though they bear a striking resemblance to someone gone before. Innocence knows not fear, and continues in her artless way to play games with her visitor, talking away to her heart's content, as if receiving answers to her questions. The boy has told his sister, who has come to watch Innocence

She and the boy are Lyceumists, who have been taught to cultivate the faculty of observation, to ask questions in order to ascertain truth; to hold fast to that which is good to allow reason to reign. She observes the delight of Innocence at the games played, the continual talk to some seeming visitor. Walking towards the chair, she meets with the warning to mind the baby. She asks, "Where is it?" Innocence points to the chair. "May I sit down? I'll not hurt baby," and, to the evident alarm of Innocence she sat in the chair. From alarm to smiles is but a short journey. Seeing Innocence smiling again, the girl asked "Where is baby now?" "In your lap," came the answer. "What is she like?" was the next question. "Like sister Elsie," replied Innocence. Wonderful! Here in the open garden Elsie had returned to play games with her sister. A little child had rolled away the stone from the sepulchre. The grim phantom, death, had opened the door to life eternal. Verily a little child shall lead them. The elders are comforted, the wound is healed, and our Lyceumists realised that the "Manual" speaks truly when in Golden Chain 139 the conductor asks: "Do young children survive the change called death the same as adults?" and the Lyceum answers "Yes they are immortal, for death cannot touch the spirit."

### A Call from the Spirit Spheres.

CHILDREN of the earth, we realise that the time has fully come for the development of a higher form of Spiritualism than that realised in the ordinary acceptance of the term.

At the commencement of the great movement destined to bring liberty and light to thousands fast bound by centuries of orthodoxy, and fettered in mind and spirit by chains of man-made creeds and dogmas, insomuch that beneath that iron pressure humanity was fast sinking into the depths of materialism, there came from the other side such unmistakeable proofs of the reality of the spirit-world and the life beyond that the children of earth were compelled to pause, to think for themselves, to weigh, and ponder, and investigate what is included under the term psychic or spiritual science.

The teachings first coming through were but as kindergarten lessons to babes—objective, external, elementary the mere alphabet of the life of the spirit.

There is grave danger now of men and women in whom this faculty and interest have been aroused resting in the infant school, these elementary classes, contented with superficial, objective, fragmentary knowledge acquired only through the senses, instead of being inspired thereby to higher grade schools, and teaching, thus frustrating the real purpose of the movement, which is the inward development the true spiritual upliftment and unfolding of each individual spirit to its fullest capacity, thereby raising your vibrations and fitting you to respond to influences and teachings from the higher spheres. This is the ultimate object and purpose of the great ones, who from the inner worlds direct the movement known as Spiritualism.

In the past you have been given phenomena, tests, and proofs to call general attention to the great reality of spirit life, and its continuity beyond the grave. You have proved the comfort this certain knowledge, in the place of vague surmises, has brought to a world in tears. Your men and women of intelligence have collected, weighed, and sifted evidence, and have set their seal to the truth and reliability of the communications and manifestations. The leaven is spreading; aforesaid sceptics, honest doubters, timid and fearful inquirers, afraid of delusion, fraud, or traffic with the evil ones, even reaching the earnest and open-minded among ecclesiastics and all denominations, together with men of science and men of letters. Much headway has been made. Attention has been gained, interest aroused, humanity arrested in its downward plunge into materialism. All this is good, necessary, desirable, but it is not all.

The movement called Spiritualism was not set in motion from the inner worlds to create a new sensation, nor to pandering to man's love of the mysterious or his curiosity. Certainly not to provide an hour's sensational entertainment. No even solely for the blessed purpose of bringing comfort to those who mourn the so-called dead.

We in the spiritual spheres desire higher things, a deeper inward development, that we may raise your spiritual life to a higher rate of vibration, where our influences and communications may reach you directly. We seek not to descend to the earth plane, but to so educate and train earnest aspirants and seekers that we may bring them into touch with us on spiritual planes. So only will the highest benefit to mankind accrue. The call is sent to every member of the great Spiritualist movement, "Come up higher."

You are saturated with seances, phenomena of all kinds. Do not rest in these elementary rudiments, but press on to perfection. We on this side the Veil are waiting to instruct and aid every aspiring spirit. Study, meditate, learn to "know thyself." Realise the Divinity within each, waiting to be set free, to unfold. Verily, as the Master Teacher said, "The Kingdom of God or of heaven is within you." All the latent gifts and potentialities of the indwelling God are there, lying dormant. Seek to cultivate them, purify mind and body, that we may be able to reach you, to draw you upwards, to instruct; that we may use you on the earth plane as channels through which we may pour our influences and blessings. Prove responsive.

We have so much to teach. There are so many things to unlearn, as well as learn. But take heed to our message. Let it ring in your spiritual ears. "Come up higher." Be no longer babes, satisfied with mere toys of crude demonstrations. It is time that you enter a higher class than the infant school, and prepare yourselves for a more individual, inwardly spiritual teaching and education.

Do you not inwardly crave for something deeper and higher? We are sent to aid you, but we cannot reach or impress you till you learn to respond to the vibrations from our spheres. Therefore, leave the mundane plane of thought and earnestly aspire to our influences, that you may become fitted to be a helper, a server of humanity indeed. Learn to develop (rather, to unfold) the God within each, to be subject only to the higher powers. "Yield yourselves unto God."

We seek co-workers, men and women on the earth plane, through whom we may transmit our messages. The water of life needs purified, unsullied channels through which it may flow to bless and refresh and comfort the children of earth. Realise that you are definitely called by the spirit-world to a higher level. Yield yourselves to that influence.

Still upward, upward, upward,  
Through the swift circling years,  
I fain would climb the seeming mount  
That through earth's mists appears,  
And ever would press upwards,  
Beyond those starry spheres,  
And ever yet fresh heights I see  
Beyond earth's smiles and tears.

—Given through "FRANCESCA."

### Spirituality.

**SPIRITUALITY**: the quality of being spiritual; spiritual mindedness; etherealism; that ultra-refined nature which dissolves into the pure essence of perfect virtue; that state of the human individual in which material things are seen in their eternal, their permanent values, in the light of the highest, of divine knowledge. The base desires of earth, the order and succession of worldly cares must be illuminated by the perception of the everlasting and, over all, predominating power of altruistic faith, self-sacrifice, the law of compensation. This perception must be profound, so keen as to imperatively draw us from our own interests to the interests of others, from mere thought and imagination to action, service of both body and soul. He or she who is truly spiritual lives in the realms of beauty, the spheres of love and duty, of rectitude, harmony, self-denial, devotion, of the thought of that Supreme Goodness that indwells forever everywhere, and over-rules the destinies of man, of the universes, of matter and spirit. Spirituality is higher than any church, than any set of men; it is Godhood, the quality of that divine essential entity which we personify with the name of God, which moved upon the face of the waters in the beginning, and will eventually move in the hearts of all men.

The spiritual, in its highest and best conception, is perfection, and what we all must aim at in this world and, as it is commonly called, the next. Our Spiritualism, especially as we Spiritualists are one great spiritual brotherhood, should not end with what are called phenomena. These are looked upon almost as miracles by many, things astounding, contraventions or contradictions of natural laws, whereas they are continuations of natural laws to higher planes, and given to the weak and non-receptive to help them on their way. We find that this lower material life is apparently insufficient for the rectification of wrong, for the glorification of truth and beauty, and we "call spirits from the vasty deep" for their benefit and our own encouragement and faith. Too many of us are unbelieving Thomases. The spirit of true prophecy, of divine wisdom, comes really from our own virtue, which is the divinity that hedges human affairs, as the Great Divine Spirit, God Himself, is the sustaining Light and Glory, the First Cause and never-ending Effect, Infinite Cause and Effect, of the universal ages, past and to come.—JAMES McBLAIN.

### Spiritualism a Practical Aid in Life's Difficulties.

**SPIRITUALISM** is, truly speaking, without a doubt a philosophy of life, and I cannot refrain from stating an expression of opinion a very dear friend of mine gave to me after considerable experience of the comforting principle of Spiritualism, that it was the very finest religion she had ever known. I can emphatically endorse her views. Youth is invariably somewhat indifferent to the problems of life, and doubtless we can certainly afford to shun age during the period of the heyday of life; in a sense, become indifferent to it as an important factor in life. But there will come a time some day when we will have to admit having heard of it, and when it does confront us with unerring precision, and, though our first meeting, we will experience no difficulty in recognising it, whether with pain or pleasure will depend upon the circumstances in which we make its acquaintance, because it brings with it the realisation of our infirmities and neglected opportunities we can never recall, and a consciousness of the temporary and fleeting nature of our abode on the mundane plane, and, to quote the poet, even our hearts are beating funeral marches to the grave. Which goal we view with hope or dismay, according to the spiritual development of our mind. In the retrospective view we can see the errors of our lives, of which we are none of us an exception. We have all erred and fallen short of the glory of perfection. Later comes spiritual dissolution from the physical, the anticipated grave, and spiritual environment. A few days' regret on the part of a few of our nearest friends still in the physical, and maybe as time elapses a casual remembrance as circumstances occasion, and the kaleidoscopic drama of life goes on, with ever-relentless irony, and the end of what we call life here has been accomplished.

The intermediate period between the gateway of life and death, chequered with joys and sorrows, hopes, fears, and disappointments, the acrimony of which can only be tempered by the sublime teachings of Modern Spiritualism, demonstrating the philosophy of life, by inculcating the hope of a better and happier life, where adieus and partings are a thing unknown, and progression is the hope of all, finally culminates in the gladness of spiritual affinity, and we realise the joys of living in the truest sense.

Spiritualism is, as it were, the cheering ray of hope smiling upon the wintry sea of humanity, and a destructive element to the temporal blighting influence of this fleeting existence. It is as the lifeboat launched to the shipwreck of life on the rocks of difficulties, our anchor of hope in the midst of despair.—F. GIBSON TEASDALE.

LOVE of power merely to make flunkies come and go for you is a love, I should think, which only enters into the minds of persons in a very infantile state.—CARLYLE.

THE price of material wealth is a living death. The struggle to get it destroys the material body; the struggle to retain it destroys the life and pollutes the soul of its possessor.

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## THE TWO WORLDS.

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FRIDAY, JANUARY 30, 1920.

## The Point at Issue.

OUR correspondence columns show that a good deal of interest is being taken in the matter of the Spiritualists' attitude towards "Jesus of Nazareth," and we are continuously being urged to officially define the Spiritualists' attitude. Some of our correspondents deplore differences of opinion between various advocates, whilst we, upon the other hand, can but express our delight and satisfaction that such differences exist. When they cease to exist, Spiritualism will have completed its work, and must be prepared to give way to a newer and larger revelation.

To the best of our knowledge, there is only one church (the Roman) where complete agreement exists—we are not perfectly assured about that one—and such agreement is obtained by slavish adherence to an infallible (?) authority, the Pope. Under such a system, progress becomes difficult or impossible, and spiritual growth gives place to atrophy, since men put their souls in pawn and delegate their thinking to others, who, we venture to think, are not more capable than they themselves could be. To us, the whole question of the position of Jesus, the Christ, is a purely academic one. Whether he lived or did not live, whether any of the teachings tendered in his name are original to him, or whether they are not, whether the Biblical records are a reliable account of his life or an aggregation of legends and ideals posthumously brought into being, are matters of great historic interest, and possess for the student a fascination difficult to equal elsewhere. The study of the life of any great soul who has passed along the road of time must always be a matter of interest to the student of human nature, and we have a similar controversy over the "Bacon-Shakespeare" question and numerous others. History is valuable, especially in tracing lines of growth and teaching us WHAT TO AVOID.

So long as Spiritualists can discuss the Jesus question without heat or venom their differences of opinion help us by elucidating facts and creating thought. What the world needs is a body of humanity who are capable of intelligent thought. The world needs THINKERS, not factionists, and since Modern Spiritualism is a new movement, drawing its adherents from all classes, differences of opinion arising out of early training and varied experience must colour the outlook of every newcomer to our ranks.

The need for comfort in bereavement and for the knowledge which will banish doubt brings all classes (including the crank) to our flag, and these bring with them the stock-in-trade of their old conventions. The vast majority of newcomers to Spiritualism commence by modifying their old ideas in order to make room for the "New Revelation." They endeavour to "put new wine into old bottles," and such bottles being of mental rubber, are stretched and contorted into all conceivable shapes and sizes—only gradually does symmetry of form emerge. We have drawn into our ranks large numbers of people who were convinced materialists; to such the names God and Christ have been for years the sign and symbol of ignorant superstition, and even after

they are convinced by facts of the actuality of a progressive life beyond, and the daily presence and guidance of those who dwell therein, they still have (as yet) no conception of the higher verities. To such men the term God is synonymous with the Judean tyrant, Jehovah. Can we blame them if they prefer to be without God, rather than idealise such a crude legacy from man's semi-barbaric infancy? Such men, too, are generally familiar with modern Biblical criticism (which the average Christian knows little about), being the chief duty of his minister to keep him in ignorance thereof, and knowing how shallow are the foundations upon which orthodox religious sanctions exist, such materialistically trained men, guided by the light of rationalistic criticism, refuse to have any part or lot with those ideas which savour of orthodox "priest-established systems of superstition."

On the other hand, we draw to our ranks those large-souled religionists who are repulsed equally by ideas of the vengeance of God and the torments of hell—people whose life is guided by love and sympathy, intuition and the finer qualities of the poetic and artistic nature. Spiritualism appeals to them because its facts confirm their deepest intuitions, and their sensitive natures respond to the activities of the spirit-world around them. With them, thinking RESULTS from feeling. They have before them a vision of the greatness of the Divine Love, and the teaching and training of the churches has merely awakened within them the power to form ideals which are PERSONAL to themselves. The Christ of the ideal sacrifice is to them a totally different thing to the Jesus conceived by the materialist. Their idea of Christ is not the concrete thing of theology. The teaching of the Church bears merely the same relation to their ideal as the starter's pistol does to the racer.

Others again are mere conventionalists, having no dynamic spiritual life; they have merely acquiesced in forms of belief and teaching which seemed to prompt to a respectable and respected standard of life and conduct. Spiritualism opens to these a new world when mediumistic development begins; there is a stirring up within them of latent powers and faculties, and the world of spiritual life becomes a larger and grander thing.

All these are but types of the army of recruits flocking to our flag. It is our business and purpose to preserve everything that will stimulate to higher ideals and more useful service, and to prune away all those crystallizations of the past which fetter and hinder the soul's development, meantime giving to each the spiritual stimulus which comes from added knowledge and personal contact with the higher life. Some of the accretion of the past may help, but much of it is a hindrance. The greatest difficulty with new Spiritualists is to get them to study the matter "as a little child," with a clean mental slate.

Hence, we say the discussion of these historical problems, whilst interesting and important, is, to us, purely academic. Modern Spiritualism rests on the FINDINGS OF THE PRESENT. Even Hydesville, important as it is to us, must step into the background before the happenings of to-day. The writer is not a Spiritualist because of the writings of A. J. Davis, the rappings of the Fox sisters, or the phenomena associated with D. D. Home, Dr. Slade, or Katie Cook. He is not a Spiritualist because of the findings of Wallace, Myers, or Lodge, but because of what he has personally witnessed, and of the conversations innumerable which he has personally had with dwellers in the spiritual worlds. That is the touchstone of reality. Whether we believe in Buddha or Jesus, God or Devil, Swedenborg or Davis, Britten or Stainton Moses, Blavatsky or Besant, Lombroso, Lodge, or Doyle, is a minor matter. These testify to the facts they knew. What do you KNOW? We care not what you believe—you are free to believe what appeals to you, but out of your own experience WHAT DO YOU KNOW? That is the touchstone of Spiritualism; it is the temple of ascertained and verified fact, and it is the centre where we shall all meet some time. Vicarious attainment will not carry us far. Belief by proxy has stagnated the race. Personal attainment and achievement is the motto for the future! Arise, and save yourself by industry and search for truth, and in so doing you will help others to save themselves. Let the disputants dispute in the spirit of good fellowship, but let us each be certain as to what we KNOW.

## CURRENT TOPICS.

**We Wonder !**

WE ARE puzzled by the attitude of the Northcliffe Press. For years it has treated Spiritualism as an object of ridicule, and refused us fairplay in discussion. Our subject has rivalled mothers-in-law as an object for the conventional joke, and now they announce their intention to publish the automatic script by the Rev. Vale Owen, Vicar of Orton, in serial form. This is one of the best of such scripts, and in view of past happenings we are surprised that they have not hunted up the worst.

**Is It Conversion ?**

It may probably be that this is merely a "stunt" in sensational journalism, or, on the other hand, the mind behind the Northcliffe interests may have suddenly decided that the derided babe of Spiritualism has a growing fund of spiritual life within him, and is becoming strong enough to claim his place in the sun. At any rate, we welcome the new venture, and will hazard the opinion that it will raise the tide of circulation.

**From Contempt to Respect.**

WE shall be amongst the first to bury the past if the change of heart is sincere. We have endured many hard knocks, but have ever been confident that "our day" was sure to come, but we should none the less be sorry if our beloved Spiritualism was to be made merely a lever to increase the circulation of the sensational press. "Straws show the way of the wind," and this is another evidence that Spiritualism has "won through."

**Sir Arthur Conan Doyle.**

SIR ARTHUR'S Northern tour has been a triumphal procession. At Southport the huge audience received his message with eagerness, and his plain, blunt statement of fact won all hearts, whilst the dignified remarks of the Rev. Vale Owen appealed strongly to a huge audience which packed the hall.

**A Huge Success.**

BLACKPOOL residents filled the Winter Gardens Pavilion to its utmost capacity, and for over an hour listened to his telling message. The Rev. Fred Hibbert, one of the most liberal-minded ministers of the North, introduced the gallant knight in happy and felicitous manner, and the meeting created such a huge impression that the local newspaper gave a four-column report, and within a few hours was sold out.

**The Opposition Helps.**

AT Preston some 2,500 people assembled in the Public Hall. In this stronghold of Romanism the Rev. Father Bernard Vaughan had recently been preaching, and the priests had issued a warning to their "flocks" concerning the danger of attendance at Spiritualist lectures. Despite this the hall was well filled, quite a number of Roman Catholics being present, and the meeting went with a swing.

**Personal Experiences.**

SIR ARTHUR'S recital of the history of "Hydesville" created a profound impression, whilst the relation of some of his own seance experiences—notably, conversations with the materialised form of his own son and his brother—carried conviction to hundreds of his hearers. The remarks of the dissembling multitude gave assurance of the deep impression created by the meeting.

**From Strength to Strength.**

MORECAMBE and Lancaster combined to fill the Alhambra at the first-mentioned venue, and again a splendid meeting resulted, many being turned away. At all meetings the Spiritualists of the district have rallied to Sir Arthur's support, and cheered him on, and these meetings have helped to solidify the cause in the centres visited.

**In Australian our.**

SIR ARTHUR tells us that towards the end of the year he may probably visit the Antipodes. Whilst we shall be sorry to lose the stalwart form of "our knight" for a season, yet we are convinced that our Australian friends will

be helped by his presence, and with a wider acquaintance with the personnel of our movement as such a tour will give him, we believe that Sir Arthur's value to us will have increased by the time of his return.

**His Refuge and Strength.**

HE has pledged himself to a large programme ere he goes, and every true Spiritualist will send out thoughts of strength to him in the work ahead. In Lady Doyle he has an enthusiastic helpmeet, a tower of strength to him whether on the platform or elsewhere. Next to the power of the spiritual worlds, there is no greater strength that can be given to any public worker than that of the loyal support of a faithful wife or husband. Long may they live together on earth in the bonds of a true and sacred affection.

**The Greatest "Stumbling Block" to Our Orthodox Friends.**

"Enthusiast."

THE Benediction had been pronounced. The speaker was leaving the platform, when an old lady approached him and said "I have been looking forward to your visit, Mr. X., for I was told you used to be a Wesleyan preacher, and as I have been a member of that church, I knew you would listen to me with sympathy."

"Certainly," replied X. "What is the trouble?"

"It is this," answered the lady. "You Spiritualists all take away my Saviour. Everyone I speak to tells me you do not believe in Jesus, and although I am intensely interested in Spiritualism, that knowledge bars my acceptance of your newer gospel."

"But we do believe in Jesus," replied X. "We declare that he was one of the most evolved souls that God ever permitted to live upon this earth plane, and one of the finest psychics, too, and that the Spiritualist, by reason of his knowledge of the laws that govern the material and spiritual universe, alone quite understands the life and miracles of Jesus."

"We believe," continued X., "that if you follow his life of self-denial and kindness—if you go about doing good—you will prove him to have been to you actually and truly a Saviour."

"Ah! but that is not sufficient. You don't believe that he died for your sins."

"Certainly not, because it is not true, and you want the truth, don't you, although it may contradict certain views held by your grand-parents?"

"I am sorry," said the lady, "I was hoping to receive a little comfort from you, Mr. X., but you are just the same as the others."

"What a strange lady you are," said X. "Listen! Spiritualism stands for facts and discards unproved theories, and the one you name may be cited as an example to comfort you by perjurying my reason. The death of Jesus cannot save you from the consequence of your sins. We are individually responsible for every misdeed we commit. This is reasonable and logical. St. Paul declared 'Whatsoever a man sows, that shall he also reap.' But most important of all I consider," added X., "this conclusion is supported by every testimony that comes to us from the spirit side of life. People as orthodox as yourself, as well as ministers of all religions, return and say they have found out their mistake."

"What you say puzzles me very much," slowly responded the lady. "You see, Jesus has been such a friend to me all my life, and it was quite a shock to me when I attended your meetings, to find you so disloyal to him. All your teachings about the survival of death are splendid, and I have had several tests and proofs that my own friends are often near me and helping, but this unbelief of yours spoils everything. I can never become a Spiritualist if I am to part with my Jesus."

"My dear lady," said X., "I am truly sorry for you, for there was a time when I faced the same difficulty. If you will come to my house I will tell you how I came out of this mental bondage into the newer and larger liberty."

A melancholy look settled upon her face as she accepted X.'s card. Her reply was "But if you cannot reassure me

as to Jesus being my saviour, I am afraid it is no use my coming."

At this point a lady interpolated "Don't worry about her, Mr. X. She is a medium herself. My own father, a Wesleyan, has been described to-night, and seeing that he assures me that we are now on the right path, that is enough for me. Leave her to me. She will be a Spiritualist all right."

I hope she may be, but would it be of service to the thousands who are seeking entrance to Spiritualism, and who find themselves faced with this same Jesus difficulty, if a brief, concise statement of our position as Spiritualists were given in *THE TWO WORLDS* by three or four of our best qualified writers?

### The Law of Association.

THERE is a constitutional affection manifested between every particle and compound in being. This is the Law of Association, which is the rudimental principle of Nature established by God, Who is Love. It creates, develops and perfects man, distributing the race, in common with all created things, to those places of the earth which are congenial with their respective qualities. Every form in the vegetable is distributed according to this law, which is especially and fully developed in the human form. It constitutes men differently, gives them diverse inclinations, passions, and properties of soul. But if it thus distinguishes them, the variety is necessary to harmonise and unite the whole. Diversity manifests order of development, is the mode of progress, the source of happiness, the spring of life and energy. Men inherit their various attributes from the womb of Nature, where they have deposited and impregnated by the love and wisdom of God. Such attributes constitute the affinity which man sustains to Nature and to her provisions. There is no desire of man for the gratification of which she has not provided means, more especially when such desire is governed by that wisdom which should regulate its satisfaction also. This inseparable relation between man, Nature and Divine Principle, is established by the Law of Association, and it is Divine Law because it is the love and life of Deity. It distributes impartial blessings to all, and for every action dispenses an inadequate reward or punishment.

On this indestructible basis rests the connected law of reciprocal justice and consequent morality and happiness. Every being is entitled by Nature to liberty and happiness. If the desires of any single being are not gratified there is an unjust absorption in some parts of the body general of humanity, which does injury to absorber and absorbed. Those who have superfluous gratifications are as miserable as those whose wants are supplied inadequately. It is an injury for one to have more than he can well employ, and unjust to deprive anyone of that which is necessary to his existence, or of any blessing to which he is entitled by Nature. To prevent absorption in any part of the great human body the wisdom of men must recognise the Divine Law of Association, by making all situations and all degrees of human industry correspond to its uniform requirements. Man must become acquainted with his own nature, the God Who made him, and the laws which unite all created things. It is the Law of Association which establishes harmony and forbids injustice to anything. There is another truth—that man has an important duty and an end to fulfil. Hence each must have a distinct position in the great structure of society, which position must be determined by his constitutional qualifications and his ability to discharge obligations. He must gravitate to his peculiar centre, to whatever soil, climate, occupation may be most congenial with his natural dispositions, as these are governed by wisdom.

Each man is an organ of the great human body, but in the present condition of things one is opposed to another, absorbing its strength and happiness, and thus generating every species of evil, pain, wretchedness and disorganisation. But it is proper that each individual, as an organ of the general body, should occupy a position agreeable to the demands of his own nature and that of others. Distributive and impartial justice would thus be generated, promoting health, unity and happiness throughout the frame. To establish harmony in society every man must be well in-

structed and properly placed, so that his movements may accord with those of the whole. Society can only be harmonised by enlightened wisdom, under the rule of which discord cannot arise. It will make all industry attractive, every dispensation just, and will determine every position by specific qualifications. It will advance the lower strata of society until every man shall do that for which he is destined, and all contention shall merge in the harmony of the whole.

By acquaintance with the Law of Association and its distributions, and so only, can there be established a true brotherhood on earth, a perfect system of order analogous to that displayed in the structure of the universe. Under such a scheme the lowest and most imperfect will occupy the lowest point in society, and a graduated development will characterise the ascending groups, until they rise to the highest point of human perfection. He then who is most perfect in physical and spiritual constitution will occupy the highest position as governor, will pervade the whole by wisdom, directing it righteously according to universal order. Every group in human society will be comparable to a planet; all groups will revolve about a central object, embodying all industries, all knowledge, all human wisdom, and such object will be as a sun of the entire race. Moreover, the various departments of society will represent the solar system in their exchange of purified parts. Persons in the lowest society, who advance and become capable of associating with the second, will be enabled to ascend, and thus progressive development will continue through all groups, even to the central power. There will thus be a constant supply from the extremities to the seat of government. Proximity to the centre will be determined by innate capabilities and relation to wisdom. Every individual will feel attraction toward that centre, but his true capacity to approach it will be in proportion to purity in his progress and correspondence with the law of reciprocity, in virtue of which each group will form a congregation of affectionate and inseparable individuals, working for each other's welfare. Mankind, so incorporated, will represent the harmony of the solar system, wherein no disturbance is discoverable, because the central sun is parent and governor, whose prevailing influence maintains an indestructible equilibrium. So will God's kingdom come and His will be done one earth as it is in heaven. The race of man, formerly misdirected, will be brought to the fulness of the stature of a perfect being. The Sun of Righteousness will arise over the horizon of universal industry and shed its genial rays upon fields of peace, plenty, and human happiness.—FROM "HARMONIAL PHILOSOPHY," BY ANDREW JACKSON DAVIS.

### Sacrifice Is Love—A Spirit Message.

How often people exclaim, "Oh! I cannot bear that person," "So-and-so is beneath me intellectually, and I cannot but dislike his company."

Do people stop to think whose fault it is that they are loved by other people? They cannot expect and hope for everyone to be made just to their own liking. We must have people of every taste and every development. If we wish to be happy we must be prepared to come down to the level of those beneath us; to see from their standpoint, to join in their appreciations, and by our higher knowledge to help them up to appreciate higher things.

It is selfishness to wish to mix with only those on our own level and those above us. It is a labour of love to enter into the spheres of these beneath us and help them grasp nobler things. Love expresses itself in service, and service brings its reward in happiness. To sacrifice our desires, and to labour for others who need our services, is the grandest way to our own progression, and yet how few of us realise it, or, realising it, remember it and act by it.

THERE is not "gate-money" in teaching "the word." Those who have it give it without money and without price in the highways and byways.

It is for the "love of money" that a following of man in the name of Christ has been sought in all ages. He that would find God must seek him in solitude, within himself. He is nowhere else.

## The Lifting of the Latch.

W. H. Evans.

### CHAPTER XVI.—VALEDICTORY.

"AND now," continued the Professor, "I must mention a few facts about our environment in the spirit-world. Just as the substance of which the physical body is composed is of the same nature as the world it lives in and belongs to, so does the substance of the spirit-world correspond to the spiritual body of man. And as the spirit-body is more responsive to the inner life of man in that it more readily mirrors forth his moods and passions and thoughts, so is the outer environment more responsive to its reactions. The reason of this is that it is nearer in its nature to mind. But do not misunderstand me, and imagine that the environment of the spirit is fluid and not fixed. When I speak of the reactions or responsiveness of our environment I mean it in a more internal sense. That is, the spirit becomes aware of the sympathy which runs throughout the universe, and so gathers much that you are now shut off from. But there are subtle means by which the more advanced amongst us are able to fashion things. I can only speak of this as an exercise of the creative faculty working directly upon the substance of this world. This responsiveness of environment is very evident amongst the different communities. I mentioned that those in the hell state were yet amidst very beautiful surroundings. They are often acutely conscious of this, as I stated. But often, especially in lower conditions, their interior state prevents them from making use of the beauty by which they are surrounded. They are in a state of mental and spiritual darkness, which keeps them from realising the possibilities of their situation. As we rise higher we find that here, even as upon the earth, the discovery of the potentialities of our environment is the means of progress. What I have told you pertains to the elementary stages of spirit-life. The extent of this elementary stage geographically speaking is very much larger than the earth. All who come here do not remain long in this stage. There are a few, very few, who linger but a few days, and then pass to more interior conditions. But the major portion of the race remain here until they are fitted by mental and spiritual development to pass to the higher stages of life, corresponding to the exalted condition they have reached.

"I have indicated that there is a process of refinement going on throughout the whole universe. That God in His operations therein is lifting all to higher levels, but doing this through the means at His disposal. There are planes of development merging one into the other. Let me impress upon you the importance of regarding the earth-life as the final stage of animal existence and the first stage of the human and spiritual. There are flowing through the universe streams of spiritual vitality which vivify the whole and render the manifestation of life possible. Human life indicates that the latent capacity of life has reached a stage in its development where it can be made divine. I must here briefly speak of certain interior states pertaining to man in the earth stage. Every faculty that man has and every function of his being corresponds to some interior condition. They are the outward and visible signs of inward, invisible activities. Man, for instance, breathes in many ways. He breathes through his skin, his lungs, and his brain. But the higher breathing, what I may term brain breathing, is not developed in all men. True, all men breathe in this way to some extent, but it is a power that may be greatly expanded. Now these three forms of breathing correspond to inward states. Breathing through the skin corresponds to a state of inward or spiritual cleanliness; through the lungs, to a state where man is conscious of breathing the inner life; and through the brain, to a state of consciousness of direct contact with God, or inspiration in its highest form. This may seem shadowy and indefinite, but if you think it over you will realise that these three forms of breathing may be made to serve the life of the spirit and hasten its evolution toward the God-point of consciousness.

"Now, upon the spirit-planes these three forms are used more directly, and are more under the control of the individual. It is only those in the hell state who do not exercise

the higher form of breathing. They have by their mode of life shut themselves out from this; they do not expand, and there is an absence of that inbreathing of wisdom which is verily the life essence of God. But those who are conscious of this higher breathing are aware of its vitalising power, and in the words of the ancient teacher, 'Know God.' This knowledge ripens the faculties of the spirit, causes an expansion of the interior man, and reveals to him the spiral of life. Immediately on reaching this stage he perceives the meaning of existence. He is fitted to pass on to a higher stage of life. By the intensity of his inner life a radio-activity disperses the coarser elements of his spiritual body, while his magnetic forces draw from the finer realms the matter to take its place. He dies to the second state of spirit-life, and is born to the third, and I believe that these processes go on until he reaches what we speak of as perfection. But perfection does not mean cessation of progress or activity. The old statement credited to the serpent in the garden, that 'ye shall be as gods,' is true. Man is a potential god, and in the higher spiritual conditions exercises powers that are truly godlike in their scope and aim. I can do no more than hint at these things. There are worlds within worlds, and the highest, which in one sense is in more immediate contact with Deity, is a realm of splendour before which the imagination trembles in amazement. But through all realms run the magical principles of Wisdom and Love. These two united in the Being of God, acting upon all planes, produce all that has ever been, and will produce all that ever will be.

"There will come a time," went on the Professor, looking afar off, as if before his vision passed some great picture. "There will come a time when the Sons of God will once more walk the earth. Not as the ancient legend has it, to their undoing, but because the earth, trembling with the renewal of Deific life, filled with the splendour of God, supporting a truly divine humanity, will be fit to receive these visitors. A time when life's fitful fever will be stilled; when life in its full spiritual tide will flow through the being of man, when men shall be as gods, and women as the angels of heaven. God speed the day, my son, and bring it nearer to the inner consciousness of the race."

When the Professor ceased I was wrapped in the vision his words had placed before me. I was lost in the contemplation of the To Be. And when I turned to speak to him he was gone. In the Eastern sky the stars were paling in the light of day—a new day. And when the birds carolled their matin song I felt that the new day was a symbol of new life. For the old doubts had vanished, and I rejoiced in the great gladness and freedom which truth alone can give.

[CONCLUSION.]

### Sir Oliver Lodge's Big Reception in U.S.

SIR OLIVER LODGE received a great ovation at the Carnegie Hall when he opened his American campaign with a lecture entitled "The Reality of the Unseen" (says a New York telegram).

Every seat was occupied and a great many people were standing. Some of his statements were particularly applauded, as, for instance, when he said that the spirits of the dead were present to help the living.

"They know what we are doing," he said, "and help us to strive on. They, too, have their jobs, as we have ours. They and we are unworthy servants of the Most High God. Think of them as being with us still, though screened from us in appearance, not in reality."

The lecture was regarded by an eminent authority as a masterly sermon on the question of survival of death.—MANCHESTER EVENING CHRONICLE.

SELFISHNESS is afraid to give, and soon finds that nothing is given to it; then it condemns others for the result of its own condition.

MAN is not "fearfully" and wonderfully made. The body is simply an instrument created by the spirit for a special mission. That mission understood and man becomes God.

## 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.*

## THE HISTORICITY OF JESUS.

SIR,—Might I suggest to our friend T. M. May that he should be a little more critical. I wrote nothing about "liking" Holman Hunt's Christ, or that it is my "idea" (I presume he means "ideal"). Might I suggest here that he appears to have got hold of the wrong meaning of the term "en rapport." If I take sugar in my mouth and taste its sweetness, another person is said to be en rapport with me if, without taking sugar, he experiences that sweetness. This being en rapport may explain many "dreams," the suggestion being that in many dreams we may be en rapport with individuals in other states (which may be in many instances equally material) with whom pro tem. we identify ourselves. If this is so, who places us en rapport? Is it some "guide," or is it God? May it not be that our conception of the activities of God are very limited?

W. GREGORY.

SIR,—Your correspondent, C. Davis, may rest assured that he has made an unique discovery, as I am a convinced Spiritualist and believer in the Incarnate Deity. I welcome truth from any source, while fully realising that spiritual vision and instinct transcend reason, for specious arguments, historical inaccuracies, and subtle fencing cannot quench the light of the spirit that "guideth into all truth," the inextinguishable lamp of Divine intuition and love that shineth more and more unto the perfect day. Your correspondent, "Adsum," considers me responsible for the controversy on the above. So be it. Ages of close discussion lie behind my assertions. Are there not in God such substances that when it is said that the Father sends the son, and that the Holy Spirit proceeds from the Father and the son, some portion of the action involved in these events may not be common to all the three subsistences? A God understood were no God, in my opinion. E. P. PRENTICE.

SIR,—Some correspondents have been recently, with a zeal worthy of a better cause, endeavouring to take from us the Christ. What or whom will they give us in his place, and what benefits will accrue to mankind, or what good and noble purpose will they achieve if they accomplish their object? If Jesus of Nazareth was a myth, of what use to us is the Testament of his life and its ennobling effect upon the people of his time? If he never existed, then it is hopeless for us to attempt to live our lives in accordance with the principles contained between the covers of the New Testament. They are too sublime, altogether too idealistic, for sinful man to even fully comprehend.

If such matchless love, such wonderful self-sacrifice, compassion and pity, such superb courage, truth, wisdom, and nobility, and yet withal such amazing humility was never displayed by a son of God, then in the earth's present stage of evolution such Divine attributes cannot be manifested in any one single human being. Would these people who are so anxious to disprove the existence of the Nazarene have us believe that the Gospel stories were written round a fictitious hero? The Jews were eagerly waiting for a Messiah, one who should come in great power and glory. Is it feasible that in creating a character to fill this role they would have presented one who was "despised and rejected"?

Again, would a fictitious hero have commanded the reverence and adoration of countless millions of human beings for some 1900 years? No writer could have imagined so glorious a character, nor have blended his life and works so marvellously together.

No, friends, it is not in the denying of Christ that we shall progress, but in the understanding of him better, and in a re-interpretation of his life and teachings in the light of Spiritualism. Orthodoxy has followed the shadow of the cross and death. We, as Spiritualists, look beyond to the glories of the resurrection and life. We are freed from the errors of the church. The vicarious atonement, the death

of sinners who "neglect so great a salvation," the was away of all sin in the blood of the Lamb, these and such beliefs we have outgrown.

To us is given the light which illumines the broad way to the at-one-ment with our Father, not through death, but by the life of the great Teacher. We may be called upon, in following him, to enter Gethsamene, though the cup be not permitted to pass from us, shall we fall at the supreme test of Calvary? No, for after the cross, the resurrection. Then let us see to it that we follow him who said "I am the way, the truth, and the life," and let his example be our way, our truth, and our life.

LEWIS S. COLEMAN

SIR,—I hope Mr. Seth Ackroyd will not think that from lack of courtesy nor from inability that I do not answer to the points raised in his last letter, but pressure of work upon me, and I think my answer to the "Astronomical Basis of Christianity" article published in the same issue is sufficient reply to the general position he takes on the historicity of Jesus. The object of my earlier letter commenting on his article was to obtain a definite statement from him of his views upon the Sermon on the Mount is that some of its teachings are "utterly immoral"!

The teachings of this historic sermon are the distinguishing feature of the ethics of Jesus. Remove this, at once you undermine the position of Jesus as a teacher showing that what I have said is true, viz., that the historicity of Jesus means the repudiation of his teachings. This is the real crux.

Jesus taught love and goodwill, as expressed in practical forgiveness of one's enemies and the turning the other cheek to the smiter, as a cure for war, hatred, suspicion, greed, etc. Mr. Ackroyd has answered one question, mine. May I ask him kindly to answer another? I assume that as Spiritualists we stand upon the common ground that "like attracts like." If the Jesus principle, as mentioned, is utterly immoral and impracticable, the principle will Mr. Ackroyd substitute for it to eradicate these evils from the heart of man?

R. A. BUSBY

SIR,—After perusing the articles in THE TWO WORLDS for some time on the veracity of the birth of Christ, or, more sadly drawn to the conclusion that the general opinion is further the cause of Spiritualism by the up-to-date method of faction fighting, having sects such as "The Christ-believing Spiritualists," "The anti-Christian Spiritualists," "The Jewish Spiritualists," etc. These again might be divided. All have the same basic principles, but each differs on some minor thought which is of no consequence here or hereafter. It would be successful just to the breaking point of the strongest division. There is no need to quote Scripture to figure up the success of these bodies. It is proven every day in business, politics, labour, and home. Is it not possible to be super-up-to-date, and have an amalgamated church, with only one head, and that one God? Is it necessary to have a Pope, a King, a Wesley, a Christ, Mahomet, a Buddha, etc., to direct a religion? Is God powerful enough? Can we not take the good which was said, and utilise it, even if we have to head it? "Teachings of the Great Unknown." "Pilgrim's Progress" and "Gulliver's Travels" are books no one quibbles about but each takes the moral lesson therefrom, and applies it to himself.

We know there is God, good, love, and a future existence. In the main the spirit-world agrees upon these. For any man they ought to be sufficient—one rock on which to build his own house. Neither Christ nor the Pope build the edifice, yet both give the same foundation. Every man has his own mansion, made by his own hands, believing in Christ or not will in nowise add or deduct to the beauty he has placed therein, or help him to build a more majestic building. Whatever is truth, cometh it from the Scriptures or from the pen of the Editor of THE TWO WORLDS is stone for foundation. What more do we desire than that three: Knowledge with God, Trust with God, and Love with God?

E. R. BYER

So LONG as this microcosmic earth destroys humanity by its convulsions and tornadoes, so long will microcosmic men kill each other.

## 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.

#### BRISTOL.

MRS. ALICE HARPER, from America, Australia, etc., has had the honour of holding the first big Spiritualistic campaign in the old city of Bristol. Her lecture on Monday, January 19th, in the Victoria Rooms, Clifton, was received with rapture by an audience above the average in intellect. Doctors, scientists and clergy were in the seats and were visibly appreciative. Her subject, "Seekers after Truth," clearly demonstrated the wisdom of constant progression in things spiritual, and drew comparison between the Athanasian creed and modern pulpit utterances, and pleaded for still keener hunting after eternal truth, which ambition was the key-note of Modern Spiritualism. Similar good lectures have been given by Mrs. Harper in our Church, Providence Hall, Grosvenor Road throughout the week, and Bristol will no longer be able to say that it alone of all the big cities has not been shown the light. May it follow it!

#### BIRMINGHAM.

On Wednesday, January 21st, a special propaganda meeting was held in the Station Road Council Schools, Erdington, under the auspices of the Erdington Spiritualist Church, when Master Arthur Clayton, the well-known blind boy medium of Nottingham, paid his first visit. He was greeted by an over-crowded audience of members and friends of all denominations. The meeting commenced at eight p.m. Mrs. Harris gave the opening prayer, and after a few well chosen remarks from our old friend, Mr. John G. Wood, Master Arthur Clayton demonstrated the practical side of spirit return. His clairvoyance was of a high and spiritual order, giving full names details and messages that brought instant recognition. It is wonderful how he is directed by his guides to the friends that he has to describe to. We would advise all Spiritualist Churches who have not yet engaged this wonderful medium to do so, as he has most splendid gifts. Miss Bartlam, of Handsworth, pronounced the benediction. This, the first propaganda meeting in the history of the Erdington Spiritualist Church, proved a record success, and we sincerely hope that many meetings of this kind will follow. We may also state

that Master Arthur Clayton is of a bright and happy nature, and is able to accomplish his journeys unaccompanied by material friends. We are all anxiously waiting for his return visit. This meeting was successfully organised by Mr. Maybury, president, and Mrs. Harlow, secretary.

#### THE MIDLANDS.

SUCCESSFUL meetings have been held at West Bromwich on Sunday and Monday, at the Temperance Hall, Temple Street, Birmingham, on Tuesday, and at the Station Road Schools, Erdington, on Wednesday. At each service clairvoyance was given by Master Arthur Clayton, the blind boy medium of Nottingham. Many of those who attended must have been impressed with the accuracy of many of the descriptions and we trust that real spiritual benefit will result. On Tuesday, Mr. John G. Wood was supported by Mr. Croshaw and Mr. Maybury. On Wednesday Mr. Wood was supported on the platform by Mr. Maybury, Mrs. Harris, Miss Bartlam and Mr. and Mrs. Harlow. Miss A. Cheshire was an able accompanist at each service, and so naturally assisted the hearty singing of the hymns.

#### A NEW PAMPHLET.

### Is Spiritualism a Religion?

By WALTER JONES, J.P. M.I.M.E.

A STRAIGHTFORWARD STATEMENT FOR THE RELIGIONIST.

COPIOUS BIBLE REFERENCES.

Price 4d. Post Free 5d.

Special Reduction for Quantities.

Proceeds of the first 2,000 will be devoted to the Morse Memorial Fund.

#### CAMBERWELL.

On Sunday, January 18th, we celebrated the Thirty-third Anniversary of the Church of the Spirit, Windsor Road. We had large audiences at both morning and evening services. Mrs. Ball was the medium for the morning service. The guides of the church spoke to us, giving short addresses on the work of the past, and told us of the bright future to come now that we had a real church to worship in. "Robert" also gave helpful messages. At the evening service, Mrs. A. de Beaupaire was with us, and her guide gave an inspiring address, followed by "Douglas" and "Timothy," who were both delighted with the work that had been done by the officers of the Church and the general progress. Two solos were rendered by Miss Ball. After the service a general meeting of members took place to hear the reports of the work done during the past year. Each officer had a good report to make, showing a great increase in the membership and the sale of literature. The Treasurer reported a balance in hand of £76 6s. 8d. Then followed the election of officers for the ensuing year. The secretary read a letter received from Mr. G. T. Brown, resigning his position as President owing to his having removed to Yarmouth to live. The members accepted it with regret after Mr. Brown's faithful service to the Church for so many years. Mrs. Thomson, who has so ably been doing the work in Mr. Brown's absence, was thanked for the splendid way in which she has carried it on, and was duly elected President. The vice-presidents are Miss Lyon and Mr. Abbott, secretary, Mr. F. J. Ball; treasurer, Mr. G. Chance members' secretary,

Miss Archell; sale of literature, Mr. Chandlin, (who has served the church so faithfully for many years in that position, and also as doorkeeper); librarian, Mr. Abbott; delegate to the London Union, Miss Siegenthaler; organist, Mr. Kinlay; trustee, Mr. Garnett. The following are the members of the committee: Mrs. Ball, Mrs. A. de Beaupaire, Mrs. Garnett, Miss Smith, Mr. John Osborne and Mr. St. John Day. The meeting then closed after a splendid day by singing the Doxology, and Mrs. Thomson gave the Benediction.

#### LEWISHAM.

ON Sunday January 25th, in the afternoon, our platform was filled by Mr. Abethell, who gave some very helpful clairvoyance. Many friends stayed to tea. In the evening, Mr. Ford, deputy for Mr. P. Street, of Reading, gave a most uplifting address and also answered many questions in a very convincing manner.

#### LONDON.

THE 13th annual members' meeting of the N.L.S.A., Grovedale Hall, Highgate, was held on Tuesday, the 20th inst. The Secretary, Financial Secretary, and Treasurer gave reports, all being most satisfactory, proving the most successful year in the records of the Society's history, both financially and spiritually. Thanks for manner all have worked. The following were elected unanimously for 1920: President, Mr. E. J. Pulham; vice-presidents, Messrs. A. W. Jones and Thos. Davis; hon. platform and cor. secretary, Mr. R. Ellis; assistant, Mr. Wilkinson; financial and members' secretary, Mr. H. Pryor; assistant, Mr. Lossack; treasurer, Mr. F. Perry; auditors, Messrs. W. W. Drinkwater and Gaubert; superintendent steward, Mrs. Ellis, and power to appoint six assistant stewards. Votes of thanks were proposed to the officers for valuable services rendered. The meeting was most cordial throughout, and promises well for the future.

#### MARYLEBONE.

EVERY seat filled as usual before the time to begin, Steinway Hall at its best, an unusual number of gilt-upholstered chairs on the platform, and on a tiny side table a vase of lovely white flowers. Special hymn-sheets giving the order of the service in full detail, an order carried out in every item without any single oral announcement. Did the grand organ give forth more than usual solemn tones, or were the addresses somewhat more weightily decorous than those at Steinway are wont to be? If it were so, it was no wonder, for this great assembly was participant in a memorial service in commemoration of the transition of Mr. William Thomas Cooper, the president for fifteen years of the Marylebone Spiritualists' Association. The solo, "O, Rest in the Lord," was beautifully given. There was nothing mournful about the service, no more than the chastened regret at the break in a long and happy association, tempered in turn by the surety that, greatly beloved and respected here, the President had but arisen to greater joys and larger service. These were the notes of invocation, speaker, hymns and benediction, and the final music was, appropriately, Chopin's "Funeral March," which leaves on the mind a happier impression than does "The Dead March in Saul," so redolent of paganism as it marks the measured tread of those who, without hope, carry a pagan king to his tomb. Better, far better, the less doleful

music, to mark the passing of one to whom the good-bye is "We shall meet at home in the morning."—AICHJAGO.

### BARROW.

UNDER the auspices of the North Lancashire and West Cumberland District Council, we held grand rally meetings in the Psychological Hall. The speakers and clairvoyants were Messrs. Taylor, Hornby, Tyson, Morris and Fenton. Mr. Dobson (our President) occupied the chair at both services, and also spoke encouraging words to good audiences. Altogether a very enjoyable day was spent, tea being provided for visitors. Mrs. Pole, our organist, very ably conducted the musical part.

### LIVERPOOL.

On Sunday, at Daulby Hall, the Lyceum took the afternoon and evening services. The Lyceum demonstrated to the congregation their method of training in the afternoon. At the evening service a programme of solos, recitations, violin solos, and readings from "The Lyceum Manual" were given by Lyceum members, from the youngest to the oldest, under the conductorship of Mrs. Raymond. The congregation thoroughly appreciated the day's proceedings. The proceeds of the day are to go towards the Kitson Testimonial. We realise it is far better to put a flower in one's buttonhole than to place a wreath on one's grave.

### CHESTER.

ON Wednesday, Jan. 21st, the members and friends of Brook-street Church held a tea and social with gratifying results, about 200 being entertained. Mrs. Dodd and her willing band of helpers dispensed the excellent fare provided to the satisfaction of all. The children were afterwards invited to "try their luck" in a novel fishing pond in charge of Mrs. Norris and Mrs. R. Burrows. This provided great fun and enjoyment, with plenty of prizes for everyone. A most enjoyable entertainment was then provided, consisting of vocal and instrumental music, recitations, etc., whilst a clever conjuring turn was contributed by Mr. Harding. The accompanists were Mrs. Harris and Miss Pendland, the chairman being Mr. Alfred Dann. The great appreciation shown and the crowded gathering is a splendid augury for the future success of our movement in this city.

### SOWERBY BRIDGE.

A VERY pretty wedding was solemnised at the Spiritualist Church, on Monday afternoon, the 19th inst., the contracting parties being Miss Florence Booth (organist of the church, and eldest daughter of Mr. and Mrs. Thos. Booth, of Halifax) and Mr. Wilfred Ackroyd, youngest son of the late Mr. Matthew Ackroyd and Mrs. Ackroyd, of Ravensthorpe. Mr. E. W. Oaten, the President of the S.N.U. and Editor of THE TWO WORLDS, performed the ceremony. Special hymns were sung, and Mr. W. H. Wild, who presided at the organ, played the Wedding March. The bride was attended by three bridesmaids, Miss Millicent Booth (sister of the bride), Miss Mavis Barraclough (cousin of the bride), and Miss Freda Ely, of Ravensthorpe (niece of the bridegroom). The bride was very tastefully dressed in white silk crepe de chine. She wore a wreath of orange blossom and carried a beautiful shower bouquet of lilies, white lilac and white heather. The first two bridesmaids were gowned in silver grey silk, and the last dressed in apricot silk. They each

carried a shower bouquet of bronze chrysanthemums. The bride was given away by her father, and Mr. Edgar Fox, of York, nephew of the bridegroom, acted as best man, whilst Mr. Joe Steel, of Liverpool, and Mr. Hubert Tolson, of Ravensthorpe, were the groomsmen. The church had been beautifully decorated for the occasion, and there was a large congregation to witness the ceremony, many being unable to gain admission. Afterwards a reception was held in the Lyceum, and a large number of guests were entertained to tea. The evening was spent in games and dancing. The bride and bridegroom were the recipients of many handsome presents, including a tea service and silver spoons from the members of the Lyceum and choir, Mr. Arthur Sutcliffe the oldest member of the choir, making the presentation. The bridegroom suitably acknowledged the gift.

### DONCASTER.

THE Spring Gardens Society received a special visit from Mr. W. R. Sutton, of Sheffield, for the three days ending Jan. 22nd, and had very successful meetings. Mr. Sutton's clairvoyance and clairaudience were very convincing to the interested and appreciative large audiences present. The "giving off" of so many names with recognition is a great help to our cause.

### MANCHESTER.

THE Twenty-third Annual Members' Meeting of the South Manchester Spiritualist Church took place on Monday, January 19th. There was a large gathering, seventy-four members being present. The proceedings opened with the minutes of the last annual meeting, followed by the address by the President, Mr. A. Jackson. The financial report given by our treasurer, Mrs. M. Lamb, and auditor's report, which was very pleasing and satisfactory to all showed the church to be in a good financial position. This was followed by the following being elected for the Officers and Committee: Mrs. E. Eastwood, president; Mr. J. Roberts, vice-president; Mrs. M. Lamb financial secretary; Miss L. Eastwood, corresponding secretary; Mrs. J. Roberts, librarian; Miss Carruthers and Mr. Pollard, auditors; committee: Messrs. Hamer, Hope, Horritt, Gilbert. Miss Harrison, Mr. Bentley, Mr. Chappell and Mrs. Forrest remaining in office another year.

### Society Advertisements.

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

SUNDAY, FEB. 1ST, at 6-30 and 8-15,  
MRS. HULME.  
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, at 3 and 8-15, MRS. HUNT.

#### Manchester Central Spiritualist Church ONWARD HALL, 207, DEANS GATE.

FEB. 1—Circle for Members only.  
,, 8 —MRS. A. LOMAS.  
,, 15—Circle for Members only.  
,, 22.—MR. E. W. OATEN.

#### 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.

### Society Advertisement

#### Collyhurst Spiritual Church COLLYHURST STREET.

SUNDAY, FEB. 1ST, at 3, OPEN CIRCLE  
At 6-30 and 8, MRS. EVA  
Lyceum at 10-30.  
MONDAY, 3 and 8, MRS. LARNE  
WEDNESDAY, at 8, MRS. VOST  
SUNDAY, FEB. 9TH, MR. JOHNS

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

SUNDAY, FEB. 1ST, at 6-45 and  
MRS. LANGFORD.  
TUESDAY, 3 and 8-15, MRS. WILL  
THURSDAY, at 8-15, MISS COTTER

#### Pendleton Spiritualist Church FORD LANE.

SUNDAY, FEB. 1ST, at 6-30 and  
Lyceum at 2-15.  
WEDNESDAY, at 3, MRS. HOLL  
THURSDAY, at 8, MRS. TAYLOR  
SUNDAY, FEB. 8TH, MR. HEPW

#### Milton Spiritualist Church BOOTH STREET, ECCLES CRO

SATURDAY, at 7-30, OPEN CIRCLE  
SUNDAY, FEB. 1ST, at 3, 6-30, and  
MRS. HOPE.  
MONDAY, 3 and 7-45, MISS WEST  
WEDNESDAY, MISS WHALLEY.  
THURSDAY, at 8, Members' Clas

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

SATURDAY, at 7-30, Phenomena.  
SUNDAY, FEB. 1ST, at 3, 6 and  
MRS. FARRER.  
WEDNESDAY, 3 and 7-45, MRS. B  
THURSDAY, at 7-30, Members' C

#### Brighton Spiritualist Church ATHENÆUM HALL, NORTH S Affiliated to the S.N.U.

SUNDAY, FEB. 1ST, at 11-15 and  
PROFESSOR COATES.  
Lyceum at 3.  
WEDNESDAY, at 8, MR. R. GUN

#### Brighton Spiritualist Brotherhood OLD STONE HALL, 52A, OLD ST Affiliated to S.N.U.

SUNDAY, FEB. 1ST, at 11-30 and  
MRS. NEVILLE.  
ATHENÆUM HALL, at 3, MR. W  
SWAINSON on "Lake Harris  
and Mystic."

#### Coventry,

ARCADIA HALL, WHITE ST

SUNDAY, FEB. 1ST, at 3 and  
MRS. JONES.  
Circles every Monday at 3 p

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

SUNDAY, FEB. 1ST.  
At 11-15, Circle Service. At 3, L  
At 6-30, MR. HORACE LEA

THURSDAY, FEB. 5TH, MRS. G

#### Brixton Spiritual Brotherhood STOCKWELL PARK RD., BRIXTON

SUNDAY, FEB. 1ST.  
At 3, Lyceum. At 11-15 and  
HARVEY.  
FEB. 8TH, MR. G. PRIOR  
Circles: Monday, 7-30, Ladies  
day, 8, Members. Thursday, 8-1  
lic.

**Society Advertisements.**

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

SUNDAY, FEB. 1ST, at 11-15 and 6-30,  
MR. PERCY MILLS.

Morning, "Theosophy and Spiritual-  
ism." Evening, "Astral Plane."

WEDNESDAY, at 3, Interviews.

WEDNESDAY, at 7, Inquirers' Circle.

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

SUNDAY, FEB. 1ST.

At 11, Mr. ST. JOHN DAY. At 6-30,  
MR. H. E. HUNT.

FEB. 8TH, at 11, REV. A. J. WALDRON.  
At 6-30, MR. PORTEOUS.

**Clapham Spiritualists' Church,**

ADJOINING REFORM CLUB, ST. LUKE'S  
RD., HIGH ST., CLAPHAM, S.W.

SUNDAY, FEB. 1ST.

At 11, Questions answered by a Spirit  
Control. At 3, Lyceum. At 7, MRS. A.  
JAMRACH.

FRIDAY, at 8, MRS. CLEMPSON.

SUNDAY, FEB. 8TH, MRS. MARRIOTT.

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

SUNDAY, FEB. 1ST, at 7, MR. ELLIOTT  
and MRS. SELF.

SUNDAY, FEB. 8TH, MRS. NEVILLE.

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

SUNDAY, FEB. 1ST, MR. W. NORTH.

SUNDAY, FEB. 8TH, MRS. A. JAMRACH.

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

SUNDAY, FEB. 1ST, at 7, MR. AND MRS.  
SMITH.

**Lewisham & District Spiritualist  
Church.**

THE PRIORY, HIGH ST., LEWISHAM.  
(Cars stop at George Lane.)

SUNDAY, FEB. 1ST, MR. T. ELLA.

SUNDAY, FEB. 8TH, MR. E. MEADS.

**Manor Park Spiritual Church.**

STRONE ROAD CORNER, SHREWSBURY

SUNDAY, FEB. 1ST, at 6-30, MRS. G.  
PRIOR.

FEB. 5TH, at 8, MRS. MARY GORDON.  
Subject, "Colours." Collection on be-  
half of Organ Fund.

**Ilford Psychic Research Society,**

ASSEMBLY ROOM, BROADWAY, CHAMPS

Patron: SIR ARTHUR CONAN DOYLE

SUNDAY, FEB. 1ST, at 7, MR. W. J.  
THOMAS.

THURSDAY, FEB. 5TH, at 3, Ladies'  
Meeting, MRS. GOODE.

FRIDAY, JAN. 30TH, at 8, MRS. GRAD-  
DON-KENT.

SUPPORT OUR ADVERTISERS.

**Society Advertisements.**

**Richmond Spiritualist Society,**

THE HOWITT ROOMS, OPP. TOWN HALL,  
RICHMOND.

SUNDAY, FEB. 1ST, at 7, MR. GEORGE  
PRIOR.

WEDNESDAY, FEB. 4TH, at 7-30, MR.  
H. LEAF.

**Woolwich & Plumstead Spiritualist  
Church,**

PERSEVERANCE HALL, VILLAS ROAD

SUNDAY, FEB. 1ST, at 7, MRS. KENT.  
Committee Meeting after Service.

WEDNESDAY, at 8, MRS. INKPEN.  
Lyceum every Sunday at 3. All are  
welcome.

**Stratford Spiritual Church,**

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

SUNDAY, FEB. 1ST, at 6-30,  
ALDERMAN D. J. DAVIS.

WEDNESDAY, FEB. 4TH, at 3.

LADIES' MEETING — MRS. MARRIOTT

THURSDAY, FEB. 5TH, at 8,  
PUBLIC CIRCLE.

SUNDAY, FEB. 8TH, at 6-30,  
MR. G. T. GWINN.

LYCEUM EVERY SUNDAY AT 3.

**NEW SECRETARIES.**

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

ASTON SPIRITUALIST CHURCH, BIR-  
MINGHAM. — MR. A. E. JENKINSON, 18,  
Anglesey Street, Lozells, Birmingham.  
ECCLES, BARTON ROAD, PATRICROFT.  
MRS. A. EARNSHAW, 16, Grange Road,  
Pendleton.

HULL, HOLBORN HALL. — MRS. M.  
SMITH, 24, Barmston Street, Hull.

**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, 3d.*

KINGSTON - ON - THAMES. — Sun-  
day, Feb. 1st, at 6-30, MRS. INKPEN.

EALING, 5A, UXBRIDGE ROAD, EAL-  
ING, W. — Sunday, Feb. 1st, MRS. M.  
GORDON. Wednesday, Feb. 4th, MRS.  
HOLLOWAY. Sunday, Feb. 8th, MR. &  
MRS. CONNOR.

LITTLE ILFORD, MANOR PARK. —  
Sunday, Feb. 1st, at 6-30, MRS. M.  
CLEMPSON. 2nd, at 3, MRS. CONNOR.  
4th, at 7-30, MR. TILLET.

CROYDON, HAREWOOD HALL, 96,  
HIGH STREET. — Feb. 1st, at 11, MR.  
P. SCHOLEY. At 6-30, MRS. ANNIE BOD-  
DINGTON.

**SPEAKERS' OPEN DATES, Etc.**

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

MR. T. YARWOOD, Speaker and Clair-  
voyant, having decided to take the  
platform, has open dates for 1920.—  
92, Worsley Road, Patricroft.

MR. WADDINGTON, Speaker and  
Clairvoyant, thanks old friends for  
kind hospitality in past, and begs to  
inform same that his present address is  
Popeley Farm, Gomersal, nr. Leeds.  
Booking dates for 1920.

MRS. E. TURNER, Speaker and Clair-  
voyant, is open for week-end engage-  
ments. For full particulars and terms  
apply 21, Garden-street, Mexboro'.  
Will go any distance.

MRS. ELLEN GREEN'S Lecture En-  
gagements for February are: 1st, Bir-  
mingham; 8, Oldham; 12th, Liver-  
pool Spiritual Institute, "The meaning  
of suffering."—4, Derby Street, Moss  
Side, Manchester.

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