



# 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. 1684—VOL. XXXIII.

FRIDAY, FEBRUARY 20. 1920.

PRICE TWOPENCE.

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# The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1,684—VOL. XXXIII.

FRIDAY, FEBRUARY 20, 1920

PRICE TWOPENCE.

## Original Poetry.

### God and His Creatures.

BRIGHT myriad worlds are thine, dear Lord,  
Yet earth's frail lights Thy brightness share,  
Millions of souls are in Thy grasp,  
And yet the sparrow's fall Thy care.

Enthroned Thou, far, far beyond  
All pain and sorrow, sin and strife,  
Yet entering every human heart,  
And probing all the woes of life.

Blind creatures we, far seeing Thou,  
We live but darkly day by day,  
Thou has Eternity to scan,  
Then teach Thy children how to pray.

E. P. PRENTICE.

## Revelation.

### Six Articles by A. L. Wareham.

#### II.

It is frequently said that Christianity has failed; but, in fact, it has never been fully tried. What passes as Christianity is indeed a strange mixture, wherever we find it, no matter in what section of orthodoxy. What is required is reconstruction on Christian principles; everything not in harmony with these should be swept aside. This is not clearly recognised by even the most devout and enlightened of present-day Christians, and they appear to be quite unequal to the task of undertaking the establishment of a high and pure body of thought capable of regenerating mankind. It appears to be the duty and privilege of Spiritualism to push forward this necessary work of recovering and disseminating the true knowledge and spirit of Christianity. Living, as we do, in a professedly Christian country, and knowing more about Christianity than we do about other religions, this would seem to be our duty.

But Spiritualism is not narrowed to one established religion; and we should always endeavour not to limit it in any way. In many densely populated parts of the world it is an established belief of the people; and in this connection it may be said that any badge which could not be worn by, for instance, a Jewish Spiritualist has no right to be called the universal badge of Spiritualism.

The spiritual enlightenment conferred by Spiritualism puts us in a better position to understand the value and meaning of the Christian records than the non-Spiritualists of the orthodox bodies. The New Testament is crowded with psychic and spiritual evidence and doctrine which is mis-understood by the ordinary Christian. Selections could be made that, with explanatory notes, would make a most useful text book on Spiritualism, and uplifting reading for public and private devotion.

There are many newcomers in our movement to-day who require guidance that they can rely upon. We are glad that among the ministers of other denominations our cause is spreading, and that many of these are doing zealous and honest work on behalf of the discovered truth; but it would be unreasonable of us to suppose that these, with the disadvantages as well as advantages of their years of orthodox training, could at once disengage themselves from what we believe to be mistaken views. The reason for speaking of

this is that there is a danger of the views of recent converts being accepted as recognised Spiritualist thought; frequently this is decidedly not so.

There is a considerable number of people who are prepared to admit that the Old Testament is perhaps not in all respects up to the standard required to entitle it to be called the infallible Word of God, but who are afraid of questioning the claims of the New Testament to a similar extent. They have been so accustomed to look at this question in respectful semi-darkness that they are timid at the thought of flooding the subject with all the light we can get, for a thorough examination. There is a feeling of sacredness, and an idea that it is dangerous to doubt what has been instilled into their minds from infancy. But we do not remain children, and with those who have the means, it ought to be considered a duty to examine all things of great importance. Benjamin Jowett said "Before we can make the Old and New Testaments a real part of education, we must read them, not by the help of custom and tradition, in the spirit of apology or controversy, but in accordance with the ordinary laws of human knowledge." If we would get the best from the Bible, we must remove from men's minds the mists of convention and unreality which hide the pure truths of religion that are to be found in it.

In examining into this question commonsense and scientific methods should be used, together with spiritual insight. Those who build doctrinal systems on texts arrive at no scientific result, however methodical and abstruse their reasoning; for their basis is not ascertained fact, but the presumed infallibility of their authority. To-day these authorities have been shown by the advance of science to be very fallible; and consequently multitudes have lost faith not only in the Bible, but in the churches that have relied upon it. They conclude that those who have been so mistaken on physical and material questions are also unreliable on unseen and spiritual questions. All history is liable to error, and some of that contained in the Bible we can see to be at fault from our personal observation at the present day. We can examine the facts of geological science, and know that the Bible account is incorrect. It is unfortunate that many who should know better still teach that it is geology that is wrong, as it is impossible for the Bible to be so. Some great scholars who have given deep thought to both natural science and history, go so far as to say that in Nature they find only God's truth, and in history they find man's lies. It would not be right, however, to treat history as of no value, for although it is not so trustworthy as the physical and natural sciences, it is of great interest, and considerable value; and to be without it would be a serious loss to humanity; we cannot understand the present without some knowledge of the past, and we can by that knowledge make a more probable forecast of the future. To secure from history an approximation to the truth, it must, like other sciences, be submitted to an appeal to fact; and fact in history consists not only of past events, of which we can seldom be quite certain. The accounts which historians relate of events happening in their own time are by no means always facts. But in a sense every document, monument, etc., is a fact, which we can examine, and which we can endeavour to explain. The written accounts of historians are also facts to this extent, that they were almost certainly accepted and believed to be facts by the writer. It is reasonable to believe that the historians had some grounds for their beliefs, but we have to consider the writer's means of knowledge, his temperament, character, conditions, mental atmosphere, habits of his time, etc. Historians are sometimes wrong in their geography, which is proved by comparing their accounts of the relative position of places they wrote about, with their actual positions, as



determined by observation. Many historical accounts, instead of being records of facts, are merely records of what were believed to be facts. Sometimes a fresh discovery by archaeologists will throw light on a portion of history, and may either tend to confirm the statements of historians, or, on the other hand, throw doubt upon them, and possibly disprove them. Dr. Percy Gardner says "The untrained mind will judge of the truth of a tale by its plausibility, or by the moral it conveys, and will accept it at once if it fits in with a prejudice, or reject it if it seems to be inconsistent with preconceived views of the world. It is just here that science comes in, teaching us that for judging of truth, method and training are necessary; we must cultivate the open mind; self-control and self-suppression are the road to reasonable knowledge. We have to learn to accept on the evidence of monument or document views which are distasteful to us, and to reject from the realms of fact many tales which we would gladly accept if our trained conscience would allow us to do so. This temper, so common in the modern world, was scarcely to be found among the nations of antiquity."

The scientific student of history has, in addition to archaeology, such other helps as anthropology, mythology, literature, and the study of economics and institutions. But even with all these, the exact facts of the past can seldom be recovered with certainty. We judge of the past in the light of present experiences; a lifetime of attention to current events assists us in understanding the constant principles that govern the world and humanity. For instance, we are able to compare the ancestor worship of the Chinese, and the deification of humans in India, with the ancestor worship of our Aryan ancestors. The Egyptian hieroglyphics have been made intelligible by the aid of modern Coptic; the mythology of New Zealand can be compared with that of the Greeks; the religion of the Aztecs with that of the Ancient Egyptians.

The recognition of evolution has been of great use to modern historians, as in biology, so in history, every new development arises out of something already existing, and continues on a more or less definite course. Things do not suddenly occur without any connection with previous and successive happenings. Something is not established out of nothing, to cease again later on; but everything proceeds in connected development. The deep sub-conscious impulses of Nature appear to be the basic driving force of all change, and of all action; but with the development in man of the power of thought and self-control we have an influence that is a great directive power, and may be used either for the benefit or the injury of mankind. Every period, every generation has its leaders, who do much in the way of directing events, and from time to time there are uncommonly great leaders, who make history. Thomas Carlyle had a vivid recognition of the greatness of these leaders or heroes, and he placed them so high that he was in danger of almost forgetting that although these leaders are such great powers, they could not exercise their gifts unless the necessary elements for their purpose were existent in the bulk of the people. It would also appear that no matter how highly developed our minds may be by general education, philosophy and religion, the primitive instincts and impulses are not destroyed, but remain with us all, and are apt under some circumstances to dethrone reason and ideality, and for a time to rule almost absolutely. This is a thing which historians and statesmen have to take into account. The wisest can see but a short distance into the future, and cannot dominate for long the drift of affairs. One tyranny after another has had to succumb to the power of the multitude, and has been succeeded by a directing force that the people think at the time is more desirable. If the people are wrong they have to suffer for it, but eventual salvation is attained through suffering and sacrifice. Dr. Gardner says "Man moulds circumstance, and in turn is moulded by it; and the constant clash between the inward and the outward man and his environment, and the higher powers which work through each, determines the path which each generation has to tread towards a distant and unseen goal."

[TO BE CONTINUED.]

For every form of spiritual knowledge desired, "Enquire within."

## Sir Oliver Lodge and His Message.

George D. Coleman.

SIR OLIVER LODGE is the greatest scientific specialist on the ether of space. The late Lord Kelvin, recognised as the leading scientific mind of his time, also gave much of his attention to this subject, and wrote a book on the ether of space that is the finest example of inductive reasoning ever published; but Sir Oliver Lodge has for over twenty-five years made the subject a speciality, and no living or dead has achieved a knowledge of the subject equal to that of Sir Oliver Lodge.

Sir Oliver Lodge is not the type known as the dreaming scientist separated from ordinary life and living in a world of his own apart and isolated by his studies. On the contrary he is a model husband, and a father of twelve children, all of whom are living with the exception of Raymond, of whom the book "Raymond," that has excited so much comment, is about. Sir Oliver's home life has been full of the paternal joys and vexations that healthy, happy and roystering child life always bring. He is not a cold unsympathetic machine, as so many scientist specialists are. He is human. Though a great scientific light and authority he is just "folks" like the rest of us.

Sir Oliver Lodge said in a public address: "Electricity and magnetic information has led me into a region of greater certainty and knowledge, so that I am now able to advance a view of the ether which not only makes it uniformly present and all-pervading, but also massive and substantial beyond conception. It is turning out to be by far the most substantial thing—perhaps the only substantial thing—the material universe." "Science has penetrated into the very nature of ether; into its problems of heat, light, electricity, magnetism, and reality of a supersensitive world whose conditions adapt it to a supersensitive order of being." "The ether is that universal continuous medium that fills all space, and thus conditions the unity of the cosmos." "Ether is physical, and in that sense material, though not that which the senses would recognise as matter. Matter may turn out to be a locally modified or electrified ether, but it is modified, and is not ether pure and simple."

According to the scientific studies of Sir Oliver Lodge we are led to infer that the immaterial world, so called, because it is invisible to our objective senses, and offers resistance, and therefore is intangible, is the real world. That it is an ethereal universe inhabited by people who have passed the primary or preliminary stage of their existence here on earth, when they lived in physical bodies, but whose present life is more positive and real than it was here, and that the ether of space is the terra firma of a vast and limitless continent they now inhabit. Sir Oliver says: "The ether of space sustains all the phenomena of the visible universe," but as to the manner in which the worlds, the visible and the invisible, exist, he says completely unknown."

Again Sir Oliver says: "Matter, even platinum, is so dense when compared to ether; yet the ether does in any way affect our sense of touch—that is, of force. It does not in the slightest degree resist motion. Not only our bodies move through it, but much larger bodies, planets, comets, can rush through it at prodigious speed without showing the slightest sign of friction."

In answer to the sceptical, Sir Oliver propounded answers this question: "If ether is so impalpable, how should we assert its existence? Might it not be merely a fanciful speculation?" He replies: "If we were limited to our sense of touch for our knowledge of matter, the question would never have presented itself. There should have been as ignorant of the ether as we are of life or mind in the universe not associated with some form of a material body. But we are conscious of matter by other means than its resisting force. Our senses have attained a higher degree of development than that of the sensitiveness to heat shows this beyond the sense of touch."

Before the loss of his son, Raymond, Sir Oliver took a great interest in the question of the survival of the personality after death. Although of a deeply religious nature, he had accepted what was the current belief of materialistic science, that death of the physical organ ends



life that was deemed purely the result of the physical organ, and that death was the end-all of the personality. It may have been to him a repugnant doctrine, but received as a scientific fact it was unavoidable, inevitable, and the truth. But little by little he began to question and doubt that materialistic dogma, until later he said: "We shall certainly continue to exist, for we shall certainly survive. Why do I say that? I say it on definite scientific grounds. I know that certain friends of mine still exist because I have talked with them as I could converse through a telephone with anyone in this audience now. . . . I tell you with all the strength of conviction that I can muster that the fact is so; that we do persist; these people still take an interest in what is going on, that they still help us. That they know far more about things than we do; that they are able from time to time to communicate."

In his address, "Continuity," he said (seven years back), "Ether is the universal connecting medium that binds the universe together, making it a coherent whole rather than a chaotic collection of independent fragments." "It is the vehicle of transmission of all manner of force, from gravitation down to cohesion and chemical affinity." "It is the storehouse of all potential energy." "Ether is not matter, but is material. It belongs to the material universe, and is to be investigated by ordinary methods, but to say this is by no means to deny that it may have mental and spiritual functions to serve in some other order of existence as matter has in this." "The universe is a larger thing than we have any conception of, and no one method of research will exhaust all its treasures."

This is Sir Oliver Lodge's message which he comes to the United States to deliver. Briefly, it is that the fact of the survival of the personality after the thing we call death is not a superstition nor a bare theory, doctrine, or matter born of our desires, but a demonstrable scientific fact, and that the unseen and intangible world is many, many times more vast, real and substantial than the visible and material world. It is a grand message, and one the world sadly needs. —"THE PROGRESSIVE THINKER."

### Maeterlinck Cites New Proof of Immortality.

In his first lecture delivered in America, at Carnegie Hall, New York, Maurice Maeterlinck, the noted Belgian scientist and poet, said:—

Most men believe that they still believe in the immortality of the soul, but their faith is vague, and could not stand the least discussion or test.

In any case, the men of to-day act absolutely as if they did not believe in the immortality of the soul.

Their hazy belief is based on the sentiment that men have no time to examine proofs and rests mainly on religious beliefs.

The first point is to know whether we possess a soul independent of the body. We must confess that at one time we had very little to answer to those materialists who came and told us that "without phosphorus no brain, without brain no thought." They added: "No soul without a living brain; the soul is a secretion of cerebral substance."

To this statement in objection, insistently reiterated, we had till now no proof to oppose, nor even any beginning of a physical or scientific proof.

But in the last few years great events have occurred in the domain of the biological and surgical. In the meantime they provide us at last with the kind of proof we have been seeking. Or at least with the beginnings of proof, which allow us to attack the materialists on their own ground, no longer among the metaphysical clouds. Reviewing briefly these grounds:

"No thought without a living brain." That is materialism. Now, taking that up at once, we make reply, "No living brain without some previous thought, some mind, some intelligence. Some nameless thoughts, vaster, more complex than any we have, existed before the brains of men or animals were formed."

After we have succeeded in showing that thought existed before the brain, we shall still have to show that thought can live outside the brain and survive it. This will be less easy.

I must tell you at once that the demonstration of the materialists themselves are far from irresistible.

One might believe that this is but a quarrel of words, but the issues of this quarrel are enormous. The stakes are all the ideals of our future beyond the grave—that is all the happiness or unhappiness of our actual life. Those are the stakes.

If we firmly believe that everything is ended with the extinguishment of the brain—everything ends with nothingness and we must content ourselves and act, consequently, like people under sentence of death.

If on the other hand, we believe it to be highly probable that thought survives the brain, new vistas of hope open and a whole new state of morals is sure to spring up.

Before the appearance of man and the intelligent animals, nature was more active. She had achieved the marvellous inventions that excite our wonder to this day. Where was, then, the brain of nature? Everywhere and nowhere as it is to-day.

It seems that nature, at least on this little earth, has grown wiser and no longer commits such mistakes as at the beginning, when she created monsters by the thousands that were not fitted to survive. But we shall not cease for a long time to draw on the vast stock of knowledge that she has accumulated through the ages. Thus:

Our pumps used every day are Nature's pumps of the heart. The connecting rods we use are but the joints of of Nature. The X-rays are but a form of the power of clairvoyants by which they read letters through sealed metal cases. The wireless apparatus is but telepathy.

And what of Nature's inventions in the kingdom of insects? Besides the idea of political and social organisation, whence comes, for example, the energy that enables the flea to leap a distance that would be equivalent to 400 or 500 feet by a man?

Whence is derived the power by which a scorpion lives nine months without food? Whence the source of energy by which the minotaurus beetle grows to ten times its size in absolute isolation? And occultists draw energy from the circumambient air.

Let us suppose that in consequence of the cataclysm of our globe all the brains and cerebral substance, from amoeba to man, were annihilated. Do you believe the earth would remain bare, barren? It is unthinkable.

It is probable that then there would be proof that thought was not dead, that it cannot die, that it takes refuge elsewhere, above—in a word, that it is independent of matter.

Where was our brain at the moment of conception, when we were visible only through a microscope? Yet we were then ourselves, with virtues and vices, and all that our ancestors had been, with all their wisdom, their habits, their defects and their merits—all swarming within the compass of an invisible speck.

We already bore within us all our children and our children's children through all time, all their destiny, all their future, and in an atom so minute that it almost escaped the microscope.

In announcing that thought does exist without the brain, I shall take passing notice of the objections of the materialists who say that thought ceases as soon as the brain is damaged. That is not so. Exactly the contrary is true.

Many cases are on record, proved, where thought has operated though the brain has been reduced to a jelly. There are many such to be found in the medical records.

Occultists throw new light on the subject in their discoveries regarding the astral body—"the unknown guest." We all know that much of our existence is spent in the night of unconsciousness and sub-consciousness, connections that work in the darkness except by chance or in case of illness.

There is the proved case of the illiterate servant who recited whole pages of Sanskrit because she had once heard her master read them aloud. The scientist, De Rochert, made subjects retrace the course of their life's history down to infancy, in the last detail. There are instances, too, in which he awakened memories of former existences, but their verification becomes difficult.

An enormous part of our ego escapes us, and we do not realise it. Indeed, our physical ego, what we term ourselves, is but as a pinnacle rising from endless oblivion.



Is not this the time to ask ourselves where our ego really is, where our true identity rests? Which shall we choose, the one of vacillating memories or that greater identity which keeps alive within itself the ego of all who went before us, which no shock, emotion, or even death, can check?

Shall we not find it intact on the further side of the grave? Else why are those recollections preserved and our identity unchanged? Those negatives will be of use somewhere, and where else but in another land?

I have not the time to remind you what all of us owe to the scientists who have revealed what I have called the unknown guest. It is no new character but rather an entity that has been forgotten. Our religions knew it in India, but it is always the same, transcendental, and without it three-quarters of all the phenomena of life would be impossible.

I must mention the peculiar manner in which science has analysed its demonstrations, which may well prove the imperishable part of our own ego. I speak of mediumism and Spiritualism, and the discoveries of Austrian and German scientists—particularly the Austrian scientists' experiments in Odic effluvia.

The progress of official science is always slow. It took 150 years for Volta's electricity to be recognised. It was nearly 150 years after Mesmer before mesmerism was studied and classified.

The Austrian, Reichenbach, rediscovered the living fire of Zoroaster, and he rediscovered the astral light. Ode is the magnetic fluid which emanates in uninterrupted waves from bodies. Reichenbach was first to discover that "sensitive" persons could see the effluvia in the dark. After experiments he proved that its power varied with the emotions and status of mind of the subjects. He found that it was of bluish colour on the right side and yellowish red on the left.

Not only man, but animals, plants, minerals possess it. It can be photographed. It is magnetism as the occultists of every age and country always taught. These emanations show a fluid which may be the source of the power used in table turning. The table moves only when the rays from the hands become powerful as they converge in the centre. When the rays are extinguished, the table stops or drops.

This Odic fluid can set in motion a clock in a sealed glass vessel. It can move a table weighing two hundred pounds. It may be attributed to the soul or the nerves, but it is a purely spiritual nature. The fluid can be collected and substances can be charged with it. A mesmeriser can infuse it into another or can transmit it into the body of a "sensitive." It cannot be destroyed.

A photographic plate was placed in the centre of Odic fluid in an experiment. Scratches were made on the crossed hands of the subject, on the photographic plate. The subject, hurt, burst into tears, and scratches formed on his hands just as on the plate.

We are bound to recognise that the decisive and impelling light has not shown fully. There is in the universe some kind of thought without brain. We have shown that thought existed before the brain, so why should not thought exist after the brain?

Is all this sufficient to prove that the soul is immortal? If it was it would turn all the activity of mankind to the imperishable part of ourselves, which all neglect to-day. We should feel the need to strengthen the spiritual side of life and a new system of morality would begin on earth.

All of us would become exemplary men and saints. We have not come to that, but we are on the road leading to it.—"THE PROGRESSIVE THINKER."

WHEN people learn that Mrs. Grundy can only exist in the listener, they will cease to listen. She died years ago to the writer.

HE who knows that the all is one has lifted himself above the plane of augmentation, for we only argue about what we do not know. With knowledge comes silence.

"BELIEVE" me not; accept nothing I write; search deep within your own heart; he that accepts Caesar's currency in the name of God is a fraud and an impostor.

## Rev. F. Hibbert on Spiritualism.

SPIRITUALISM, one of the topics of the hour, will given additional interest locally by the remarks of the Rev. Fred Hibbert, who spoke on the subject at the Victoria street Congregational Church on a recent Sunday evening. Mr. Hibbert took the chair at the recent lecture on Spiritualism by Sir A. Conan Doyle.

Mr. Hibbert said it was remarkable what interest was being taken in the subject, and yet it was quite natural, it was a rebound from the crass materialism of forty or fifty years ago. Anything that would make people think about religion, anything that would bring into the lives of people the stimulus and dynamic of a religious motive, was all to the good. "I am thankful," declared Mr. Hibbert, "for the wave of earnest thought that is passing over people in their sincere desire to know something about future life, and the conditions of our existence beyond what we call death." Two dangers to be guarded against were unthinking incredulity and unthinking credulity.

Nothing, not even what they called death, could separate them from the love of God. That was the Christian faith. Those that died were not lost. They had gone to another room of the great Father's house; but it was the same house in which we lived, and the same love surrounded them. That was the great truth that Spiritualism explained. It was most extraordinary that after all those years of Christianity they should still regard death as they did.

Dealing with the reality of spiritual presences, Mr. Hibbert said he believed from the most cursory reading of the New Testament that Christ believed in evil spirits. That Paul believed in the possibility of communication between the next life and this was surely proved by what he said in his second letter to the Corinthians. "I added Mr. Hibbert, "the fifteenth chapter of his first letter to the Corinthians is filled with an argument for our continued existence as a natural sequence and development of this life, where we are clothed upon with a spiritual body. I am not going to enter into the question to-night of the phenomena associated with Modern Spiritualism. I am content myself with saying that I have been interested in this subject for many years, and have been investigating the truth of it, and I have seen enough to convince me that communication is possible with those who have gone before. Nothing will ever take away from me the absolute assurance that my mother is alive, that she is as deeply interested in my life as when she was in the flesh, and that under favourable circumstances she is able to give me messages that are full of guidance and inspiration and blessing.

"I do not say that the subject is free from difficulties and even dangers. Personally, I confess that I cannot understand men who doubt the continued existence of their loved ones. But many do. The average person is paralysed by death. Anything that gives assurance, hope, confidence, joy, is worthy of our serious consideration.

"And it is surely full of comfort to know that our loved ones are interested in us, helping us, inspiring us. It is the apostolic hope. In his epistle to the Hebrews, Paul, after telling of the heroes of faith, finishes with this appeal: 'Wherefore, seeing that we are compassed about with great a cloud of witnesses, let us lay aside every weight, and run the race that is set before us.'"—"BLACKPOOL PRESS."

ONE object of early Christianity was to get away with the miscellaneous pagan Gods and concentrate on the one God given a mythical habitat with his mythical virgin-born son.

GOD builds his temple, man. Over him he places a janitor named "Intellect." If that janitor keeps the temple in order God will dwell therein, and that man becomes a "son of God."

IN connection with the testimonial now being raised on behalf of Mr. Alfred Kitson (the late Secretary of the British Lyceum Union), Mr. J. Parkinson, of 17, York-street, Moston-lane, Manchester, is issuing an excellent autograph portrait of our old friend, which may be had from him in black and white or sepia at one shilling each. The proceeds, without deduction for expenses, go to the fund.



## Mars and Its Inhabitants.

Richard Phillips.

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THE following post-mortem communications were received by me from a man I knew in earth-life, who died about forty years ago. In 1885 I developed the power of automatic writing, and he was among the first to come to me, and has occasionally visited me ever since. I have received no further information from him in regard to the subject of this paper, nor have I sought to obtain additional evidence in other quarters, but I have sought and obtained the testimony of an advanced intelligence who has been some considerable time on the other side, and whom I can fully trust. He is known to me by the letters "E. M." only, and these are not initials.

October 1st, 1906: I promised that I would tell you something about the habitability of the planets of the solar system. Personally, I have not had sufficient curiosity to ascertain by actual visits whether these bodies are tenanted by intelligences akin to ourselves or not. I have now learnt by inquiries amongst friends that they are. Mars, I am told, is. It is not such an easy thing as you might imagine to visit these bodies, and I have met with very few who have ventured so far away from home.

I am told that Mars is peopled by a race of beings much like ourselves in body and mind, but not so highly advanced as those on this planet. I have been talking to some who say they have seen these people, and even had communication with them. I have not met with any who claim to have been to the other planets. Should I do so I will tell you.

October 16th, 1906: I couldn't get on well last time. I have been to Mars myself since then. I can now tell you definitely that the planet is inhabited by a race resembling human beings. They are taller than you, and have larger bodies. They are brown in colour. They are not beautifully formed. The people I saw were not. They wore clothing, but not in the same way that you do. I saw children.

I think the climate is not so warm as yours. They seemed to feel the cold. I saw no cities, only scattered dwellings.

The language sounds less pleasant, I thought, than yours. The hair was black. I should say they would be in stature over 6½ feet. They were not aware of our presence. I saw no books. The houses are built of blocks of some material, not stone. The land is covered with dense forests. They were clothed, but wore their garments wrapped around them. Their heads were bare. I saw none with beards. The women were quite equal in size to the men. Their faces were full of intelligence.

They cultivate the ground, for I saw many gardens. I should not call them handsome in feature; still there was nothing repulsive about them. They believe in a Divine Being, for I saw some praying. I saw no temples. I saw some animals—tame ones. I don't know what to call them, they were neither dogs nor cats. I found many had pets. There were many birds. I saw old people there. I could not stay long. It would require a longer visit to understand their manner of life. I hope to go again, and if I do I will bring you a further account of these people.

January 7th, 1907: I have been mindful of my promise to tell you more about the planet Mars. I have been there more than once since I saw you last. I find the people there are not so far progressed in the arts of life as the earth folk. The climate is not so warm, and they do not live in cities, but scattered over the country. In form they do not differ essentially from the earth folk, but they have not yet attained to beauty of feature or body. Their dress is suited to their life, but it is not beautiful in appearance. There is something in their features which differentiates them from the inhabitants of your planet. I hardly know how to describe this. It is an indication of a lower grade nature.

I could not in any way converse with them. I was not visible to them, nor could I understand their speech, nor clearly read their thoughts.

The time will come when you may be able to see them.

I have not been so far afield before. Until your inquiry I did not feel sufficient curiosity to find out about them.

I was very hot for Darwin when with you, and I still think it the best theory of man's origin. I have no doubt that the people of Mars originated in the same way as those of the earth. I think the earth people are older than those of Mars. I mean man has been longer on the earth than in this other planet. I gathered from my observations that they are far below you. I saw no buildings of any size, only low huts. The people live in small communities.

Please let me leave off now. My power is gone. I will come again and finish my story later.

January 17th, 1907: I think I can finish my account of the people of Mars. They are tillers of the ground. The canals of Mars as they are called, are not canals at all, nor water, but land that has been cleared of forest. The country is mainly forest, and these are long strips which have been deforested. The people have learned how to raise corn and grind it. They keep certain animals for food. They make use of their skins for clothing. I do not think they have learnt the art of weaving cloth. Their clothing consists of the skins of animals.

They have acquired the art of kindling fire, and roast their food. I did not notice if there was the same variety of colour among them as with you. It would take too long to go all over the planet. I think those I have described are a fair sample of the whole.

I think I have told you all I can. They did not strike me as a hairy people. They evidently knew how to defend themselves from the inclemencies of the weather. Some of them live in the forests, others in the cleared spaces. I found a difficulty in getting at their thoughts, and could not learn whether or not they had any belief in a life after death. A longer sojourn than I could make would be necessary to give a satisfying account of them.

My personal belief is that the inner planets are also inhabited, and I should imagine by a more advanced people than either those of Mars or of the earth, but this is not knowledge, only conjecture.

We have so much to occupy ourselves with here that few care to extend their excursions to the other planets. The desire carries us whither we wish, and we cannot explain it. I feel that the account I have given you is not satisfying, but in the circumstances it is the best that can be done.

Now I must return. Farewell!

January 29th, 1908: I have been to Mars again, and have made a somewhat closer study of its inhabitants. I wish to add to what I have already told you. Physically, I do not regard them as equal to the earth people either in figure or feature, in intellect or attainment. They seem to me many thousands of years behind you, and probably are younger as a race. If I said they were nearer to the animal it would convey my meaning, for I regard them as developed from animals. My experience of them is not large. I saw them but as a spirit, and not from their own level. This makes a difference. Their fullest development is on the physical side, which must necessarily precede any other. It is better to treat them as highly developed animals, using the word in no offensive sense. I met with the spirits of these beings, but my desire was to learn about the condition of those still in the flesh. The former did not differ essentially in appearance; that is, in physical structure, from the latter. My observations led me to believe that they were essentially inferior to earth humanity. It was difficult for me to understand their mentality, which presents difficulties not met with among yourselves.

I have no time now to add more to what I have told you on previous occasions. I think this may stand. I cannot recall anything which needs cancelling. If you were clairvoyant it would be possible to bring the spirit of a Martian before you, and this may yet be possible. I have seen them in a state of nudity, and this confirms me in my belief in their animal origin.

"E.M.," December 2nd, 1918: I have myself visited the planet Mars, and can bear witness to the accuracy of all that your informant has stated concerning this. It may not be—of course it is not—a complete account, but this latter would occupy too much of our time to compile and relate. You have been given the main facts. I have conversed with your friend, who has given you the result of his brief visits very clearly and concisely.



## Yorkshire Spiritualist County Council.

Annual Conference held on Sunday, January 4th, 1920,  
in the Spiritualist Church, Bradford Street,  
Attercliffe, Sheffield.

PREVIOUS to the commencement of the Conference, the Sheffield District Committee held their usual Monthly Conference, to transact important business only, whilst other representatives joined in the Lyceum Session held in the large hall, about 120 Lyceum scholars taking part.

The President of the Y.S.C.C. (Mr. S. Rastall), upon opening the business meeting at 11-15 a.m., extended to all officers, delegates and friends his best wishes for a bright and happy New Year, which was heartily appreciated by all.

A hymn of praise to God, followed by a lofty and inspiring invocation by Mr. S. Ackroyd, brought about conditions which are essential before we can be permitted to hold communion with those teachers and leaders of the higher spheres. Ten minutes was far too short for spirit intercourse, but sufficiently long enough to prove to all present that the foundations for a great day in our movement were secured. Inspired messages were expressed by Messrs. Ackroyd, Rastall, and Taylor, with convincing clairvoyant descriptions by Messrs. Beety and Claughton.

Messrs. Jacques and Heywood were appointed tellers, and carried out their duties efficiently.

Mr. Webster (President of the Attercliffe Society) gave a very hearty and homely welcome to all, expressing great pleasure at being enabled to join in the harmonious conditions prevailing.

The President of the Y.S.C.C. very suitably replied to the welcome.

Mr. B. Davis, in recognition of his past services, was afforded the privilege of taking part in the proceedings. In appreciation, he desired to move that the best thoughts and sympathies be sent out to our co-workers and friends, Mr. and Mrs. Hanson G. Hey, which was seconded by Mr. J. K. Jones, and carried unanimously. The attendance was a record, all officers being present, except Mr. Roberts (Vice-President), who has not yet fully regained his usual health and vigour, and Mr. Holdsworth (Auditor).

All four District Committees were represented, including eleven societies, mainly from the Sheffield district.

The routine business was speedily discharged, important items, including the following:—D.B. and K.D.C.: Notices of motion, re alteration of Y.S.C.C. Constitution (was held over until next quarterly E.C. meeting). Permanent Secretary Sub-Committee Report:—Resolved that a referendum be taken of the societies re advisability of appointment, and whether they would be prepared to support financially. A circular to be forwarded to each society, with full particulars, as recommended by Sub-Committee. Goole Society appreciated very much the help of the Y.S.C.C. re propaganda meetings and speakers for Sunday services. Mr. A. E. Carter, of Harker-street, Bradford, had recently passed to the Higher Life. The secretary (Mr. H. Claughton) had forwarded a letter of sympathy, and also interred the physical casket. His action was confirmed by all rising in their places as a mark of their sympathy to the relatives and friends of our arisen brother. Agreed that the new secretary appointed would give immediate attention to the circular for societies re Study Groups, and List of Subjects offered by Messrs. Gush and Ackroyd.

The President delivered his annual address, which was well received, and the Secretary also presented his annual report. It was resolved that the Editor of THE TWO WORLDS be asked to publish these in full at his earliest opportunity, a very large number of that issue to be obtained by the Y.S.C.C.

The Financial Statement showed Income £78 17s. 1d.; expenditure, £78 3s. 11d.; cash in hand, 13s. 2d.; Study Guild Fund, £1 16s.

Messrs. Rastall, Claughton, Gush, Roberts and Fox withdrew from the nominations for Officers. The following were elected for 1920:—President, Mr. H. J. Webster (Sheffield); vice-president, Mr. A. E. Beety (Shipley); treasurer, Mr. Mountain (Leeds); Secretary, Mr. B. Taylor (Huddersfield); auditors, Mr. Jones (Sheffield) and Mr. Holdsworth (Bradford); S.N.U. representative, Mr. B.

Taylor; Study Group organiser, Mr. S. Ackroyd (Huddersfield).

The best thanks were extended to all retiring officers. In the evening a Propaganda Meeting was held. Rastall introduced the new President, who took charge of the meeting. A very good audience attended to the splendid addresses by Mr. Ackroyd on "The Importance of Spiritualists rising to present-day needs," Mr. Beety on "The Power and Purpose of the finest movement the world has ever known," and Mr. R. H. Yates on "The Opportunities which are ours."

Messrs. Rastall and Taylor expressed the thanks of the Y.S.C.C. to all who had helped to make the day so great success.

### PRESIDENT'S ADDRESS.

COMRADES AND FRIENDS,—It gives me great pleasure to present to you my address. On the whole we have had a very successful year. Meetings have been held in all parts of the country every Sunday, with one exception, and while our propaganda meetings have not always been a financial success, good work has been done from a spiritual standpoint. The speakers have been exceptionally fine at all these meetings, and I know personally a number of people who, having attended these meetings, have been enabled to investigate the true meaning of Spiritualism.

The future in front of us will need all the co-operation and unity available, in order to spread the Gospel of Love we love so well; and I would pray to you to stand by your highest ideals for the commonwealth. Welcome co-operation and all progress.

"We are here to help God." That is a very fine motto. No other would really bring into its impress all the varied and multiplied characteristic energies and aspirations of human beings, and once we have brought God in—a God who does not leave us, but binds us near to Himself in His unfathomable purpose, for the redemption of the whole universe, we get a fine impetus for every-day life. God and the human race linked together for service. Co-operation between us is the real service.

We are apt to put our own particular profession forward as the one that counts the most. We are really members of the human race, and all parts of God's purpose, which, had not freedom partaken of slave and those who gave were those who loved, and those who love are those who are beloved by God and the angels.

We are legitimate successors of that little band in Palestine; we have amongst us evidence of spirit action which was promised to the faithful; the speaking in tongues, the healing of the sick, the visions of saints and angels, the working of miracles, the speaking of the spirit given utterance. There lies our strength,—faithfulness to those who have called us.

Our position is clear. The Bible tells us little of the life after death; let us confess that we know little of it, but we have at least a slight contact with those who dwell there, and it is ours to build up a knowledge of the spirit world from the revelations of the present, rather than out of the misconceptions of the past. We have been brought into existence to act as the legitimate successors of Jesus and the Apostles, because present organisations are not following fully in their steps. Opposition may be violent, persecution may be severe, but we cannot be crushed. "If God is with us, who can be against us?"

Faith and courage in ourselves, and due consideration of the point of view of others, will solve the problems likely to assail us in the future. Let all classes strive for the common good. Let no man be content so long as there is a wrong to be righted. Let us live to give of our best to make this world the world of God.

In conclusion, allow me to express the wish that the coming year may be full of happiness and prosperity to those present, and mankind in general.

### SECRETARY'S REPORT.

Fellow members and workers in the Spiritualist Cause, the report I have to present to you is a very encouraging one. In the first place, now that the great year is concluded, I desire to comment on the way the last



have filled the gaps during the time of the war, and the creditable way in which they have carried on in the absence of many of the male officials, to the extent that the men, when they have returned home to take up their duties, have found that the ladies have shown far better results than they ever did, and thus they have all their work set to endeavour to excel.

A pleasing feature is the way that all the four District Committees during the year have included the Lyceumists in their principal demonstrations, realising that the Lyceumist of to-day is the platform speaker of the future, and we are endeavouring to help them into prominence in every way.

The district quarterly reports during the whole year have been very encouraging, each showing an increase in societies affiliated, and an increase in numbers of associates; also each district is financially in a very flourishing condition. Two of the districts have taken up very strongly the Speakers' Guild, which met with success, a number of speakers attending and taking part, and the comments are that they are of a very educational character. The majority of the societies in each district committee's area are in a very flourishing condition, showing an increased congregation, an increase in members and an increase in funds; in fact some of them, during the year, have purchased churches of their own in prominent parts of the towns and cities, and others have substantial amounts invested in Building Societies for the purchase of churches of their own at some time in the future.

Following the example shown by the S.N.U. in the East, the Y.S.C.C. have held propaganda meetings in neutral halls, thus drawing strangers into those places to hear of Spiritualism. These meetings have been held at West Vale, Batley and Mexborough with great success, and the example shown by the Y.S.C.C. has been followed by the whole of the District Committees in like manner, engaging neutral halls and giving our truths to the public, very successful meetings being held in the district of Leeds, Sheffield, Dewsbury, Bradford, and Keighley, and Huddersfield and Halifax, and in some cases open-air meetings have been held with success.

With a view to opening out another district on the East Coast, efforts were put forward at Goole. A new society was opened there. Large propaganda meetings were held, the speaker being Mr. R. H. Yates (Assistant Sec. of the S.N.U.), which has resulted in a controversy in the local paper, and as a result a debate between the Vicar of Hook and Mr. R. H. Yates will take place in the immediate future. Several of the old workers have passed away, leaving gaps that will take a deal of filling, but we have the knowledge that they in spirit return to our conferences and assist us to continue the work which they loved and still to love, and bring with them added power and knowledge to help forward the cause of Spiritualism.

The Speakers' Plan is a feature in THE TWO WORLDS, enabling one at a glance each month, in the full page that is occupied, to ascertain who is speaking at a given society and, further, visitors from a distance can always find where the Spiritualist Churches are from the Plan, and who the speaker may be. Every member of each society should insist on their Secretary forwarding a plan of speakers to their District Secretary, and thus gaining an advertisement that will be beneficial to their society.

I have only one cause of complaint to make, and that is that in the past, one could send a report to the late Editor (Mr. J. J. Morse) and be sure of every word being inserted. Now, under the new management, since his passing, the reports when sent in are often cut down, and considering that there are 53 societies connected with the Y.S.C.C. with associates numbering upwards of 500, it is one of the principal features of interest which has been reduced very much indeed, and they as readers of THE TWO WORLDS desire to see improved on in the future.

Realising that our real leaders are the Pioneers of the movement, fifteen minutes are devoted to spirit communion, bringing us into closer touch with the unseen ones, and we know that we receive additional help and guidance from their close fellowship, and that the spirit people guide us in our work.

In conclusion, I desire to express my sincere thanks to the President and the officers of the E.C., the Secretaries of the districts, the speakers and associates for their real

valuable assistance and advice which has been readily at all times given me in my work amongst you as secretary, and I wish now to state that although withdrawing from the position of secretary, as my health and work will not allow me to continue, I know that with unity of purpose on the part of each one, the year 1920 will be the brightest year in the Cause of Spiritualism.

### Spiritualism in East Anglia.

OUR old friend Mr. Wm. Mason, late of Burnley, sends us voluminous cuttings from "The Cambridgeshire Times," in which a lengthy correspondence has been running for some weeks.

Mr. Henry Tipple gave a splendid exposition of Spiritualism before a men's meeting in the Congregational School-room, March, which was fully reported in the above-named paper and subsequently the "vials of wrath" of a large number of clergy and ministers were loosed. Rev. J. A. Banks was very contemptuous, whilst Rev. Thos. M. Bamber preached a scurrilous sermon levelling charges of immorality, duplicity, depravity, etc., all of which was of course not only untrue, but which (in response to an appeal for data) were found to rest on no more secure evidence than a statement in an American pamphlet dating back to the eighties of last century, and issued by the Central Bible Truth Depot, an organisation we have never heard of before, and which we presume was actuated by the same spleen and venom as its local advocate appeared to be. The source of such a pamphlet is itself a sufficient refutation. Rev. H. Sherborne Walters, whilst keeping free from the "manure heap," found in the Bible a few stones to throw, even though he hurled them with gentlemanly aim and contented himself with creedal contrasts. Rev. H. Sayers also contributed to the correspondence which had attracted tremendous interest. We can but admire the dignity and freedom from acridity of Mr. Tipple, who has acted as our champion in this correspondence. He has splendidly marshalled his facts and met clerics and biblical controversialists on their own ground. His absence of "feeling" has been an example to his opponents, and though he is unknown to us, we extend to him our thanks for his able advocacy.

We draw attention to this matter because it emphasises the fact that the Eastern Counties afford an excellent venue for propaganda work. There is scarcely a society in the whole area, and something should be immediately done.

### Do the Dead Return?

SEVEN years ago I went to stay at a large house at Earl's Court, London, S.W., formerly occupied by Lord ———, a military man of repute in the 19th century, and who died there. I was laughingly told that his ghost haunted the house, but was not impressed, as I then had no belief in anything of the kind. One evening about 11-30 I was sitting alone by the fire reading, and I heard soft footsteps ascend the stairs, and a rustle of garments. I merely thought it was one of the maids going to bed, but next morning I ascertained that the whole household, with the exception of myself, had retired about 10 p.m. Another night, shortly after I had retired, my bedroom door was gently opened and closed. On another occasion during the night I heard three distinct raps on the wall behind my bed. Within twelve months we had three deaths in our family. The last experience, and most convincing one, occurred one windy night. I had been to sleep several hours, but was awakened by the blind flapping. I got out of bed to fix it, without troubling to turn on the electric light, and saw seated in a basket chair a very life-like form of an elderly good-looking, military gentleman, with grey hair, surrounding him a grey kind of mist. All my friends in the house declared without a doubt that I must have seen and heard the ghost of Lord ———.—R. P.

WE ought to so live as though every day was to be the last one in the flesh.



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FRIDAY, FEBRUARY 20, 1920.

## Spirit Photography.

ONE of the most evidential forms of Spiritualistic phenomena in vogue to-day is Psychic Photography. The evidence of the sensitive plate is invaluable, since the chemical film—in itself a material and inert thing—is of so delicate a nature that it reacts to the ether waves of light which are of the most subtle and rapid forms of motion known to us. Mr. Jas. Coates, in his admirable book, "Photographing the Invisible," presents us with an excellent survey of the subject, which is both careful and suggestive. The activities of the Crewe Circle have probably given us a greater insight into the varied phenomena which this class of mediumship presents, and is suggestive of many fields of virgin ground which still await the scientific investigator.

Close analysis of some hundreds of results leads us to the conclusion that more than one method is employed in the production of the varied results.

There is presumptive evidence that in many cases the "extras" (or psychic images) are projected through the lens at the same time as and with the sitter. This despite the fact that the "lighting" is often different to that of the sitter, the focus being approximately the same. On other occasions, however, there can be little doubt that the lens plays no part whatever in the production of the "extras," though the photograph of the sitter is transmitted to the plate through it, and we incline to the opinion that some of these are "impressed" upon the plate either before or after its exposure. In such cases, the sole function of the camera is to portray the sitter. The variation of lighting goes to show that other rays than those usually associated with light may be used in the production of the psychic effects, and this consideration opens new fields of research for the physicist equally with the psychologist.

The phenomena of "skotographs" and "psychographs," i.e., writing and symbolic pictorial effects, is illustrative of this suggestion.

For instance, if one takes an unopened packet of virgin plates and places them between the hands of the medium, asking that some effect shall be produced upon the third or fifth (or other named plate) from the top, and then immediately takes the packet to the dark room, opens the packet, develops the second, third, and fourth (or all) the plates, only to find a written message upon the nominated plate and nothing on the others, one is face to face with some form of ray or motion which can effect one particular plate not only without exposure to ordinary light, but without affecting the adjacent films. The case may seem to be an impossible one, but there is every evidence that it has not only been successfully done, but repeated on many occasions. Of course, we shall be told it is impossible, but one might reply as another has done: "I did not say it was possible—I only said it was true."

The whole field of inquiry is in its infancy, and "impossibilities" exist in abundance in the initial stages of any science.

What is wanted is regular and systematic research with many mediums, and the careful comparison of the results obtained, rather than mere attempts to get results for their own sake, valuable though the latter may be. The uninitiated find their greatest difficulties arising from their own preconceptions. The man in the street goes to an ordinary photographer for his photograph. He is posed, the plate is exposed and developed, and the resultant print shows a picture of him as he appears before the lens. He sees a psychic photograph, and because of his habit of mind imagines that some spirit (deceased person) comes and poses at his side, and that the lens transfers to the plate the effect which is apparent on the print, and with these preconceptions in his mind HE THINKS HE KNOWS. If he be a true investigator it probably takes him longer to strip himself of his presumptions than it subsequently requires to convince him of the use of methods which only consistent experimentation can reveal.

It is not at all essential to suppose that these effects are literal portraits of deceased persons as they actually are in their new sphere of life. It is possible that they may not be present with the sitter at the time of the experiment since many of the psychic effects suggest long preparation. What shall be said, for instance, of a message of 2,000 or more words written on a quarter-plate, when the whole procedure of the taking of the photograph lasted only some ten or twelve minutes—the writing being so minute that a lens must be used to read it. It may easily be that some form of tablet was in preparation hours or days before the photographic experiment was tried, and this idea is strengthened by the examination of plates and prints, which show autograph signatures of deceased persons or elaborate symbolical designs.

Many prints we have seen show "extras" of children who passed away twenty-odd years ago, and who still appear as children, whilst others show children who "died" a few years ago who have grown and developed.

As James Coates so well says, these effects may not be photographs of spirits, but that they are photographs produced by intelligent beings who are trying to prove identity—and who are not the persons physically present—no one who has conducted lengthy experiments can doubt. Too often, and particularly amongst non-Spiritualists, sentiment plays too large a part. The experienced Spiritualist has long since relegated this commodity (valuable in itself) to its true place, and the matter to him is one of evidence and search for facts which will extend our knowledge.

The case for spirit identity is built up in cumulative stages.

First, the experiment must be conducted under such supervision as precludes substitution or deception. Careful examination of all apparatus is advisable, and the experimenter should, as far as maybe, conduct all processes—IF HE IS CAPABLE in knowledge and experience. If he is not, then the medium who puts himself into his hands is foolish indeed, for generally "the bungler finds the mare's nest."

Secondly, however satisfactory the conduct of the experiment may be, the evidence becomes stronger when a verifiable likeness of a known person is produced. Especially is this so when such person is dead (?) We have known cases of portraits of the living being obtained.

Thirdly, when under careful supervision a likeness of a deceased person be produced where no SIMILAR likeness of that person is known to exist, the presumptive evidence becomes hard to brush aside; and,

Fourthly, when such an effect is obtained under such conditions, and it is definitely known that the deceased person so appearing did not have or could not have had a photograph taken at all during earthly life, the case becomes overwhelming in its weight of evidence. One might even say that if the latter three considerations be fulfilled they would probably outweigh considerable weaknesses in our "firstly."

Some folk talk of "clever fakes" as though a great degree of cleverness were required to simulate psychic photographs. We think the clumsy "fakes" of the sorry amateur photographer are more like the real thing than elaborate and clever (?) productions. It certainly does not need an expert photographer to produce imitations. It is



we think, far easier to take a good photograph than to imitate a psychic effect. But, after all, "imitation is the sincerest form of flattery."

## CURRENT TOPICS.

### Our Paper.

WE are in continual receipt of congratulatory letters upon the improvement in *THE TWO WORLDS*. The cessation of hostilities has enabled us to do many things which needed doing, and we are not yet satisfied. There are many difficulties which still fetter us, not the least of which is that of getting paper for our increasing circulation. Our advertisers are helping us tremendously, and deserve recognition, whilst the Societies in increasing numbers are keeping the paper on sale. Our thanks to all.

### Your Society!

If your Society is not stocking the Spiritualists' weekly newspaper, and keeping a supply of pamphlets on sale, you are losing golden opportunities which may never return. The spoken word may be forgotten when the printed one remains, and the bookstall often does as useful a work as the platform.

### Our Gallant Knight.

SIR A. CONAN DOYLE hopes shortly to visit Reading—on March 9th, and we trust there will be the usual enthusiastic audience to greet him. The Town Hall will scarcely be large enough to hold all who desire to hear him, and early application for tickets should be made to Mr. Street. This should be an excellent awakening for the forthcoming S.N.U. Conference in this busy town.

### And Then!

IN April Sir Arthur visits Bristol, Bath, and Swindon. We shall make further announcements later, but arrangements are going forward. It is time we had a Society in each of the latter two towns.

### "Man's Survival After Death."

THE Rev. Chas. L. Tweedale has re-written and re-issued his valuable work under the above title, which is now on sale. The price is 10s. 6d., postage 6d., and there should be a good demand for the evidence of so stalwart an advocate.

### Our 72nd Anniversary.

QUITE a number of centres are taking steps to celebrate the birth of Modern Spiritualism. In London the Marylebone Society will hold a special meeting on or about March 28th, at which Sir A. Conan Doyle will be present. Hull, the Northern Counties, South-west Lancashire District Council, and others will hold celebrations on Good Friday, and the Yorkshire District Committees will follow on Easter Monday.

### The Old Established.

THE usual Good Friday celebrations at Manchester will, of course, be held, and as usual the accommodation will be taxed to its uttermost. Miss Lind-af-Hageby will be the principal speaker. Efforts are being made to secure a larger hall, both for Good Friday and Easter Sunday, and all records will surely be broken.

### A Useful Pamphlet.

THE fine article in "The Quest," entitled "Spiritualism—Its Position and Prospects," by our old friend, David Gow, Editor of "Light," has earned high praise. We are pleased to know that it has been reprinted in pamphlet form, and may be obtained from the London Alliance, post free 5d.

THE article on "What is Religion?" in our last week's issue was from the pen of Mr. A. H. Bain, the energetic Secretary of the Northern Counties Union. We regret that in error the name was omitted.

## Conviction

THE most convinced Spiritualist appreciates additional proof. Even our president finds it difficult to control his pleasure when he receives one of those simple messages from the spirit world which conveys so much to the recipient; although, of course, he accepts it with calmness, in contrast the stranger within our gates infects us with his surprise, and unconsciously adds to our faith. In our early stages we have our doubts and fears. We are led by the spirit into the wilderness of telepathy, subconsciousness and evil spiritism; but angels come and minister to us, and, if we are patient, they supply the proofs.

Here is a typical case. A small London shopkeeper lost his only son in the war. His agnostic belief failed to satisfy his soul-hunger, and he made up his mind to test Spiritualism. The first night he set out to do so he arrived too late at a public circle to gain admittance. Outside the hall he met two strangers, a man and wife, also shut out. Hearing his story, they, in sympathy, invited him to return home with them, where an impromptu table sitting convinced him there was something in it. After this he read up the subject and attended services, where he received descriptions of various deceased relatives, but not of his son. To make the story more sad, the boy's mother was a helpless invalid and had been paralysed for nine years. On hearing this, his new found friends visited her. The poor lady seemed unable to understand that her son was killed, and it was with some trepidation that they tried to help her by psychic healing. Of course, nothing was said to her about Spiritualism, but they did not contradict her statement that he was not dead. Under treatment she gradually improved both in body and speech, and one evening she surprised them by saying emphatically that not only was her boy alive, but he was present in the room, and had spoken to her. The father and the visitors knew this, and at last it dawned on their consciousness that the mother was both clairvoyant and clairaudient, and subsequent questions confirmed it. She now knows that it is a spirit son who has been visiting her daily, and her husband is certain that she is not deceived. Only God's sympathy for the afflicted and His knowledge of the requirements of each of us can explain this test.—H.D.

"THE BRITISH MAN AND WOMAN," under the capable guidance of the Rev. Walter Wynn, publishes an enlarged copy of the "Gladstone" spirit-photograph, and many comments thereon. The new monthly keeps up its standard.

THE Rev. Walter Wynn recently addressed a large and enthusiastic meeting under the auspices of the Birmingham Society. A packed hall and warm welcome brought the best out of him, and the meeting awakened a tremendous interest.

MRS. E. CROPPER informs us that our report of the mass meeting at St. Helens (which we printed from the local newspaper) is incorrect, in stating that she gave clairvoyance. Owing to unfortunate illness Mrs. Cropper has had to cancel all dates, and fears that the report may mislead Societies. We have pleasure in giving publicity to the facts.

WE note that Mr. Hewat McKenzie, freed from war work, is making another attempt to establish the British College of Psychical Science at Holland Park, London, W. There is a large field of work for such an institution conducted on the right lines, and we trust that co-operation with other efforts for public inquiry will characterise the venture.

THE S.N.U. PARLIAMENTARY FUND.—Subscriptions received by the Manchester District Union: Previously acknowledged, £114 11s. 3d.; collected by Mrs. Cockshott, Hollinwood, £1; collected by Mr. Bacon, Dukinfield, 8s. 6d.; collected by Mrs. Brooks, Manchester Central, 10s.; collected by Mrs. Rickards, Manchester Central, 15s.; propaganda meeting, Eccles, Mr. W. Robinson, 5s. 6d.; propaganda meeting, Oldham, Coronation-street, 10s.; Mrs. Doris Fletcher, King-street, Bury, £1 1s.; Total, £119 1s. 3d.—W. H. WOLSTENHOLME, "Hollinhurst," 109, Manchester Old-road, Middleton.



## Spiritualism.

G. Fathom.

THIS subject is attracting the attention of large numbers of people at the present time. The sudden passing over of millions of human beings as the result of the great world war has forced everyone who thinks at all to ponder the question, "Where are all those who have, apparently, lost their lives?"

The various churches and religious denominations have tried to answer this question, in accordance with the knowledge they possess. We are all familiar with the vague assurances tendered to heartbroken mourner by the orthodox Roman and Anglican churches. Assurances, but little removed from platitudes, to the effect that our dear ones are in Paradise, or, maybe, according to the school of thought in Purgatory, and that we should rest content in the hope that they are happy in the company of saints!

Being but human and full of sadness at the apparent loss of one whom we loved more than life itself, these empty phrases fail to comfort us. Our sorrowful hearts are tormented with questions as to the meaning of it all.

"Do our dead remember?" "Are they aware of our sorrow?" "In what kind of world are they living?" "Are they even alive at all, or do they sleep without hope of awakening?" So anxious questions surge through our bewildered minds.

Ill would it fare with many was there no definite teaching about the life on the other side of that gate we call death. Spiritualism is the name given to that school of thought which has for its especial object the teaching of spiritual science and philosophy.

Too often Spiritualism is confounded with the external manifestations of psychic force, and the regrettable practice of indiscriminate intercourse with any and every type of discarnate entity is loosely described as "Spiritualism." Of course, such a description is grossly inaccurate.

Probably we have all met the type of person (usually of the feminine sex) who consults a planchette, as a kind of confidential companion, about the most trivial of mundane matters, or who uses a Ouija board as a convenient means of entertaining her friends after dinner. These dabblers in psychic matters are like children playing with fire, and too often they get burnt, and there arises a lament about the dangers of "Spiritualism," although Spiritualism has had no bearing on the case.

Veiled in mystic language often, but spoken of plainly to all who are sincerely seeking "the Path," the truths of Spiritualism are cradled in the history of the race. They have been taught all down the ages by teacher after teacher and in our own Western Scriptures, contained in the Bible, they are plainly written for those whose eyes are open.

In the primitive Christian Church the phenomena and laws of spiritual science were as familiar as any other tenets of Christianity. Only love of power tempted the priests of the early church to keep secret that knowledge which would have given the people a lantern to light them along the path, independently of the ecclesiastics. And so we read of the burning and persecution of those more sensitive men and women who were able to "discern spirits." They were accused of being possessed by devils, no matter how pure or enlightened their inspirational utterances might be. And the taint of this bigotry still clings to many self-styled Christians, who appear to be conveniently ignorant of the countless illusions in the Bible (which these illogical folks profess to believe) which prove that the earliest Christian churches, those nearest to the teachings of the Great Master himself, were all permeated with the doctrines of Spiritualism. As an example, it is sufficient to take just two passages out of the New Testament. In the Epistle of Paul to the Corinthians, 12th chap., we read: "Now, concerning spiritual gifts, brethren, I would not have you ignorant. There are diversities of gifts, but the same spirit. But the manifestation of the spirit is given to every man to profit withal. For to one is given of the spirit the word of wisdom; to another the word of knowledge by the same spirit; to another faith by the same spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues."

And in the 14th chap. of the same Epistle Paul continues to teach the truths of Spiritualism as follows:—

"Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. For he that speaketh in an unknown tongue speaketh not unto men, but unto God, for no man understandeth him; howbeit in the spirit he speaketh mysteries. But he that prophesieth speaketh unto men for edification and exhortation and comfort. For ye all may prophesy one by one that all may learn and all may be comforted. And the spirits of the prophets are subject to the prophets."

All the spiritual gifts here mentioned by Paul are familiar to those who have studied Spiritualism. We constantly employ the word "medium" in connection with Spiritualism, and it may be useful to define exactly what we mean. A medium, then, may be described as "that through which a body not in contact with another must pass to reach it." In other words, a developed medium should be so sensitive to the higher vibrations of the spiritual plane that these vibrations can be registered by and interpreted through the medium's body.

In some degree we are all mediums, for we are all more or less influenced by forces from without. These forces may tend towards the highest, or they may be undeveloped and degrading in their effects. To a large extent we make our own conditions, and attract about us the type of discarnate beings who will influence our lives. When we try to live up to that which we know as highest, we shall attract the type of force which can help us to climb.

"Who with his might

Aspires unto the mountain's upper height,

Holds in that aspiration a great trust to be fulfilled,

A warrant that he must not disregard,

A strength to reach the height to which his hopes have taken flight."

If, on the other hand, we permit ourselves to drift along the broad and easy path of materialism and selfish endeavour, we shall attract less desirable types of spirit people, those who are unevolved and undeveloped.

Spiritualism should make us kinder, more loving to all around us, because it teaches us the true meaning of the Fatherhood of God and the brotherhood of man. When we realise that there is only one real world, the spiritual, our lives become charged with a new responsibility. We know that we are only children preparing in this our School of Experience to enter, through the gate of death, as students of the mysteries which shall be revealed to us in due time. And if we fail to learn the lessons in this earthly experience we shall have to stay behind the more advanced students until we have mastered the earlier lessons. Here and now we are, each one, building our future. May it be that we learn to lay our foundations four-square, that on the base of truth we may erect a Temple of Beauty.



We have just received copies of the latest S.N.U. pamphlet, being an account of the proceedings in the magisterial and appeal courts arising out of the effort made by the President of the Union to secure religious recognition of our exponents as ministers of religion. The proceedings are given in extenso, and make interesting reading. The title of the pamphlet is "On the Side of the Angels," and the price 6d.

We have just received the Balance Sheet of the Clapham (London) Society, which shows a healthy condition of things. A balance of some £40 odd is added to the credit of the society on the year's working. The membership is steadily on the up-grade, and the "building fund" shows progress. The accounts are well presented, and properly certified, the "turnover" being some £167 10s. We congratulate the officers and members on their good work, and urge every society to issue a certified balance sheet each year. The chief officers elected are: President, Mrs. M. Clempson; vice-president, Messrs. J. W. Lovegrove and E. Vane; hon. sec., Capt. F. C. E. Dimmick; hon. treas., Mrs. F. Kingstone; members' sec., Mrs. Marion Rose; librarian, Mr. E. J. W. Trotter; Lyceum conductor, Mrs. K. Barnard.



## 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.*

## JEWISH SPIRITUALISTS.

SIR,—Adverting to Mr. E. R. Byers' letter of the 30th ult., whilst I agree with him, it is none the less true that "Where all men agree, progress weeps," and we cannot have it both ways. Your correspondent mentions Jewish Spiritualists. As the Vice-President of the Jewish Spiritualists' Society, I would like to say the Society is making good progress, and as far as I can ascertain this is the first attempt to interest people of the Jewish faith. We are linking up with other Societies. It is not a question of faction, but of classification, and this is very necessary. After all, like attracts like, and it gives great pleasure to a Jew to know that he is not on a lone trail. He is only with others striving for recognition of the fact that man is spirit. Whether we be Jews, Christians, Buddhists, or Freethinkers, the great truth of personal survival interests us all, and commands our agreement. Whether we follow the laws of Jesus, Moses, or Buddha, our basic principles are the same, and I think that names should not be a barrier between us. Sometimes a name attracts one who would otherwise be slow to see the truth.

MAURICE BLANSTEIN.

## "SIR A. CONAN DOYLE'S GHOSTS."

SIR,—Such was the title chosen by Mr. Joseph McCabe, the well-known Rationalist lecturer, of London, for his lecture in the Partick Burgh Halls, Glasgow, on Sunday, Jan. 18th.

Mr. McCabe has for some time now disposed of the Holy Ghost, and he has now turned his attention to the ghosts of this mundane plane, who apparently have been causing him some uneasiness. However, he seems to have satisfied his own mind, and made a bold effort to try and satisfy and put at rest the minds of his hearers, that the ghost idea was a delusion and a snare.

He set to work by informing his hearers that Sir A. Conan Doyle had remonstrated with him for misleading the people with his teachings, and thereby causing great harm. However, Mr. McCabe thinks he is going to get his own back when he meets Sir Arthur in debate in London shortly. He is going to point out to Sir Arthur the heinousness of his crime in telling mothers that they will meet their children after death. Table rapping, tilting, and moving was all explainable by conjuring. Knocks and sounds were due to abnormal developed joints of the limbs. He advised his hearers to be always on the alert for conjurers and double-jointers; therein lay the whole secret. Mr. McCabe has been very unfortunate in his spook hunting. Probably he will be more fortunate the next time. He may be able to catch another Prof. Huxley, as he was caught, rubbing his whiskers with a wine glass to produced the McCabe sounds. He was trying to act the ghost of the evening.

Mr. McCabe divulged to his hearers a great secret when he stated that the so-called messages purported to come from the spirit-world through the medium to the recipient were none other than a wireless system between the medium and the recipient, who caught the thoughts of the recipient and passed them off as coming from the spirit-world. He left his hearers in the dark how medium and recipient are attuned.

Then he opened an attack on spirit photography, which was, he declared, due to trickery. His idea of a spirit photograph was the same effect produced when a person shifts your camera when taking an object.

Mr. McCabe smiled profusely as he went from stage to stage ousting and exposing the ghosts and their pranks at every turn. The McCabeites greeted his conquests with laughter. Mr. McCabe, in his eagerness to attempt to conquer other fields of thought, has evidently overlooked the most vital point in the study of man. If he leaves out the spiritual side of man, he is not studying man at all. Any

more than a person could study astronomy without the stars. He stated that man was a chemical machine. Therefore, can chemicals think? Chemicals can no more think than the batteries of a telephone system can talk. To try to convince a man who does not want to be convinced is a most difficult task to perform. Nothing will convince such an individual that "death does not end all" quicker than when he passes through the change called death, and finds to his great consternation that he is none other than a despised and rejected ghost.

A. S. MARSHALL.

## Re ASTRONOMICAL BASIS OF JESUANITY.

SIR,—I have read your correspondent's brilliant article on the above with awakened interest. Evidently he is a budding philosopher. I am an unread man, and personally conscious of an immense burden of ignorance. This is not flattery, I am like millions of men, awaiting the illumination of intellectual superiority. To that end I would like him to discant upon the three following questions:

1. Does he reject historical narrative.
2. Does he accept peccability of man.
3. Does he ignore the perfection of Christ.

I would like enlightenment upon the foregoing, presuming it will prove an educational advantage to many as I am.

W. G. HALESTRAP.

## "THE MAGIC CIRCLE."

SIR,—It is interesting to note that this intelligent body of men are still displaying their activity in the interests of the nation's spiritual welfare, in endeavouring to denounce what they have evidently described as the pernicious and dangerous principles of Spiritualism, which should not only be of interest to our own nationality, but humanity in general, particularly so in view of the warning message from Colonel Elliott, Chairman of the Anderton's Hotel meeting, when Dr. Haydn Brown addressed the notable and distinguished assembly, that Spiritualism is fostering an increase of insanity in this country, and well-known people, whether clergymen, men of science (who should be especially grateful for this knowledge from the gallant colonel) or literature who lend their names to this kind of movement are taking a very serious responsibility, particularly that it is distressing and deceptive to those who have suffered bereavement in the war. That it is a national work, he said, to stop this kind of thing that is going on, and to get the people back to sanity. How very kind and thoughtful to give us this note of warning. What a debt of gratitude the nation owes this magnificent body of capable investigators will never be realised. It is unfortunate for men who aspire to greatness that they seldom realise the fulness of the reward to which they are entitled until they have left this mundane plane of existence. Surely, advertising has reached the proficiency of a fine art. I did once think that Spiritualistic madness was only a case for imagination, but since the august members of the Magic Circle have taken it up so seriously, well, there must be something in it, or is it only a further development of their methods of already accomplished deception? In future, surely we must recognise the higher sacrifice these learned men are making. In the case of the gallant colonel a quotation from "Horatius at the Bridge" must be extremely gratifying, he appears to be so seriously in earnest:—"For how can man die better than facing fearful odds."

For the ashes of his fathers and the temples of his gods." Surely amongst the members of the Magic Circle he must be able to secure many Horatiuses.

F. G. TEASDALE.

SIR,—Since the publication of my letter of Feb. 6th, in reply to your reference to "The Magic Circle" which appeared in the issue of Jan. 16th, the Occult Committee of "The Magic Circle" have met, and I am instructed to add the following: On no occasion has any member of the Magic Circle resorted to methods such as those mentioned in the criticism; in fact, no member has interrupted or even spoken at any meeting. Such an attitude is quite contrary to the aims and wishes of our members. Colonel Elliot, our chairman, has also requested me to state that he saw with great regret certain sweeping remarks about Spiritualists which had been attributed to him by the press. He at once wrote to the Editor of the paper in question, dis-







## THE HISTORICITY OF JESUS.

SIR.—The endless controversy on the above question puts one in mind of the *Jardyce v. Jardyce* case in Chancery which Dickens has immortalised. Why not abandon the idea of his being a super-man, or super-human being altogether? There is nothing in his recorded sayings which justify the assumption that he regarded himself other than an agent of Divine power. Let us not forget that he was homeless and a wanderer on the face of the earth: that he was very poor, and very obscure, and was latterly regarded as a malefactor. He was not mentioned by contemporary historians for the same reason as modern historians omit mention of thousands of poor people who have been prosecuted by the "powers that be" for revolutionary doctrines. Let us concede the point that he was a psychic and healer who went about trying to uplift the fallen, and administer aid to the sick. That he tried to found a community, having everything in common, with the object of forming a nucleus for the Kingdom of Heaven on earth. It was no fault of his that the scheme fell through, for even his disciples failed to see the importance of it, or to understand the underlying significance of his teachings. Had he lived longer, and under more favourable conditions, his plan may have matured.

Such schemes are by the majority of people regarded as Utopian, and even in modern times several such schemes have proved abortive. The Mormon movement seems to be the only one which has actually succeeded in winning recognition in that respect, though most of us are disposed to disagree with their tenets. The Smith-Pigott movement seems to be another attempt in the same direction. We judge them harshly because their views, especially on moral questions, do not coincide with ours. Love and religion seem somehow associated with each other, and we cannot, as yet, disentangle them.

Returning to our special subject, let us imagine the obscure Joshua Ben Perachia, branded as a malefactor, and done to death on a charge of blasphemy, deserted even by the small band of men who had been his adherents, thrust rudely out of a life of great poverty, a mere vagabond on the face of the earth, repudiated by the law and by the church, entering spirit-life. What would there be in such circumstances to make him anything more than the very humblest of beings. He would have to tread the path of progression like other poor mortals, and graduate in the spiritual spheres like his fellows. He would not be a shining light, courted, recognised, feted, applauded, as a prince coming into his own kingdom, but a mortal working out his own development as we all have to do.

He would not be likely to go about claiming to be the Messiah, or wearing a badge or livery to proclaim his identity. The truly great men are the humblest, and the consciousness of failure is a great humiliator. I say this advisedly, for he did fail to achieve his purpose.

For this reason, in the spirit-world, he is as one of many who minister and teach, and has no desire for notoriety, and it absolutely pains him to know that he is being deified and lauded on the one hand, and regarded as a myth on the other. He would still say "I am as one of thy brethren."

It seems to me, from the communications which I have received, that titles and rank which are deemed of such importance in earth-life, are entirely discarded in the realms of the spirit. If Jesus or Buddha, Paul or Demosthenes, Plato or Pilate were to communicate with earth, they would probably select some appellation, if one were needed, which would serve their purpose, without disclosing their identity. To use the words of a control, "They don't go about with labels attached giving their pedigrees." When they reach the condition of conscious oneness with the Father they become, so to speak, nonentities—those who, as the poet puts it, "also serve who only stand and wait."

If I am trespassing or taking up too much of your valuable space, I will refrain from further comment; but if I am permitted, I should like to say that the reputations we earn on earth by our perversities and limitations, do not necessarily persist in the spiritual world, for this reason: we are all destined to play our parts in the Divine drama, and the "villain of the piece" was cast for his role by the Divine Author or Manager. Off the stage, i.e., in the realm of spirit, he may be or become the associate of the brightest

angel as an actor may in social life be the honoured guest of an aristocratic family. We reprobate Judas and deify Jesus, yet the one was an essential to the drama as the other. In the spirit-world men and women belong to one or the other of the great dynasties or spiritual orders of being, and they gravitate into the rank and file of their respective orders, irrespective of their earthly ties. Affinity is the law there, and human relationships and rank are not recognised. They may persist for a while in the lower grades of development, but fade into nothingness as advancement takes place. To explain my meaning, let us suppose that the much-talked-of "House of David" has a spiritual significance, that it means a spiritual family or dynasty. It may, or may not, have to do with the sign of the Zodiac rising at birth, for instance, Leo (the Lion of Judah). All persons of every nation, clime or colour, born under this sign would belong to that dynasty. Or let us take the "Order of Melchizedec." This also may signify a spiritual dynasty, and persons born under its ægis would be born "priests" of the order. I only use these as illustrations of my meaning, in the hope that students of spiritual philosophy and occult science will give the matter more adequate attention.

W. SMITH.

## My Evidence before the Magic Circle.

Horace Leaf.

THE giving of evidence before a committee of hypercritics is no easy thing, especially when the witness is well acquainted with the subject under discussion, whilst the judges are not. Such a task would be difficult enough in purely secular matters. It is peculiarly difficult, however, when the subject is of religious importance.

My impression of the members of the Occult Committee of the Magic Circle was that, for the present at least, they intended to exclude as far as possible the spiritual aspect of psychic phenomena; their present aim being solely to prove the reality of super-normal occurrences. To a well-informed Spiritualist this attitude is not very pleasing; it is too much like moving endlessly in a circle. One would suppose that enough evidence of the reality of psychic manifestations already exists to enable the average person to take them for granted, and endeavour to deduce from them their significance.

This, alas, is not the point of view of the Occult Committee. I found it composed of a number of gentlemen who were prepared to pay the least attention to the testimonies of the most eminent scientists on the subject. When I asked them why they did this, they informed me it was because men like Crookes and Wallace and Lodge were not conjurers.

"Am I," said I, "to regard conjurers as the ne plus ultra of observers and judges?" They quickly assured me that they did not say so; but it looked very much as if that was what they meant. It is now clear that that is exactly what they did mean, for their chairman has recently stated through a great daily paper that they cannot accept the verdict of scientists who were not themselves adepts at conjuring.

The committee maintain that on matters of psychic importance personal evidence is absolutely essential. People, they maintain, cannot rely upon the experiences of others. But that is not the way in which the affairs of life are run. Most that we believe is on the testimony of others. How far could anyone hope to go in the acquisition of an intelligent principle on which to conduct his life if he refused to believe in the existence of anything he had not personally witnessed or experienced. I pointed this out to the committee, but, like Pharoah of old, they hardened their hearts.

It was a pity, and a little unfair to me, that they did not inform me of this attitude of theirs before I commenced the task of recounting some of the reasons why I became a Spiritualist. It is not easy to make others understand how you came to make the most momentous decision in your life. To recount a few of the circumstances—for that is all one can do in a brief hour—is satisfying neither to them nor to you.

Most Spiritualists did not embrace that belief because of a few remarkable experiences. As a rule, it came gradually



through the force of accumulating evidence. Each new fact in a long series adds to the weight of those which went before. The whole works like leaven, and in time one becomes a Spiritualist. No special time can be referred to as marking the change; it was the growth of years. There are seldom sudden conversions in Spiritualism.

All that I could do, therefore, was to refer to a few of the more striking psychic experiences that had befallen me among many. When it is understood that I have been more or less intimately associated with Spiritualism for seventeen years, that during the last twelve years the main portion of my life has been in direct touch with the movement, and that I have taken part in hundreds of seances of various kinds, the difficulty of my position will be clearer. How could I make plain to them the marvellous things I have witnessed in the presence of some of the finest mediums of Europe and America! These wonders have to be seen and heard to be properly appreciated. A mere verbal description of them to a company of sceptics naturally inclined to disbelieve in anything occult does them and the witness scant justice. One is as likely to come out of the ordeal having convinced his listeners that he is the most gullible of fools or the greatest of prevaricators.

I commenced my evidence with the

#### STORY OF SIDNEY,

my own brother. It was one of the first incidents which led me to realise there was more in Spiritualism than trickery or imagination.

My brother fought in the South African war as a volunteer, and returned home after the campaign suffering from a mysterious chest complaint. He was advised by the family doctor to consult a specialist, as he could not understand the symptoms. In course of time he entered as an in-patient one of the large London hospitals. Although he grew gradually worse, his death was not for a long time entertained, as nobody seemed aware of the nature of his disorder, and youth and hope were on his side.

At his instigation my mother, who was practically ignorant of Spiritualism, took a pocket handkerchief of Sidney's to a medium for psychometrical purposes. To make sure that the test should be specially reliable the handkerchief was taken to a medium who was totally blind, having no eyes. The first three interviews were failures, but the fourth was marvellously accurate. An excellent description was given of the sick man and his whereabouts. The nature of his complaint was correctly diagnosed, and with it the positive assertion that he could not recover. Then came the most remarkable part of the reading. The medium stated that my brother would pass away on either the 22nd or 23rd of February of the following year. She was uncertain which date it would be, as both were impressed upon her with equal force. This prediction was made in October, 1903. It was literally fulfilled, as my brother had a serious attack of breathing at 11 p.m. on the 22nd of March, dying quite suddenly at 1-15 a.m. on the 23rd. Both dates were therefore connected with his decease.

[TO BE CONTINUED.]

#### "Like Charlie's Aunt."

A MOST remarkable story of an apparition of a woman "like Charlie's Aunt," which appeared several times in a house in Birmingham, was told to a large gathering in the Mechanics' Small Hall, Nottingham, recently, by Mr. F. R. Melton, who gave an address on "How I Investigated Spiritualism."

Mr. Melton explained that he rented a small house at Birmingham which the neighbours said was haunted. He had not lived there long when "things began to happen." Doors and windows were mysteriously opened, and furniture moved about the room. A short time afterwards a "little old woman" appeared and, determined to investigate these matters, Mr. Melton attended seances and followed a study of the occult. He became acquainted with a woman trance medium, who was intimately known to his family for almost two years, and if hers was trickery she was the most accomplished trickster the world had ever seen. One of the spirits that "controlled" her was that of John Warner, who was in business in Ipswich in 1809, and who gave exact

details of the date of his death, where he was buried, and the inscription on his tombstone. All of these were later verified. Mr. Melton stated that one of his most remarkable experiences was with a planchette writer, who wrote messages from the speaker's deceased mother. Such intimate details were given that he was bound to accept that it was his mother. Her signature and initials were given in monogram form, just as she always used to write them.—(NOTTINGHAM GUARDIAN.)

#### Rector's "Talk" to Late Sir Hiram Maxim.

A REMARKABLE STORY of a true prophecy "stamped out" by the spirit of the late Sir Hiram Maxim is told by Rev. C. L. Tweedale, Vicar of Weston, Otley, in a new edition of his book on "Man's Survival After Death."

Mr. Tweedale says that after many arguments with Sir Hiram on the existence of a spirit-world, he challenged the latter if he died first to come back and give some sign that his spirit had survived. Sir Hiram, who held strong agnostic views, turned off the challenge with a joke to the effect that he would "call and send up his card."

"Sir Hiram," says Mr. Tweedale, "died on November 24th, 1916, aged 77. On Thursday, November 30th, my wife and I were sitting privately for psychic communication when a personality began to manifest by very firm and forcible stamps upon the floor.

"Calling over the alphabet in the ordinary way, the name of Sir Hiram Maxim was spelled out. I adjured him solemnly to say if it were really he. He replied that it was none other and that what I had said as to the survival of the soul was true. Then to my astonishment he said that a sum of £1,000 was coming to me. I adjured him as to whether this were true, and he replied, 'Yes,' rapped out the most remarkable and forcible stamps upon the floor."

A week later Sir Hiram's spirit stamped again, and the first giving a humorous name—which Mr. Tweedale says is characteristic of the late inventor's fondness for a joke—gave his real name as "Hiram," and again assured Mr. Tweedale that £1,000 was coming to him, and at no distant date.

The spirit did not manifest itself again, but it proved a true prophet. The next year was well advanced, and Mr. Tweedale had almost forgotten the promised £1,000 when, in July, 1917, he received a letter from one of the trustees, Miss Caroline Emma Spence, of Boston Spa, to the effect that she had left the sum of £1,000 to me as vicar, in conjunction with the wardens, for the upkeep of Weston Church.

The most remarkable point about the whole story is that Miss Spence died in February, 1917, nearly ten months after the prophecy "stamped out" by Sir Hiram's spirit in November, 1916, so that the latter must have known the testamentary intentions of one who was still alive.

"Although there is no conclusive evidence of identity in the experience," Mr. Tweedale adds, "the fact that an event which then lay in the future, and of which we had no knowledge whatsoever, was foretold by a personality reporting to be Sir Hiram, and that the forecast was accurately fulfilled, renders it exceedingly probable that the communicating personality gave his name truly and accurately, and was none other than Sir Hiram."

WHERE there is truth, there is God. God can penetrate paint, cosmetics, and showy clothing. They are untrue, and barriers which even the divine cannot penetrate.

THE perpetual fire of the Montezumas in Mexico is a continual reminder that the spirit never dies; a sign that none with understanding might forget the living.

LOOK upon all men as liars. Examine them in spirit, if found true, you will then examine that which God has put to them for you and accept only what your inner conscience confirms.

CREEDALISM is like the miserly farmer who takes the last box of honey from his bees, and leaves them to starve through the winter in a starving condition. It robs them of their reason.



## 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.

### YORKSHIRE COUNTY COUNCIL.

THE monthly meeting of the Leeds District Committee was held on Sunday, Feb. 8th, at Cookridge-street, Leeds. In the unavoidable absence of the President (Mr. J. Rothery), Mr. Apedale presided. A fairly representative gathering of delegates and associates assembled, and were cordially greeted by the local President (Mr. Helme). A short time spent in spirit-communion proved very helpful. The minutes were adopted without comment. Arising out of correspondence it was decided that the new Society at Redcar, failing their affiliation to the new East Coast district, that owing to distance they be recommended to affiliate with the Northern Counties Union. A word from the Redcar friends re their intentions would be appreciated. Re Mrs. Harper's meeting arranged for at Leeds, it was agreed that whilst the S.N.U. were justified in responding to the call of the Leeds Society, it would have been sounder policy to have secured the assistance of the D.C. at an earlier stage in the arrangements. Castleford's application for the December meeting was accepted. The whole year is now provided for. The financial statement showed a balance in hand of £3 10s. Five names were submitted for associate membership, and Mrs. Wright (Leeds) and Miss Allerton (Farsley) confirmed in membership. Six Society reports were given, all of a satisfactory character. Arrangements well in hand by Societies concerned for the meetings to be conducted by Master Clayton for the Slack Fund. Question of rotatory selection of Vice-President was left over for consideration by the Y.S.C.C. at Armley. In the afternoon members of the D.C. had a very enjoyable time participating in a Lyceum open session, which was reminiscent of the successful days of the old Psycho. Society. The evening service, presided over by Mr. Apedale, was addressed by Messrs. Oxley, Beety, and Mountain, along with Miss Cromack and Mrs. Calvert, who only gave one description, and it was very unfortunate that lack of time prevented any further demonstrations of clairvoyance, as it was felt that the demonstrator had got a good grip of a large and appreciative audience who had given each of the speakers a sympathetic hearing. The day's proceedings, which had proved of an enjoyable and profitable character, was

brought to a close by a vote of thanks to the local friends who had contributed by their perfect arrangements towards this end.

### NOTTINGHAM.

ON Sunday, Feb. 8th, the services at the Progressive Society were conducted by the blind boy medium, Master Arthur Clayton, who again, by the aid of his clever guides, demonstrated the truths of spirit-return in a most convincing and spiritual manner. In the evening the medium's father, Mr. W. Clayton, gave a most interesting address on "Truth," which was very much appreciated by the audience, who had come in crowds, the hall being far too small to accommodate them, consequently large numbers failed to gain admittance. Amongst them were several people who had journeyed several miles with the intention of hearing this well-known medium. To those we extend our sympathy. To see father and son occupying the same platform caused a great impression on the minds of those present. Again on Monday evening Master Clayton addressed a crowded audience. Altogether the week-end was a great spiritual success. We are anticipating a return visit from this wonderful boy medium.

### 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.

### NORTHAMPTON.

IN aid of the Library Fund, a successful tea and social was held on Feb. 12th, about 84 sitting down to tea, and others coming in later. Our thanks are due to those who so kindly contributed to the tea and the social part of the programme. The proceeds amounted to £7.

### SPIRITUALISTS' RENDEZVOUS.

MRS. LOUIE HARVEY, whose psychometric powers are so well known, was at her best on Friday evening last. Thirty numbered articles were sent up for reading, and in every case Mrs. Harvey gave details of past and present conditions, health advice, and at times good counsel for the future. The Rendezvous is becoming widely known, and through notices in THE TWO WORLDS visitors reported themselves from Dundee, Sale, and the Isle of Wight.

### BULWELL.

THE Society at Hazel-street held its annual meeting recently, when the election of officers took place. The reports were of a satisfactory nature. Mrs. Pearl was chosen president, Mr. W. H. Tate vice-president, Mr. Pearl treasurer, Mrs. Holden fin. sec. and cor. sec, and Mrs. Betts, Mrs. Shelton, and Mrs. Trueman committee. On Sunday evening last Mr. W. Richardson, of Mansfield, conducted his first service with the Society, his subject being "Life and its objects and aims." The hall was crowded. Clairvoyance was also given at the close.

### BRISTOL.

ON Sunday and Monday, Feb. 8th and 9th, at the Universal Spiritualist Church, 21, Bishop-street, St. Paul's. Mrs. Brooks, of Birmingham, paid her first visit, and after the intellectual treat we had we are hoping for a return visit later on in the year. On the Sunday she gave two splendid addresses, which were highly spiritual, and were listened to with rapt attention by the large audiences present; but it was on the Monday night that she excelled herself in an address on "A soul's awakening," which was grand, and created a fine impression on all present. Mrs. Brooks also gave most convincing clairvoyance at each service, and out of the large number of descriptions given every one was recognised. We came away feeling that it had been good to be there.—F. O.

### PORTSMOUTH.

IN connection with the Lake-road Spiritualist Church, a memorial service was held on Sunday evening last. We obtained the use of a large hall for this service, all seats being filled—a very fine gathering. The chair was taken by Mr. Abbott, who with other officers of the church paid high tribute to the work of our arisen sister for the upliftment of humanity. Our sister was filled with the Christ spirit, and she tried to make others feel the same. Mr. J. J. Welch (our President) gave a stirring address, commencing normal, but coming under the control of a Captain Smith, who while in earth life belonged to the Salvation Army, a guide of our arisen sister. Clairvoyance and messages followed, all being recognised. This service has made a deep impression, we all feel sure, and we are hoping that our good work will increase still more.

### WOLVERHAMPTON.

ON Saturday, Sunday and Monday, Feb. 13th, 14th and 15th, the Temple-street Society were favoured with a visit from the eminent propagandist, Mrs. Alice Harper, of London and Australia. On Saturday she delivered a masterly address on "The objective and subjective mind." On Sunday a mass meeting was held in the Scala Picture Theatre. In spite of inclement weather about 1,100 people assembled to hear an address on "Truthseekers." The speaker held the great throng with wonderful power. Her eloquence could not fail to impress the hundreds of investigators. The harmony that prevailed speaks well for the great efforts put forward in our town. Again on Monday a great rally assembled to hear Mrs. Harper, her subject being "Man's possibilities." Owing to the absence of our chairman, Mr. Walter Jones, J.P., of Stourbridge, through illness, Mr. Venables, of Walsall, kindly officiated. During the evening Miss Nellie Woodward charmed her hearers with two beautiful solos. A spiritual and intellectual feast concluded the week-end mission. Societies would do well to engage the services of this fearless debater and intelligent speaker.

MRS. JENNIE WALKER (12, Oakley Square, London, N. W. 1) is completing early fixtures as under:—Feb. 15, 16, Exeter; 17, 18, 19, Plymouth; 20, Exeter; 22 to 27, Bristol; 28, 29 and Mar. 1, Brighton; 2, Queen Square, London; 3, Kingston; 7, 8, 9, Chorley; 10, 11, Wakefield; 12, Normanston; 14, 15, Sale; 16 to 21, Manchester; 23, 24, Warrington; 25, Rotherham; 26, 27, 28, 29, Castleford; 31, Apl. 1, Leeds.



### MEETINGS HELD ON SUNDAY, FEBRUARY 15th, 1920.

**ABERDEEN.** — Address and clairvoyance by Mrs. Murray to appreciative audiences. Solo by Mr. Simpson. Mr. Duncan presided.

**BARROW.** — Mr. Dobson named the son of Mrs. Lees, Mrs. Lees following with clairvoyance. Good audiences.

**BIRKENHEAD.** — Services conducted by Mrs. O'Keef, who gave an address on "How can I see God?" Mr. R. G. Roberts presided.

**BIRMINGHAM, Spiritualist Church.** — Mrs. Jessie Greenwood was the speaker and clairvoyant. Good congregation.

**Aston:** Mr. Stephen Mallin gave an address and successful clairvoyance.

**Erdington:** Mrs. Bull gave an address on "The mission of Spiritualism" to a good congregation. Mr. Maybury presided.

**Saltley:** Mr. E. Pilkington spoke on "Spiritual gifts: Their development, their use, their abuse," and also gave clairvoyance.

**Small Heath:** Mrs. F. Brooks gave an address and clairvoyance to a full hall. Miss Weaver ably rendered a solo. Mr. W. Sharpe presided.

**BLYTH.** — Mr. and Mrs. Bain occupied our platform. Mr. Bain gave an address on "Is Spiritualism a religion?" and Mrs. Bain gave clairvoyance to a good audience.

**BRIGHTON, Athenæum Hall.** — An open circle was held in the morning. Evening, address by Mr. Cager and descriptions by Mrs. Ormerod.

**BRISTOL, Bishop-street.** — Mr. R. Boddington paid us his first visit to our church, and his addresses were intellectual treats, being listened to with close attention by large audiences. Mrs. Miles Ord presided and gave clairvoyance.

**Dighton Hall:** Through illness our booked speaker was unable to be present. Our President (Mr. J. M. Eddy) kindly filled the breach, and delivered addresses. Mr. Hitchon presided. A retiring collection was taken at the close in aid of the Starving Austrian Children, which amounted to £5 18s.

**BURTON.** — Miss Nicholson gave addresses on "Spiritualism is life" and "It is a beautiful belief," also clairvoyant descriptions.

**COVENTRY.** — Mrs. Evans spoke to full congregations.

**DONCASTER, Wood-street.** — Services conducted by Mrs. Ward, of Hull, to good audiences.

**DUNFERMLINE.** — Mrs. McLeod took both services, being assisted in the evening by Mrs. Holboyd, who gave clairvoyance.

**EASTBOURNE.** — Trance addresses by Mr. Ella on "The heavenly kingdom." Good congregations.

**HANLEY.** — Mr. D. Y. Grayson occupied our platform, and gave addresses and well-recognised clairvoyance. He also named the infant daughter of Mr. and Mrs. Howlet.

**HETTON-LE-HOLE.** — Address upon "Some of our principles" was given to a large congregation by Mr. Jones. Clairvoyance by Mr. Jackson. Chair taken by Mrs. Jones.

**HURST.** — Mrs. Brittain gave an impressive address on "Spiritualism," the audience listening with great attention.

**LINCOLN.** — Re-opening of the hall after renovation, by Mrs. Ramm. She also performed the ceremony of naming two infants. Services much appreciated by good audiences.

**LIVERPOOL, Daulby Hall.** — Mr. E. A. Keeling took for his subject "Responsibility of consciousness." He dealt with it in a very enlightening manner, and was well appreciated by an attentive congregation. Mr. F. George presided.

**LONDON.** — Battersea: Morning, circle. Evening, Mrs. Crowder gave an address and clairvoyance to a crowded audience.

**Brixton:** Mrs. Neville gave an address on "Prayer," followed with clairvoyance.

**Camberwell:** Morning, address by Mrs. Thomson. Evening, good address and clairvoyance by Mrs. M. Gordon.

**Ealing:** Address by Mr. G. R. Symons. Solo by Miss Doreen Symons. — Pros.: Sunday next, Mr. E. W. Beard. 25th, U.L.S. Propaganda Meeting in Longfield Hall (entrance in Longfield Avenue). 29th, Mrs. Maunder.

**E.L.S.A.:** Mrs. George gave an address on "Spiritualism," followed by clairvoyance.

**Hackney:** Mr. Pulham gave an address on "The light-bearers, consciousness and conscience," and Mrs. Pulham gave clairvoyance.

**London Spiritual Mission:** Morning, Mr. G. Prior spoke on "The abounding God," and in the evening Mr. Percy Beard discoursed on "Gleanings from life's day."

**Manor Park:** Mrs. Podmore gave an address on "Spiritualism," followed by clairvoyance.

**Marylebone:** Address and clairvoyance by Mrs. Mary Inkpen.

**N.L.S.A.:** Mr. A. W. Jones gave an address on "Spiritual healing" in the morning. Evening, Mr. E. W. Beard gave an address on "Life in two worlds," also spirit messages.

**S.L.S.M.:** Morning, circle conducted by Mr. Richards. Evening, short addresses were given by the members of the London Lyceum District Council. Mrs. Imison gave clairvoyance.

**Stratford:** Mr. Smith gave an address and Mrs. Smith clairvoyance to a crowded audience.

**LOUGHBORO.** — Prof. Timson conducted our evening service, giving an address on "Death."

**MEXBOROUGH.** — Mrs. Roedis took our services, giving addresses to large audiences. Her evening subject was "The freedom of the individual soul."

**NEW DELAVAL.** — Mr. Lee gave an address on "Mediumistic powers."

**NEWPORT.** — Address and clairvoyance by Mrs. Bewick. Hall full.

**PETERBOROUGH.** — Two of our members conducted the meetings. Mrs. Malpass gave two addresses, and Mrs. Garner gave clairvoyance and named a baby. Mrs. Last sang a solo. Mr. F. W. Rickett presided.

**PLYMOUTH, Morley-street.** — Mrs. Trueman presided over crowded audience. The address was given by Mrs. Croft, of America, her subject being "The life, the truth, and the way." She also gave very successful clairvoyance. Mrs. Phillips was the soloist.

**Stonehouse:** Meeting conducted by Mr. Pearce. Opening prayer by Mr. Webb. Soloist, Miss Giles. Address by Mr. Loomer on "Guardian angels." Clairvoyance by Mrs. Martin. Hall full.

**ROTHERHAM.** — Services taken by Mr. G. F. Berry, whose subjects were "Spiritual insight" and "The spiritual teachings of Ruskin." Mr. B. Chappell presided over good audiences.

**SHEFFIELD, Attercliffe.** — The Sheffield Lyceum District Council annual meeting. Good attendance of delegates. Business done in fine fashion. Open session in the afternoon a record one, followed by a tea, of which 40 persons partook. Evening service, remarks by officers and delegates. A special appeal was made on behalf of the Lyceum.

**Crooke:** Mrs. Crowder addressed good congregations, her evening subject being "The living of spiritualism."

**Heeley:** Our services were conducted by Mrs. Marcroft, who gave addresses and clairvoyance to good audiences.

**Meersbrook:** Afternoon devoted to clairvoyance by Mrs. Ambler. Evening, Mrs. Ambler gave an address on "Love one another," also clairvoyance. Good attendance.

**SUNDERLAND, Monkwearmouth.** — Mr. Thos. Bogue delivered an address on "Satan and Spiritualism," a reply to

critics, to an interested audience. Bamford presided.

**TREDEGAR.** — Mr. W. G. Hales gave an address in the morning "Spiritual microbes," a discussion following. Mr. Morgan gave an address the evening on "Spiritualistic evidences of the Bible." Mr. Thomas gave clairvoyance.

**WEST HARTLEPOOL.** — Mr. Kitson, of Batley, gave an address "The religion of Spiritualism," which was listened to by a most attentive and thoroughly appreciative audience.

**YORK, St. Saviourgate.** — Council Alderson gave an address, the subject being "Modern science and the self," followed by clairvoyance. Good audience.

### Society Advertisements.

#### South Manchester Spiritualist Church

PRINCESS HALL, MOSS SIDE.

SUNDAY, FEB. 22ND, at 8-15, Mr. JOHNSON. At 6-30, Mrs. HOLMES. Lyceum at 2-30.

MONDAY, at 8-15, Members' Development Class conducted by Mrs. EASTWOOD.

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

THURSDAY, 3, 8-15, Miss BARTON.

#### Manchester Central Spiritualist Church

ONWARD HALL, 207, DEANSGATE.

SUNDAY, FEB. 22ND, Speaker, Mr. W. OATEN, Editor of THE TWO WORLDS and President of the S.L.S.M. Special collection for Building Fund.

FEB. 29—Circle for Members only.

MAR. 7—Mr. F. CHANDLEY.

„ 14—Circle for Members only.

#### Manchester Society of Spiritualists

36, MASKELL ST., ARDWICK GREEN.

**OPEN CIRCLES** will be held in the Rooms of the Society every Sunday Afternoon at 2 o'clock prompt. Doors closed at ten past. All invited.

#### Collyhurst Spiritual Church,

COLLYHURST STREET.

SUNDAY, FEB. 22ND, at 3, OPEN CIRCLE. At 6-30 and 8, Mr. ROBERTSON.

MONDAY, 3 and 8, Mrs. WORMAN.

WEDNESDAY, at 8, Mrs. EVANS.

SUNDAY, FEB. 29TH, Mrs. E. NORTON.

#### Longsight Spiritualist Society,

SHEPLEY ST., OPPOSITE PIT ENTRANCE, KING'S THEATRE.

SUNDAY, FEB. 22ND, at 6-45 and 8, Mrs. VERITY.

TUESDAY, 8-15, Mrs. SHEARSMITH.

THURSDAY, 8-15, Mrs. THORNTON.

#### Milton Spiritualist Church,

BOOTH STREET, ECCLES CROSS.

SATURDAY, at 7-30, OPEN CIRCLE. SUNDAY, FEB. 22ND, at 3, 6-30 and 8, Miss BENNETT.

MONDAY, 3 and 7-45, Miss COTTELL.

WEDNESDAY, at 7-45, Mrs. HALL.

THURSDAY, at 8, MEMBERS' CIRCLE.

#### Bury Spiritualist Society,

44, KING STREET.

SATURDAY, 7-30, Phenomena Meeting.

SUNDAY, FEB. 22ND, at 3, 6 and 8, Mr. BERRY.

WEDNESDAY, 3 and 7-45, Mrs. ADAMS.

#### STALYBRIDGE.

THE CHAPEL STREET SPIRITUALIST CHURCH is CLOSED owing to sub property. All speakers' engagements are cancelled.