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THE TWO WORLDS.

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

No. 1691—VOL. XXXIII.

FRIDAY, APRIL 9, 1920.

PRICE TWOPENCE.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1,691—VOL. XXXIII.

FRIDAY, APRIL 9, 1920.

PRICE TWOPENCE.

Original Poetry.

An Easter Triolet.

EASTER is with us, and the earth
Is quivering with the joy of life;
Gethsemane is passed and strife.
Easter is with us, and the earth
With bursting buds proclaims the birth
Of sweetest, freshest, heavenly worth.
Easter is with us, and the earth
Is quivering with the joy of life.

Easter is here, proclaiming life
Victorious over shadowy death,
Immortal fruit of God's own breath.
Easter is here, proclaiming life,
With joy and praise the earth is rife;
Forget we darkness, pain and strife.
Easter is here proclaiming life
Victorious over shadowy death.

With eager joy we hail the day
Which symbolises death of pain,
Christ's resurrection once again.
With eager joy we hail the day
Which leaves behind us on the way
Material age, death and decay.
With eager joy we hail the day
Which symbolises death of pain.

The breaking light beyond the tomb
Is Easter's message to the soul
Of wondering man as ages roll.
The breaking light beyond the tomb,
Dispelling grief and misty gloom
In bursting bud and radiant bloom.
The breaking light beyond the tomb
Is Easter's message to the soul.

We pass through darkness to the light,
Gethsemane and death forget;
We suffer pain and cross, and yet
We pass through darkness into light,
Rejoicing in our life and might.
Immortal sparks in His dear sight,
We pass through darkness into light,
Gethsemane and death forget.

—S. FREAKLEY-BRITAIN.

What the Papers Are Saying.

A Glance Through the Press.

James Lawrence.

NEVER in its history has Spiritualism been so popular as to-day, for a great rivalry seems to have obsessed the press as to what publication should sound the deeper death knell, or most loudly proclaim the deathless evangel. Churches, chapels, young folks' guilds, assize courts, political meetings, after-dinner speeches, all throb with the paramount subject. When out on a country ramble this week, a ploughman, resting his horses at the end of a long furrow, entered into conversation with me re, as he called it, "this dead people's business," and many a meal hour in factory, warehouse and mine are whiled away in similar employment. But one thing stands out surprisingly, and a little disappointingly as far as the press is concerned.

Amongst the writers of articles, essays, letters, etc., appear few of those regarded as leaders in Spiritualism. Apart from the tireless efforts of Sir Arthur Conan Doyle, Horace Leaf, R. H. Yates, and E. W. Oaten, we hear little from, or of, those we are taught to look up to.

Throughout the country are hundreds of them, seemingly heedless of the mighty waves of criticism passing by, and indifferent to the opportunities of a lifetime to stand by and propagate the tenets they so dearly cherish, and are so often proclaiming amongst those who already know. Allowing for editorial prejudices and the "W.P.B.," too little of a defensive nature is appearing, only about one contribution in five coming from seasoned Spiritualists, those whose words would mean so much at this juncture.

Besides, there are vast areas where not a movement is being made in repudiation of the heaped up measures of calumny being hurled at us. Those stalwarts whom I have named are fighting bravely, but would face odds with lighter hearts were they assured of a solid phalanx behind them. The "Daily Record" and "Daily Mail" (Glasgow) deserves well from us. It has allowed that fearless journalist, Mr. G. H. Lethem, J.P., to record seances with several well-known mediums, and to otherwise place a lucid and first-hand exposition of Spiritualism before its readers, besides displaying unwonted magnanimity in giving Mr. J. McCabe space wherein to reply. The Doyle-McCabe debate was not reported as it might have been considering the national standing of the principals. "The Westminster Gazette" gave a fairly long account, as also did the "Pall Mall Gazette," and the "Evening Standard." The "Daily Telegraph" was generous, but "The Times," "The Star," and many other popular papers did little more than refer to the event. Altogether forty-three cuttings reached me, which was something to be thankful for. On the other hand, voluminous reports appeared of the "Medium in the Mask" case, notably "The Times," "The Daily Mail" and "Evening News." The "Ghost in a cottage" story has been of great value as "copy" to a certain class of journals, "The Daily Chronicle" and "The Evening News" being amongst them. Certain editors will snatch at anything containing the words "spirit" or "ghost," quite regardless as to relevancy. "Their's not to reason why," how, what, where, or when, their's simply to condemn and execute, if they can.

On March 23rd, the "Daily Telegraph" published twenty-two inches of the most childish stuff ever penned by the self-elected apostle of independent literati. She entitled her contribution "Spiritualism," but the fact that she hopped lightly from that to "Epstein's Christ," "blameless bishops," "the gold button parade," etc., indicates the value of her maunderings. "The Gentlewoman" is amongst the latest journals to open its columns to Dr. Hayden Brown. Writing for a woman's paper, Dr. Brown advances the statement that, "giving heed to Spiritualism is a grave indication of weakness and feminine degeneracy." Spiritualists could show the Doctor, were he open to conviction, how fallacious are such pronouncements. Instancing how muddled our opponents are in their ideas, we find the medical fraternity being appealed to to prove us mental derelicts, while, on the other hand, the already named gentleman endeavours, in "The People" of March 21st, to throw dust in the public's eyes by insinuating that medical statistics are unreliable. In the March number of "The Church Gazette" appear several paragraphs couched in fairly sensible and very reasonable language. Summing all up, the writer says, "It is in our view a mistake to merely denounce it (Spiritualism) as the work of devils. The proper method will be to examine the claims that are put forward, to weigh their value, to distinguish between the

element of truth in them and the obvious false, to distinguish between the sincere efforts of truth seekers and the fraud that is so palpably in so many mediums." Good for a Church Magazine.

On March 19th, "The Essex County Chronicle" regaled its readers with a hash of certain remarks made recently by Mr. Justice Darling, in which the learned judge tried to make out that "Spiritualism adds a new terror to death." It looks as if it would take our death softening teachings some long time to pierce the legal swathings, and demonstrate the exact opposite to such opinion. Something refreshing appears in "The Globe" of March 20th, from one signing as C. A. Lander. Sandwiched here and there are the following tit-bits: "Spiritualists are born, not made" (this used to be said of poets, "spring" and other kinds); "It is the manufactured Spiritualist that is the cause of evil"; "Spirit communication with the dead is possible to the chosen few"; and "the borderline between necromancy and Spiritualism is a thin one." I replied to these interesting pronouncements, but, so far, with no result.

My friend Mr. J. G. Wood will have been delighted to see a newspaper in his own town devote so much space to a favourable presentation of our subject, as did "The Birmingham Evening Dispatch," on March 20th, when Mr. Lethem retailed some interesting personal experiences. "The Sunday Mercury" accepted the cue and continued the series. One would have expected better from Clydeside, so near to the heart of the Scottish highlands, and the home of so many seers, yet the "Greenock Herald" violated tradition when it headed a nine inch long review of Father Vaughan's rantings, "Spooks!" Many of our arisen comrades, such as James Robertson and David Duguid, will resent such silly display from so near the scenes of their matchless experiences. Will some reader of these "Notes" send a parcel of our up-to-date literature to S. J. Phillips, c/o "The National News," for surely he (or she) stands in great need of such educative stimulant, otherwise the statement that "Spiritualism is a revival of barbarism and ignorance," would never have been penned. Spiritualists know where the inuendo should be cast. A sample of too prevalent unfairness occurs in "The Yorkshire Weekly Post," during a report of a lecture given by Mr. Wm. Taylor in the Woodhouse Street Wesleyan Church, Leeds. Said the speaker, "Gerald Massey, himself a Spiritualist, said that Spiritualists had broken into the spirit world on the side on which they keep their lunatic asylums," surely a flagrant instance of making a detached statement fit a preconceived idea. These are the kind of attitudes I would urge upon Leaguers everywhere to combat most vigorously.

"The Western Daily Mercury," on March 22nd, admitted a neat and effective rejoinder to the Rev. F. C. Spurr's recent infantile meanderings, from the pen of A. J. G. Hawkers, M.A. (Oxon), while the same paper gave a brief but sympathetic report of an address delivered by Mr. F. T. Blake, of the Southern Counties Union, at Exeter. The "Western Times" also gave a very fair account of Mr. Blake's address. We appreciate such little acts of tolerant notice. One cannot help smiling over the frantic, and often widely divergent efforts made to discredit Spiritualism. While one section blatantly shouts out that it is filling the asylums, other, like the Rev. J. L. Thomas at Exeter, states that "many persons are driven almost to madness by these errors." However, amongst these internally warring shoals, we will steer our barque safely through. "The Daily Chronicle" remembers the "magnificent discussion" on Spiritualism at Leicester, but somehow I feel that action is of far more importance than all the windy outpourings of a few disgruntled clerics, and activity in spreading truth is a Spiritualistic characteristic, while inaction in demonstrating their allegations, is the way of parsons and press.

In the "Sunday Chronicle" of March 21st, Mr. L. Spence poses as a veritable know-all relative to the delinquencies, weakness, etc., of Spiritualism. I am aware of a full half-dozen replies being sent, and wonder how many will be accorded a reading. Apart from the expected instalment of the Rev. Vale Owen's communications, I would direct readers of the "Weekly Dispatch" to read carefully the article by Lord Dunraven in the issue for March 21st, respecting the levitations of D. D. Home. As the sole remaining witness of the phenomenon, his lordship's

words should produce a deep impression on controversialists all round. There appeared in "The Bristol Times and Mirror" a sensible article by I. Toye Warner, F.R.S., in which, among other useful arguments, she dealt in a manner with the vexed question of the "spirit body" which appeals to the orthodox and Spiritualist views. Mr. Y. also touched the same "spot" in his recent debate. Of the wilfully obstinate could remain unimpressed under presentations. In the "Liverpool Weekly Post and Mercury," "Ben Adhem" dealt in a simple convincing manner with children in spirit life, and kindred items. A study of our Lyceum Manual would benefit all those interested in Spiritualism, particularly No. 139, which dealt with the above subject in brief but convincing terms.

The "Daily Sketch" did well to publish at this time the frank, open features of D. D. Home. A look into the honest eyes of his would do more to stabilise wavering than a six months' course of lectures, debates and séances.

I had many cuttings sent me relative to the death of "Helen Mathers," and it was curious to note the varying tones, not only of all, but in all. Eulogiums were bestowed upon her, but when her Spiritualistic tendencies were dealt with, an attitude of superior pity prevailed. Perhaps the "Evening News" of March 12th was the most sympathetic and fair. "The Yorkshire Evening Post" reports the Rev. Dr. Chas. Brown, of London, as stating at Leeds on March 11th that "Sir Arthur Conan Doyle, Sir Oliver Lodge and other people were not telling us anything that they did not know before." Should this be true, it forms a scathing indictment against the Reverend Doctor and his colleagues, past and present, for withholding it from their followers so long. But the ring of sincerity does not sound from the intimation, and still I believe those definite lines in hymn No. 54:

"And wondrous things they told us,
And things that no man knew."

Dr. Henry Rayer's fifteen inch long article on "Ghosts in Graves," in "The Daily Graphic," reads like an inspired from a Bolton questioner who asked why, if spirits control human beings, they did not enter graves and control bodies. Truly newspaper space is wasted in the setting of such far-fetched counter "evidence." An interesting little criticism of "The New Revelation," signed E. W., appeared in "The Record" of March 4th, in which earnest although fantastic efforts were made to expose discrepancies in Sir Arthur's statements, as contrasted with those in the Bible. I regret that I cannot quote the letter in full, but it handles such items as "The fall of man," "The person of Christ," "The atonement," "Human destiny" and "Faith and unbelief," winding up with a somewhat obscure reference to Bunyan's "Pilgrim's warning."

On March 11th, the "Methodist Times" published a quite thoughtful and interesting article on "Spiritualism and Commonsense," by the Rev. H. Maldyn Hughes, B.A., D.D. The writer goes a long way towards softening the hostility to psychic matters existing in the Church and Chapels. The pleasant feature about him is, he was open to conviction. Father Thurston, who, like Father Benson a few years ago, set out to slay Spiritualism, has been unburdening himself in Edinburgh. As a result a little correspondence ensued, in the "Edinburgh Evening Dispatch," one letter signed "Nil Desperandum" from the pen of a non-partisan, giving the Catholic representatives several hard nuts to crack, especially his Church's intimation and stake-torture practices. It would assist Spiritualists to arrive at conclusions relative to the forces arrayed against us, did they read the article by Bishop Wakefield in "The Sunday Express" of March 14th. The Editor dealt most trenchantly with it in THE TWO WORLDS, of March 26th, but I would counsel a perusal of his lordship's disquisition and compare our Editor's trouncing of him.

In Newcastle Cathedral on March 11th, the Rev. J. J. Pigg, B.D. dealt with "Spiritualism: Dangers and Difficulties," being reported in most of the local papers. "The Newcastle Daily Journal" was amongst them, and after having, a few days previously, denied myself entrance to its columns on the same subject. However, I sent the editor a letter, dealing with his conduct, which he did not publish either. Above the initials E. J. D. there appeared in "The Freethinker," of March 14th, the article

article on Spiritualism entitled "Fraud." Obviously adverse, it is yet as free from prejudice as to make it a communication worth while reading. More of a similar nature, and in a like mood, might do a deal of good. Another interesting column was one that appeared in "The Sunday Mail" (Glasgow), of March 14th. It was made up of various opinions from ministers and medical men, relative to the recent articles by Mr. Lethem. Scottish readers will recognise the names of such critics as Dr. Williamson (Edinburgh), Dr. Macdonald (Glasgow), R. v. J. A. Hutton and Rev. James Wells, D.D. May I state here that should any reader desire to read any of the articles, letters, etc., mentioned in these Notes, I shall be pleased to forward my cutting on receipt of stamped envelope.

A neat little paragraph worth preserving appeared in "The Daily Chronicle," of March 17th, relative to a statement made many years ago by Lord Houghton. It was: "I believe in Spiritualism, but am not interested in it. Most people are interested in it but do not believe it." "Proud Preston on the Ribble" has within its bounds the Rev. W. H. Cock, one who, according to a report in "The Preston Herald," is completely opposed to Spiritualism. There is little original in his arguments, and no doubt our comrades in the west will know how to deal with him. Space forbids further quotations, but I may mention that the following newspaper, among scores of others, deal in various ways with our subject, viz., "The Tatler," "Belfast Evening Telegraph," "Eastern Morning News," "Croydon Advertiser," "Southport Guardian," "Surrey Advertiser," "Bath Chronicle," "Westmorland Gazette," "Scotsman," "Book Monthly," and "Sunderland Echo." This latter closed the correspondence somewhat unceremoniously, an action always suspicious of a consciousness of weakness. Keep replying to every attack, to every misrepresentation, and to every allegation. To-day, not to-morrow is the day of battle, a battle forced upon us.

Spiritualism in the Eastern Counties.

A LONG correspondence has been running in the "Cambridgeshire Times," which we have previously alluded to. The Editor appears to have been strictly impartial, and has allowed the co testants full opportunity for expression. The paper seems to be one of the few that have given Spiritualism fair play, and Mr. Henry Tipple deserves the thanks and commendation of all lovers of the truth. He has held up our Cause with dignity, though opposed by some half-dozen representatives of the various churches: Anglican, Roman and Nonconformist. With no society behind him, and living in a Spiritualistic wilderness, he has well maintained our position. Though the correspondence largely degenerated into a discussion of Churchianic creeds, Mr. Tipple kept to the main issue in an admirable manner, whilst his historical references showed wide reading and must have made his opponents very uncomfortable. Such statements as the following are pregnant with meaning.

"Between Spiritualism and pure Christianity there is not a shred of difference, as religious converts are frequently announcing. Among those converts are Anglican Bishops, Deans, Archdeacons and Clergy, Roman Catholics, and Ministers of the Free Churches. One cannot wonder at this, seeing that it has practically destroyed militant atheism, has confounded the materialists, and has almost silenced the agnostics. It has given us thousands of messages of 'serious and weighty import,' many of them grand and inspiring as the Bible itself. It has proved that Christianity, in all its essential features, is scientifically and demonstrably true. It has removed the shuddering horror and dread of death, by revealing the conditions under which life is continued beyond the grave. I do not know how it could better have qualified itself to become the handmaid of the Church, and I think it not improbable that if the Church dallies too long it may find itself merely the handmaid of Spiritualism."

Father Allen seemed particularly upset by Mr. Tipple's statement that the Romish Church at one time advised and approved Spiritualistic practices, which statement was supported by the following quotations:

St. Augustin, of Hippo, in a letter to Euodius, mentions "apparitions of the dead, coming and going in their accustomed dwellings, and making predictions, which are realised, of events to come." In his treatise, "De cura pro mortuis," he speaks in these terms of manifestations of the dead: "The spirits of the dead can be sent to the living, and can unveil to them the future which they themselves have learnt, either from other spirits or from angels, or by divine revelation." In his "City of God," he refers to practices which enable the ethereal body of a person to communicate with the spirits and angels, and to receive visions. St. Clement, of Alexandria, in his "Discours catechetique," and St. Jerome, in his controversy with Vigilantius the Gaul, pronounce themselves on the same side. St. Gregory Thaumaturgus declares that he "received from John, the evangelist, in a vision, the symbol of his faith preached by him in his church," and a record of the vision will be found in the "Life of St. Gregory the Thaumaturgist," by St. Gregory, of Nice. St. John the Apostle is generally admitted by competent critics to have been the writer of the first Epistle of John, and he warned the brethren to "try the spirits, whether they are of God," thus showing that Spiritualism was widely practised by the Christians of those days. Every one of these is a "Saint," recognised as such by the Roman Catholic Church, and everyone has shown in his writings a distinct leaning towards what Father Allen chooses to call "Spiritism." Why, then, did my opponent make so rash and so unfounded an assertion as that contained in his letter? Perhaps he thought I was ignorant of the facts.

There is plenty of evidence to show that Spiritualism was openly taught and practised in the early Church. Hermas, the disciple of the Apostles, says in his "Book of the Pastor": "The spirit which comes from God is peaceful and humble; it discards all malice and vain desires of this world, and rises above men. It does not answer all who question, nor any particular person, for the spirit which comes from God does not speak to man when man wills, but when God permits. Therefore, when a man who has a spirit from God comes into an assembly of the faithful, and when prayer has been offered, the spirit fills this man who speaks as God wills." The man who wrote this was a great teacher in the Church and a personal friend of St. Paul's.

Origen, of whom St. Jerome spoke so highly, says in his controversy with Celsus: "Many people have embraced the Christian faith in spite of themselves, their hearts having been suddenly changed by some spirit, either in an apparition or a dream, so that in place of the aversion they felt from our faith, they loved it to the death. I take God to witness of the truth of what I say."

Whilst we could have wished that theological theories largely outworn and in process of abandonment, had not wasted so much time and space, yet the correspondence shows the need for propaganda work in this district, and we will hope that in the near future Sir A. Conan Doyle may be enabled to go down and water the good seed which has been sown.

IMPORTANT NOTICE.

Will secretaries please note that to ensure insertion, **ADVERTISEMENTS** should be in our hands on **Saturdays**. The last moment for **REPORTS** is **Tuesday**. **ADVERTISEMENTS** should be earlier, please. Our printers cannot set the whole issue of "The Two Worlds" on Tuesday morning, and a little thought will make our duties lighter. "Ads" for special meetings must reach us on Saturdays, please.—EDITOR.

WILL secretaries please note that Tuesday, first post, is the latest moment for receiving reports. We hear some grumbles at their non-insertion, but they keep arriving up to Thursday morning. Sometimes they are delayed in the post, but more frequently they are posted late.

Nanny and Her Dog.

A Remarkable Adventure by P. Fredk. Visick (ex-R.A.F.).

I WAS not a believer in the occult until the following incident occurred, as all the so-called ghosts I had encountered were easily explained upon investigation. At the same time I had been careful never to ridicule the possibility of visitors from an unseen world, while so many eminent men and women are to be numbered among the adherents to a belief in earthly manifestations of the departed.

A party of three (including myself) had missed the last conveyance from Nottingham, so "shank's pony" was our only means of reaching the Aerodrome at which we were stationed, some six miles away. Having lost our way in trying to enter the Aerodrome by other means than passing the various guards on duty, we covered considerable territory and made slow progress. We repeatedly saw the outline of the hangars silhouetted against the sky, but somehow or other we failed to make much headway, for the night was very dark, and we experienced great difficulty in surmounting the hedges surrounding fields and pastures, and the battlements surrounding an old mansion known as Bulwell Hall, in the grounds of which we found ourselves.

Had I been alone, it would have been difficult to persuade anyone to believe this weird adventure, for I am aware of the ease whereby one may become nervous of the stillness and blackness of the night, in the country particularly. Many are compelled to admit having got the "wind up" when quite alone in such circumstances when queer sounds are often heard, and the outline of bushes, tree-trunks and sign-posts resemble the human form. Our journey half completed, we found ourselves in Bulwell Park, not far from the keeper's lodge, at that time (and probably still) unoccupied. All at once came a call for help, as if from someone in distress. It called out "Nanny" repeatedly. The voice sounded rather feminine, was pitched in a high note, and was most uncanny and weird. It appeared to come from about a quarter of a mile distant. One of the party, whom, by the way, had travelled widely, suggested it might be a magpie or a jackdaw. I refused to believe him, as it sounded so very human. Our curiosity being aroused, one of the party called out loudly and in rather forceful language, words that could be interpreted, "Who is it, and what is the matter?" No reply was made at this juncture, but a little dog came running towards us, barking furiously. I endeavoured to make friends and stroke it, but could feel no substance. My friend Brind (who was not by any means superstitious) experienced the same difficulty.

We three stood in amazement for some minutes discussing the dog which we could all see but not feel. The corporal, who is unwilling to be identified for obvious reasons, and whom we will call "Rex," did not care to try the experiment. Suddenly the dog disappeared, and we observed coming towards us a figure of small stature, in black, heavily veiled. It stopped a few yards from us, and with difficulty (for I became quite nervous) I asked, "Who are you, and what do you want?" It replied, "I see there are three of you." We became horrified, and feared to move or speak. After a pause, "Rex" (the corporal) plucked up courage and moved towards the figure, which, mark you, did not walk away, but vanished into oblivion!

When we had recovered sufficiently to discuss the phenomenon, various suggestions were put forward, yet nothing seemed to throw any light upon the matter.

I gave an account of the adventure to a Flight Sergeant at the aerodrome the next morning, and he undertook to ask a local resident whether any ghost story had ever been current in the neighbourhood. He was informed that some years ago an elderly woman of the gypsy type and of small stature used to wander in the vicinity of the Park, accompanied by a little dog, and that she was one day found dead in a field near by. Oddly enough she was known by the name of "Nanny." Further, he was informed that she and her associates are said to have been seen in the form of apparitions.

I have since told the story to other residents in Bulwell and Hucknall. They not only believe our version, but go so far as to say the apparition has been seen on several occasions.

The mystery is further deepened by the fact that it was "Nanny" we saw, who was calling her? Comments on possible explanations have been forthcoming, and need not to say, the occurrence has compelled me to believe in earthly manifestations of those passed beyond the veil; nevertheless, for three people together to be clairvoyant and clairaudient is beyond my comprehension, and I will not further comment through the medium of this journal, if the editor will permit.

Psychic Music.

Lessons from the Other World.

FOR over an hour recently Miss Maud McCarthy, well-known vocalist and violinist, kept her audience at Y.M.C.A. Settlement, Shipton-street, Sheffield, absorbed whilst she related a series of personal psychic experiences, a result of which she said she had received musical teaching from the other world.

The lecturer's remarks were mainly autobiographical, and she prefaced them by saying that she had inherited psychic faculties from her father. As a child she was accustomed to see visions. Making her debut as a violinist at the age of nine, she discovered that when playing she saw a luminous cloud in which was enveloped a wonderful being. This advanced towards her down the hall, causing her to be fired with a remarkable energy which expressed itself in music. So accustomed was she to these appearances that she had never regarded them as abnormal.

Fourteen years ago she had a remarkable experience. She suddenly became conscious of the presence of an immense magnetic personality in the room. Though she remained conscious, her personality seemed to be effaced, and she was impelled to write, the words framing themselves one by one, as she wrote what she discovered to be a treatise on the basic nature of sound.

Since that first experience of fourteen years ago she has received much teaching from the inner world. Going to India, she studied Indian music for five weeks. For three weeks her angel teacher gave her lessons in singing, and as a result her voice, which had been hitherto unattractive, began to attract attention. She learned to sing scales of twenty-four microtones to the octave in ten minutes as a result of this teaching.

Since then she had gathered around her a group of painters, architects, authors, and sculptors, who had all received teaching from beyond the veil in drama, the history of education and labour movements, and many other subjects.—SHEFFIELD TELEGRAPH.

Mr. Hanson G. Hey.

WE regret to hear that Mr. Hanson G. Hey, Secretary of the S.N.U., has had another relapse, and is again confined to his bed with a partial stroke. We are sure the thoughts of all Spiritualists will go out to him and to his brave wife, on whose shoulders the load bears heavily. She is conscious of help she receives and thoughts of friends mean much to her.

WILL correspondents take note that we cannot publish anything which is anonymous. Correspondents must accompany their contributions with name and address, not necessarily for publication, but as an evidence of good faith.

In the current issue of "The International Psychic Gazette" appears the first of a series of biographical notices concerning our "Editor," accompanied by a pleasing photographic block. The articles will be widely read.

WILL the Plymouth friend who thoughtfully sent me the Editor a breath of Spring in the shape of primroses from Devonshire accept his hearty thanks. Kindly thought from readers make his work lighter.

An excellent series of articles is appearing in "The Penny Pictorial" (now 2d.), entitled "Convincing Evidence of Life after Death," from the pen of Mr. David Gower, Editor of "Light." The "Pictorial" was one of the first papers to notice the coming boom in Spiritualism, and several years ago published a series of short articles on the subject. The present series are a very impressive contribution, well illustrated, and containing excellent evidence. We congratulate both writer and publishers.

The Parsons and the Truth.

An Address by A. H. Bain.

RECENTLY, in our Northern Union area a number of the clergy have been expressing their views of this Movement as they see it through their own particular spectacles; and at the same time, the Catholic Church has its representative stumping the country, each and all making frantic efforts to stay the tide of enquiry which is steadily rising and shows every likelihood of surrounding them. Indeed, a week-end rarely passes without our frock-coated friends treating us to an exhibition of what it means to be charitable one towards another," and Spiritualism is receiving full spiritual measure, pressed down and running over. After all, parsons are only human. I take it for granted they did not drop from the clouds, and that, according to their own gospel, they have a percentage of Old Adam in their make up. That they are more or less afflicted with the same weaknesses you and I have; and that somewhere sleeping within them such passions as jealousy, hatred, scorn and selfishness; and that try as they will, fight against them as they like, one or other of these sleeping demons and sometimes all of them become roused into useful activity. Those of you who have personal acquaintance with the average parson will know, and when I say personal acquaintance I do not mean merely in the pulpit or on visiting day, because on those occasions he usually has the best side out. No! I mean intimate knowledge of him and them, when a few get together behind closed doors and discuss their own and other denominations, you will know that if there is one weakness which attacks the average parson more than another, it is jealousy, and is usually accompanied by a more or less acute attack of hatred, a truly terrible combination when shown by those who rejoice in the fact that they are Christian leaders. If you doubt that this feeling exists, I have only to refer you to the recent Durham Cathedral controversy with its extraordinary argument and incident, and ask if any living person to-day could say as was said of the disciples of old, "See how they love each other." Unfortunately, the reverse is the truth, and yet these people are not really opponents. They worship the same God and preach the same gospel. So far as creeds take them, they are all of one family, yet they disagree, squabble and split over mere trivialities; refuse to cross each others' thresholds. Will not be on visiting terms, nor walk arm in arm, side by side. I say, before a parson of any denomination has earned the right to start a campaign of abuse of any other society, he should straighten out the crooked lines in his own front, and make clear many obscure points. His presence is badly needed at home. As I said before, parsons are only human, and it goes without saying that when they view others—fellow labourers in the vineyard, of a different name, with mistrust, suspicion and disfavour—that they will let go the reins of self-restraint altogether when they see what they regard as an actual competitor in the field. Reducing it to commercial terms for the purposes of illustration; it is not natural to expect a man to stand placidly by, and watch unmoved, or with any degree of pleasure his customers being attracted to a rival establishment. And, mind, the parson is not one iota different from the tradesman, he cannot but note with the very deepest concern the fact that his place for some reason or other has lost its hold, fails to get and to keep. Any other man would set himself to right the situation, and the sooner the better, but the parson is the last man in the world to admit he is out of date, that he has not got the goods the people want, and is failing to supply the article asked for. The day has gone when the parson can persuade his "customer" to buy any old-fashioned thing he has in the window.

Probably no class of men in any other trade or profession is so obsessed with a sense of their own importance. We quite admit they are somebody, but not everybody. We grant they know something, but not all. You see, they have been looked up to for so long, have remained in undisputed possession for so many centuries, that they have grown to look upon this particular field of labour as their very own, and that anyone outside of their own class had no right of entry. "Twas holy ground," and others must

therefore take their shoes from off their feet. They only had the voice of authority, the outsider could not be heard. Freedom of thought and speech, liberty of action in matters of belief are privileges which would be cut down out of all recognition if the parson had his way; and the thumb-screw, the rack, the stocks and stakes are not so far removed as some of us were inclined to think.

During the centuries the world has been marching on. "Onward, ever onward," has been and is its watchword. Mankind has always kept pressing forward to the things which were before, ever passing from the old order of things to the new. Even within the churches, the progressive party, the "higher critics" as they were called, saw that this was so. They understood that the Eternal Law of Evolution which works always and everywhere, leaves nothing, passes nothing, but brings everything within its embrace, was affecting and changing men's minds as much as their bodies, and that this change of mind was getting into and around the very foundations of belief. They insisted that the church must move on with and as fast as the times, or be left, as she is being left, in the rear. Their advice was ignored. They were accused of being traitors to their trust. Long custom and sentiment won. Some will ask the question, "Has not the Church progressed?" The answer is both Yes and No. As a great social institution—Yes. In the perfecting of her organisations as a world-wide business concern—Yes. But from a doctrinal point of view (and that is what here concerns us most)—No! In this respect she is where and as she was. She still reiterates and insists upon a gospel which the world has outgrown, and which the masses have little or no use for. The world is sick unto death of meaningless words and empty phrases. Proof by the book does not suit them, they are demanding that the Church makes good its claims. And that is why Spiritualism is the target of the Churches to-day. First, because we have a gospel or philosophy which appeals to the common sense and reason of the people. In the second place, although this in point of importance should have perhaps been placed first, we are doing what the Church has never in her long history attempted to do, and that is prove what we preach. I have been told that our "proofs" are considered unsatisfactory, incomplete, uncertain and elusive and all the rest of it. I will grant all that, but nevertheless and nonetheless, such as they are, they are the only proofs the world has. At any rate, they are up-to-date. They are not things which may or may not have taken place, they are incidents which are happening now to us, and in order to procure these proofs, the Spiritualist has allowed nothing to stand in his way. Sentiment, admirable in many ways, is a hindrance to investigation, and there is a lot of it in and around religion. "God forbid," said a well-known man, "that I should be the first of my line to forsake the faith of my forefathers." Sentiment, pure and simple, so you see it had to be swept out and off the path. Faith, the rock of ages, is no part of a real true enquirer's outfit. To begin with one's mind charged with preconceived notions, with a mental leaning in any direction, is the quickest way to, and the commonest cause of failure. So it had to go. It matters not who he be, king or statesman, pope or priest, archbishop or parson, he must obey the rule, begin at the bottom and climb up. He cannot see these things "by faith." The Spiritualist cares not who says the world is flat, or what book taught the world is flat, he would not believe it, because it has been proved and demonstrated to him that it is not. He accepts the fact, not the theory. Reason, to the Spiritualist, is absolute sovereign, lord of all, and no power on earth can induce him to accept as true, what his reason has declared to him to be untrue.

Revelation, to the Spiritualist, is not a sudden beam of light bursting centuries ago upon the universe to illuminate for all time. No! Revelation to him is a constant and successive series of discoveries, an ever-growing experience both for body and spirit, material and spiritual. It is a movement always—a conquest ever. Something to be fought for and won. So the charge our clerical critics make against us that we challenge Christianity is partly true. I said "partly true," because it is not Christianity in its true sense that we are up against, it is churchianity, which is a different thing. We challenge all the forms and equally dead ceremonies which men have substituted and are

offering in the name of, and in the place of, true religion. It is true we challenge all the tinsel and glitter and side show which men have hung on to it and around it during its passage through the centuries, diverting the people's attention from the real point of issue. We challenge all the mysterious nonsense which robs religion both of its simplicity and reality.

Our critics say that Spiritualism, as a religion, has nothing to commend it. Our opinions differ. If "hero worship" constitutes religion (even if the hero be the famous Nazarene) then, I agree Spiritualism is not a religion, for I do not know of anyone we bow down to and worship in the most abject spirit of self-humiliation. If on the other hand religion be teaching folk to have a high conception of life, to live up to the height of their clearest vision by doing their known duty to themselves and their neighbours, then Spiritualism is a religion of a very high order indeed. Read the principles upon which the Movement stands, and you will, I think, find that no finer code of rules exist to guide the conduct of mankind.

Another objection recently raised is that we "meet in third rate halls and private houses." Now, the poor parson is hard put to it when he raises an objection like that, for, to be quite candid, I did not before know that it mattered if the place be brick or stone, or if it be situated in a front street or a back one. The only condition I ever was taught "wherever" two or three were gathered in the true spirit or desire, that spot was holy ground. If there is anything in the suggestion, I wonder why Jesus was not born in a palace instead of a stable. It would have been more suitable, would it not? Our friends forget, I fear, that when it suits their purpose, they hold their propaganda meetings in quite secular places. For instance, Moody and Sankey, Torrey and Alexander, Gipsy Smith, John McNeil, the Salvation Army, and others, have held forth in some funny places. Exhibition Halls, Drill Halls, Theatre, Circus, Picture Palace, have been considered suitable in which to preach their gospel, so our critics should try to be a little consistent.

Another statement which a Newcastle clergyman made is of especial interest to ladies. This gentleman said that Spiritualism appealed only to women, or to men who ought to have been women. I am quite sure if I had been of the opposite sex, I would have had something strong to say to the man who made a remark like that. This I will say, however, and I defy any parson of any denomination either to dispute or deny it. If it had not been for the devotion and loyalty of the women folk in the churches, the said churches would have been dead, broken and bankrupt years ago. Always and everywhere our sisters have been the very life blood and backbone of the churches, and for anyone, parson or otherwise, to say that our womenfolk have displayed in any way, or to any extent, weakness of intellect or character, he is divorcing from himself and his cause those whom Eternal Love and Wisdom has fitted by superlatively high spiritual endowments and natural tendency to fill a most conspicuous place, and shine as few men can, in world or realm of religion. Spiritualists, everywhere, I am sure, are only too ready to acknowledge with grateful thanks the work—ofttimes thankless work—our sisters have done—are doing. It is without doubt, largely owing to them and their mediumship, that the Movement is occupying the proud position it does to-day. Spiritualism, we are told by the parson, stands condemned because of three things—its attitude towards God, Christ and sin.

We stand condemned. That is, we have been weighed by the parson's scales and found wanting—short weight, so to speak. Well, I do not think that will trouble us much. We would like to have their goodwill, but it will not keep us awake if we do not. Unfortunately for the parson, they are not all agreed as to the accuracy of their own scales. At one time the Bible was the test used. To-day, however, the book is not the same full measure of confidence it once enjoyed. Fancy a leading light of the Church a few weeks ago, stating at a meeting held in Newcastle, "that it was a pity that the people looked upon the gospels as infallible, because they were only historical records." I have the cutting of that speech safely pasted in my book, and such a statement must make his less progressive brethren literally gasp. Yet, there it is. To the Spiritualist

there is nothing new or startling about it, for that is what have been teaching for years: A more or less correct account of the sayings and doings, the beliefs, the customs and practices of people in different periods. A book containing much that is instructive, useful and spiritually helpful, but at the same time inclusive of much that is legendary, visionary and impracticable; containing much that is distinctly objectionable, and would not be tolerated if it appeared in any other book, under any other title. Scissors have been used, are being used, to cut out the things which were at one time dear to the believer's heart, and one of those things is the old God idea, the old-fashioned conception of a gigantic God seated somewhere up there as taught and believed for centuries.

The reduction of the soul and centre of all life to confines and limitations of a mere personality, who expects to be commanded, that He (why "He"?) should be worshipped, adored and obeyed by the lesser creatures of His (?) creation. This idea very few Spiritualists accept. To most of us, the word "God" is but a name. We need some term in which to express ultimates, so in order to think of, speak of or to refer to the source of all wisdom, goodness and truth, to bring these attributes into form, we have agreed to understand as "God," beyond which we cannot go; we prefer to wait and watch and watch and wait for some new light, some new revelation to come and make clearer to our understanding this unthinkable personality, if personality there be. That leads me to the next point, our attitude towards Christ.

I am quite well aware when I approach this subject that I am about to tread on very thin ice, for more faith and expectation have been invested in him and on him than upon anyone or anything else. I do not wish willingly to hurt the feelings of anyone cherishing the old ideas, but at the same time, I must be true to myself and to the platform I represent. We have many Spiritualists who do not see their way clear to accept all the advanced teachings of Spiritualism. As a matter of fact, there are three grades of Spiritualists. First, the beginner, the enquirer, pure and simple, who has had a test or two given to him, his interest aroused, who thinks there may be something in it, and joins some society. Secondly, the elementary stage, where people have received further proof and thought a little more about it, and say, "There is a lot in it." Thirdly, the out and out Spiritualist, who is prepared to stake all he has or hopes for—goods and glory—on its reality.

The first two are not yet ready, in many cases, to accept some of the teachings of Spiritualism, and concerning these concerns the personality of Jesus. His mysterious appearance, and the manner of his coming among the sons of men. I said a little while ago that to the Spiritualist, reason was absolute sovereign, and that anything that was contrary to known facts he would reject, no matter what was claimed for it. He always accepts reason's verdict. Let me give you an illustration of what I mean.

Suppose, for instance, I read in my Bible, or any other book for that matter, that a man swam from London to Australia, do you think I would believe it? No, certainly not! And why not? Because it has been proved and demonstrated that it is beyond man's endurance. Experience and the facts before us show that under the most favourable conditions, twenty-one miles (plus leeway) seems to be the limit of endurance, and that the man who is seldom born who could accomplish the feat.

Now, that is precisely the argument, or line of thought taken up when considering the miraculous conception of Jesus Christ, as alleged by the ancient tradition, and which is rejected for the same reason as the story of someone swimming from here to the Antipodes would be refused on the grounds of human experience.

I take it that every reader knows something of the laws and conditions governing the production and reproduction of species. If not, they should for information and self-protection; since ignorance is always a helpless and dangerous state. If, then, the Spiritualist is asked to believe that the engines of human nature have reversed themselves, that she forsook her ordinary and natural methods ever since time began in order to produce Jesus, he would reject it as against all known experience. I have many people say, "Ah! but in this case a miracle is

wrought," and the faith of millions is so boundless they verily believe a miracle came to pass. All we can say is, if that is so, then it is the only case of its kind, there is no evidence to support it, and in fact all evidence and experience goes to contradict it, so we reject it on physical and scientific grounds. I wonder if any living person to-day would accept the same explanation if they found themselves in the same position? Certainly not. So it follows if the actual deity of Christ be not allowed, then all the extraordinary claims for him, by the same process of reasoning, cannot hold good. It was as Son of God (in a far different sense than we are) and Saviour of the world he came. Deny the first and the second also suffers. Spiritualism teaches very emphatically that each individual is his or her saviour. That in very deed and truth each must literally work out his own salvation. That no one, past or present, can relieve us from the responsibilities which are ours, or assume or shoulder the consequences which belong to us. Everything we say in this wide, wide universe is worked according to law, and such personal responsibility is placed far away and beyond the interference of men. "As a man sows, he must reap," stands inviolate, no matter what may be said to the contrary. Spiritualism says that is actual fact. If he sows to the flesh, he shall and must reap a harvest of disappointment. If he lives and labours simply to satisfy the desires of a physical body, to please passing fancies, it is all for naught. These are things into which thieves break and steal.

If, on the other hand, he strives to build up a truly spiritual character, whilst here he is laying up riches which will never perish or fade away, riches which will increase in brightness and lustre, and shine with greater glory, and splendour as the Eternal Ages roll along. Spiritualism teaches that it takes time to make character either good or bad. That contact with earth conditions makes deep inroads and impressions upon our sensitive nature, and that we pass out of the body bearing with us the marks and conditions we have built up within us and about us whilst passing through this material plane. The same man or the same woman as we knew, changed in no way or in any sense, excepting that they are out of the body and in a state of purely spiritual (or spirit) being, and that all the miracles in the calendar of Bibles cannot make him other than he is. That all the prayers, rites, ceremonies, consolations or fortifications of the Church cannot turn or transform a sinner into a saint. No, not even a Christ of Calvary can do that. "Take time to be Holy," says the first line of a well-known hymn, and that was, is, and ever shall be true. There is no method known to men or angels whereby men may escape or miss the intermediate steps of spiritual progression. Each step must be reached in turn on the way up, and until the pilgrim is willing and ready to take the next step, we are assured that step cannot be taken. We must be "made meet to take our place amongst the saints in light." There, the law of Fitness reigns supreme. Your state of goodness or God-likeness is your qualification, and no creed, no belief, no sacrifice can put you into a mansion other than you have prepared for yourself.

Few people to-day entertain the fable of sheep and goats of heaven and hell. The day has passed when folk bear the one and look forward to the other in any literal sense as taught. Hell has grown stone cold. Heaven, with its pearly gates and golden streets, its great white throne, with the Great Architect of the Universe seated thereon, surrounded by a comparatively small number of the faithful, we hear little about. What has taken its place, you ask? We have learnt that "Heaven and earth are blending." That the other world, the great "after this," is not so far away as we thought, not so far away so as to prevent or prohibit our loved ones many times pressing their presence upon us, had we only the eyes to see and the ears to hear. They have taught us that life both in the body and out of it, is an open highway along which all the sons of men may travel to higher and holier experiences.

That the possibilities of our unfoldment are boundless, limitless; and we have yet to learn what it is to have life more abundantly. What about the darkened souls who, by reason of birth or environment, know nothing of these things of which we speak, whose very influence within and without tends to drag them down and under? Is there no message for them, whose chief offence and defence is,

"I did not know?" Yes. In the spirit spheres beyond, even these shall rise to their true heritage. That the opportunity denied here will be theirs, there. That all the influences surrounding their new state will be upwards, onwards. That all, regardless of race, colour or creed, are brothers, and that together they form that great host whom no man can number, that is being gathered in from the north, the south, the east, and the west. Who are these arrayed in white? All! sooner or later when they have arisen.

An Enquiry.

THE following letter recently appeared in "The Tablet," a Romish publication. In view of the unreliability of Romish statements when the church is in danger, we invite our many Oldham readers to thoroughly investigate this case and give us the facts as far as possible. We are anxious to know the truth on the matter, and an ex parte statement is insufficient evidence even though the writer is frank enough to give her full name and address. We particularly desire to know whether this is another case of congenital or hereditary insanity.—[ED.]

THE EFFECTS OF SPIRITUALISM.

SIR,—Following on Father Bernard Vaughan's recent denunciation of Spiritualism, the following facts may be of interest. One day, recently, I admitted a woman of thirty-five years of age to the hospital of which I have the honour to be resident medical officer. She was sent in as incapable of looking after herself or her family. She told me that she was a medium, having been introduced to Spiritualism by a man, also a medium, who said he could thereby help her over some family worries. As a direct result of this, she has neglected her children so that the public authorities have removed them from her care, her home is ruined, and she herself is a mental and moral wreck.—Yours etc.,

MARY G. CARDWELL, M.B., Ch.B.

Union Infirmary, Rochdale Road, Oldham.

March 14th, 1920.

Miss Violet Burton's Departure.

MISS VIOLET BURTON, who is leaving for America immediately, has received some very flattering testimonies of the appreciation in which she is held in Spiritualistic circles in London. At a social gathering of the London Spiritualist Alliance last week Mr. Henry Withall, Acting President, referred in eulogistic terms to the high esteem felt for Miss Burton. He laid stress on the spiritual note which distinguished her work, and spoke of the splendid services she had rendered to the movement for which she would accept no remuneration. He asked Miss Burton to carry the fraternal greetings of himself and London Spiritualists to their friends in America. He assured her that all her friends in this country would look forward to her return and the continuance of the lofty teachings that came through her. Miss Burton, who, on rising, was greeted with applause, thanked Mr. Withall for his kind words. She said her guide had told her she would have work to do in America in the advocacy of a higher conception of Spiritualism. At the Stead Bureau Miss Estelle Stead spoke in the highest terms of Miss Burton's work. Similar testimony was paid at the Delphic Club.

THE Editor desires to thank those friends who have supplied him with missing numbers. These little acts of kindness make our duties easier to perform.

THE largest and purest white diamond imperfectly symbolises divine truth. Those who have not the power to see a divine truth can form some conception of its intense beauty.

So great is the interest taken in psychical and occult matters that Messrs. W. and G. Foyle, Ltd., the London booksellers, are opening a special department to deal with new and second-hand volumes on these subjects, which has been placed in charge of Mr. H. M. George. A notice board at their Charing Cross premises will announce all meetings of interest to students.

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FRIDAY, APRIL 9, 1920.

The Vexed Question of Fraud.

IN his debate with Mr. McCabe, Sir Arthur Conan Doyle made the statement that "all mediums are not frauds, and not all fraud is deliberate," and we promised last week to return to this subject. Our opponents are fond of stating that the findings of many scientists who support our position are based upon mal-observation. It is, however, far more in accordance with fact that the major portion of what has been called fraud is due to mal-observation, and this statement applies to many of the earnest Spiritualists of the earlier days. We have heard of materialising circles where the sceptic (and even the believer) had suspicions that the form outside the cabinet was something like the medium. An attempt was made to "grab" the spirit, which in all cases that we ever heard of instantly made a rush to the cabinet, dragging the sceptic with it. In a confused state of mind—the result of anxiety to be quick—the sceptic found himself in the cabinet with no other person but the medium. There is quite sufficient evidence of fraud in such a happening to "hang" (metaphorical) the best of mediums, and yet we must firmly and positively insist that there is evidence of nothing except perhaps that one fool was present—and that one not necessarily the medium. Most of the so-called "fraud" of Spiritualism has been associated with its physical phenomena. It is one thing for mind to act upon mind, and quite another thing for mentality to modify and transform subtle substances until they become visible and tangible.

The valuable experiments of Drs. Crawford in Ireland and Geley in France are throwing a deal of light upon these abstruse phenomena. One thing is becoming clear: these physical effects are not the production of something out of nothing. The invisible operators are in the same position as the ancient Israelites, they cannot make bricks without straw. Crawford has shown us that when an effect is produced outside the medium, there is a corresponding loss, not only by the medium, but also by the sitters, which bears some ratio to the effects produced. It is even probable that the major portion of the required substance is drawn rather from the latter than the former. There is much scope for further enquiry upon the question of the exact difference between the "power" supplied by the two elements composing the circle—medium and sitters. We have no space to elaborate the matter farther than to suggest that the medium may hold the dual role of becoming a mixing trough, and providing a "ferment" of some kind which makes the bulk of power psychically dynamic.

Suffice it to say that the French experiments in many respects confirm those of Dr. Crawford, in that the substance or "ectoplasm" emerges through or from the medium. In the case of Miss Goligher the rods which have occasionally been seen, handled, and photographed seem to take upon themselves the nature of an extra limb or limbs—limbs, however, which are capable of being quickly modified

in form, size and solidity. They appear to be extended from her case from a point above the ankles—though a photograph also shows one emerging from the region of the breast. With Eusapia Palladino, however, the maximum of extension seemed to be extended from the centre of the head, a case in the skull which was the result of an accident early in life. We see, however, that in the production of these phenomena there appear to be extensions of or from the body, and in this phenomena only occurs in the seance room, we can legitimately suppose it to be supernormal, i.e., produced by specially applied pressure, whether directly mental, acting through the volition of the medium. Of one thing every experienced investigator is sure, sometimes the phenomena are freely produced, are quick, mobile and certain; at other times they are sluggish, slow and uncertain; the seances in which suspicion is aroused are practically always the latter type. Laboured and strained phenomenal results generally raise doubts. When power is at its maximum, experience shows us that details quickly fly out of the heads of investigators, for the operators generally anticipate them and counter them efficiently. We suggest (and that as the result of personal experience) that when power is low—when the phenomena are sluggish—the exuding "ectoplasm"—we like not the word—has a tendency to "drag" on the body of the medium, and produce suspicious reactions in or through the limbs. In Carrington showed us that with Eusapia—when she tried her methods were so clumsy and deliberate, perpetrated when she must have known that her actions were observed that they would not deceive a child, and Signor Marchionni says, "Not infrequently she is impelled to simulate a phenomena, but in so childish a manner as to render doubtful whether she is aware of it"; whilst Carrington himself says, "I am convinced that the great majority of her fraudulent phenomena are produced in a semi-conscious condition, and that she is unaware of her movements, but if she is restrained, genuine phenomena will result." Again he testifies, "We discovered that the more rigid the control, other things being equal, and the greater the contact with the medium's body, the better the results—the more stringent the conditions, the more securely Eusapia is held, the better are the results obtained." All this goes to show that in Eusapia's case there is a great deal of muscular and nervous reaction, far more, probably, than in the case of Miss Goligher or D. D. Home, but if—as suggested—it is AUTOMATIC rather than deliberate, then the sceptic who shouts fraud shows his ignorance.

Similarly, in materialisation we have personally noted that when the power is poor, the forms have the tendency to appear in size and feature LIKE the medium, whilst when the power is greatest, the evidence of the identity of the form effectually dispels any idea of masquerading, going so far (as past records show) as the building of two or three forms outside the cabinet.

Now, it would seem, then, that the power (or ectoplasm) used for these purposes is in some way drawn from the sitters, and, passing through the medium, is extended FROM the medium. When the seance ends, it will be drawn to the medium along reverse lines. Hence, the shock which occurs when "conditions" are violently broken would naturally cause the power to rush back to the medium for redistribution to its point of origin. We need not be surprised, then, that the grabbed and assaulted form rushes to the cabinet, or that it, being automatically absorbed by the medium, the clever sceptic finds himself in the cabinet in the presence of the medium only. In fact, it is quite possible that the trance state which usually—though not invariably—accompanies these phenomena is induced much to prevent the excitation of the medium as to facilitate the production of the phenomena, since where the power is weak, the "pull" of the extraneous form may have the effect of drawing the medium out of the cabinet.

If this be so, and there is automatic reaction, mediums who find this factor present would do well to INSIST on being bound in their chairs. We know several mediums who WILL NOT SIT unless they ARE bound. They are wise! The sentimentalist may say, "Oh! there is no need for such suspicion, we are prepared to trust you." But such sentiment does more credit to heart than head. When a cabinet hides the medium from view, or where complete darkness prevents full vision, the medium should positively

himself by proper precautions. A man can be bound securely and yet humanely, and it is due to the psychic that he should be protected adequately against suspicion and against automatic reaction.

One further suggestion we would offer—the cradle of suspicion is the seance where the power is weak and sluggish. The most frequent causes of this are: (1) Bad and unsuitable sitters. (2) Physical and nervous unfitness. The latter is, probably, the most prolific cause of failure, and is generally due to a weakness from which most physical mediums suffer, viz., sitting too frequently. This latter has been the pit in which the reputation of many of our greatest mediums has been buried. We know something of the clamour of the crowd for phenomenal effects, but the self-respecting medium should never allow himself to become an orange sucked dry, for he may be assured that the very people who drain him will be the first to express their disappointment by throwing him aside with the cry of "fraud." Sane and moderately used, a mediumistic life is a healthy life mentally and physically, but the history of seventy years shows many wrecks broken on the rocks of oversitting. Mediums must study mediumship and obey its laws, and if they do not protect themselves, be assured the public will not protect them.

CURRENT TOPICS.

Good Friday.

THE celebrations for 1920 are over, but their effect remains. From all quarters the first reports are uniformly enthusiastic. Huge crowds assembled in every centre. Speeches were full of fire and confidence, whilst the spirit of camaraderie and fellowship overflowed. The growing child of Spiritualism is stretching its healthy form and putting forth the strength of coming manhood.

Reports to Follow.

THE exigencies of the holiday season make imperative to hold over the reports of the great gatherings, but we may say that Sir Arthur Conan Doyle was in fine form in London, and the confident light beamed in his eye as he alluded to our future. Mr. Sutton's clairvoyance was very fine, and made a deep impression. From Wigan come reports of good assemblies, and the officers of the South-West Lancashire District Union are finding the results repay them for their efforts, Mrs. Jennie Walker and Mr. B. Membrey placing our facts and teachings before large companies, whilst Mr. Rex Sowden's clairvoyance won him many friends.

The Hardy Annual.

AT Manchester the clear reasoning of Mr. Geo. Berry and the spiritual clarity of Mrs. Darby served to throw in relief the powers of each, since both are amongst the most acceptable of our exponents. Mr. Joe Dickinson's clairvoyant descriptions got right home, even though this worker has the tendency to repeat himself. The crowd, as usual, overflowed, and the accommodation was sadly insufficient. Good efforts had been made to secure large halls, but without success. Nonetheless, the Downing Street Hall is hopeless to house a Lancashire demonstration of to-day, and some better arrangements must be made.

The Lantern Lecture.

A WONDERFUL interest has been aroused by the succession of lantern lectures now being given, and we are pleased to note the tendency of the times. Our old friend, Mr. Wm. Walker, did excellent work in this direction. This was followed up by Messrs. W. G. Mitchell, W. Hope, E. W. Oaten and Prof. Coates, who specialised on the photographic evidences of our subject. Mr. Horace Leaf's lecture on "Materialisations" is much appreciated by lovers of the scientific side of Spiritualism, and we are pleased to note that Miss Scatterd is taking up the lantern, and will give a series of lectures in London this month.

More the Merrier!

OCULAR demonstration is a fine aid to the spoken word, and there is plenty of room for an extension of this class of propaganda which enables the eye and ear to reinforce each other in recording the facts stated. Of course, the root of the matter is that success must depend on the ability of the lecturer to clearly explain the salient features and evidential value of the pictures shown. A mere display of slides without lucid explanation and ability to state the conditions under which they were obtained, is capable of doing more harm than good. While we ask for more of this class of work, we must point out that aspirants must FIT themselves by experience and knowledge for the work. The public are demanding the full facts of Spiritualism. We require more good, trusted, well-developed mediums, and these can only be adequately supported by those who have a thorough knowledge of our subject in its scientific, philosophical and religious aspects.

Looking Ahead!

THE passing of Good Friday reminds us that the dreary days of winter (which we have managed to make pretty happy by work in the Cause) are nearly over. Everyone is looking forward to the coming summertime, when we shall still be able to carry the flag under better conditions. We have urged that every town and district should have an annual Mass Meeting in the largest hall in their respective towns or cities. Most towns are making this a special annual feature. We want now to urge that every society shall consider the holding of open-air meetings during the summer. Please don't leave it until the weather has come and gone before you make an effort. NOW is the time to make your plans—secure your speaker, and settle place and time.

Open-air Meetings.

MAY we suggest that in large centres, where several societies exist, an amalgamated meeting is the right thing. At least one Mass Meeting in the open air. Make it a picnic, a popular reunion. Any good thing to get the workers together and reveal our truths to others. Remember, those who wait for opportunities often get left in the lurch. The true enthusiast MAKES opportunities. Better, however, than one Mass Meeting is a regular series at the same spot. One a fortnight—one a month. Consider your own local circumstances and needs, but GET IT DONE. Spiritualism has no need for Rip Van Winkle's who sleep while the world goes by. Wake up now! You may never have such a glorious opportunity again.

Take it to Them!

IF the mountain will not come to Mahomet, then Mahomet must go to the mountain. If the people won't come for Spiritualism, we must take it to them. Many people do not WANT Spiritualism but we know they need it, for it is the leaven which leavens the whole lump of religion with the driving and unifying force of spiritual experience.

THE great work of mankind should be to unlearn, and not to learn. We are so filled with superstition, enthusiasm, and patriotism that God cannot enter within us.

IT is with regret that we have to announce the passing to the higher life of Mr. D. W. Sims, of the Maskell Street Society, Manchester, in his 67th year, thus severing another link with the past. Mr. Sims was the auditor of the society, and had been for over 30 years one of its trustees. He passed to the higher life on March 21st, after a short illness, valvular disease and bronchitis bringing his release from suffering. The remains were committed to earth by Mr. Frank Hepworth, who had been associated with him for many years. A large number of old friends assembled round the family grave in the Ardwick Cemetery, Hyde Road, and were deeply moved by Mr. Hepworth's touching tribute to the virtues of an old worker and the faithfulness of his service. All joined in singing "Abide with me," and surely the memory of his loyalty and self-sacrifice will abide with us until, under fairer skies, we meet him once again.

The Historicity of Jesus

Richard A. Bush.

IN considering this question, one has to bear in mind that there are other matters intimately associated with it and, indeed, dependent upon it, but in order to avoid confusion of thought, these must be kept apart. There is the presentation of the subject by the several schools into which Christendom is divided. The subject can be approached simply to estimate the value of the teachings of Jesus apart from any other question. The enquiry embraces the study of the historical value of Christian and other records. There is the simple issue whether the said Jesus is a historical fact. To Spiritualists, there may arise the question whether, if Jesus be a historic personage, the Movement called Modern Spiritualism has any concern in him—whether it would be justified in recognising him as an authoritative teacher and guide, authoritative in the sense that he taught eternal verities not easily discovered by the average man unaided; whether he had a greater knowledge of these verities than other of the great world teachers; also, whether he be, perchance, guiding our Movement. To keep the issue clear, I have, in the recent discussion of the subject, purposely tried to confine it to the single question of the historicity of Jesus, because, if he be a myth, as asserted by some of your contributors, then the other points immediately lose much of their value and interest.

At this stage, therefore, quotations from the New Testament with the purpose and desire of proving contradictory teachings, or any discussion on these teachings, have no point, and are entirely irrelevant. So is the dragging in of the symbol of the Cross. Whatever has that to do with the historicity of Jesus? Undoubtedly it is used in veneration by Christians in the belief that he was crucified, but I have never seen it put forward by any Christian scholar—at least, I have not done so—as a proof that such a man lived; nor have I said that it was first used symbolically by Christians. It is just done to confuse the issue. I am quite prepared to deal with the various questions arising out of the historicity of Jesus, and may do so later on if opportunity permits.

Friend Ackroyd exclaims, "What in the world can a writer in the twentieth century know of happenings so long ago?" and then complains that I only made one quotation from a recent Christian evidence writer. That is obviously inconsistent. It was the very reason I put forward so many anti-Nicene witnesses, gradually working back to the earliest possible date. And when he continues "what can writers in the third and fourth centuries know about that which is reported to have taken place in the early half of the first century A.D.," why, of course, they are likely to know much more than those who came later; certainly more than dear friend Ackroyd or myself.

Then he questions my authorities. He reminds me of the recent debate between Sir Arthur Conan Doyle and Mr. McCabe. The latter takes the position that all mediums are frauds. Several have been proved to be untrustworthy at times, therefore, they are untrustworthy all the time, and every medium is fraudulent. He said, "Spiritualism is cradled in fraud, nursed in fraud, and kept alive by fraud," and therefore, every learned Doctor or Professor who believes in mediumship and the alleged phenomena is non compos mentis on the subject—is incapable of correct observation or deduction—and quoting them has no weight with him. One cannot argue with such a person, so I continue my reply, not expecting to convert Messrs. Ackroyd, Hewitt and Co., but for the benefit of readers who may be interested and more open minded.

My opponent asserts that Trypho denied the fact of Jesus, and he makes a quotation. That is an example of what amounts to a fraudulent use of a text torn from its context, alas, too common a practice when disputants begin to sling texts at each other. In the Anti-Nicene Library, published by Messrs. T. and T. Clark, of Edinburgh, the passage reads thus: "But Christ, if he has indeed been born and exists anywhere, is unknown and does not even know himself, and has no power until Elias come to anoint him and make him manifest to all. And you, having accepted a groundless report, invent a Christ for yourselves, and

for his sake, are inconsiderately perishing." No one who has read the "Dialogue with Trypho," by Justin, can honestly say that by this statement he disputed that the Jesus, the founder of the Christian heresy, existed. What he does dispute is that the Christ was born, the Christ understood by the Jews. This quotation occurs almost at the start of the disputation in the 8th chapter, of which there are 142, and the whole discussion is on the question of a man-god, a god-messiah (ideas utterly abhorrent to the Jews), the attributes of the expected Messiah, the non-observance of law by the Christians, the prophecies from the Old Testament relating to the Messiah and their interpretations, whether the manner of death and alleged resurrection of Jesus were agreeable to prophecy, etc., etc. Trypho denies the existence of this Christ or god-messiah and not that there was no Jesus of Nazareth, for if he had, Justin would surely have replied to the denial. He does not anywhere in the dialogue, but continues his arguments about the signs and attributes by which the Messiah can be identified by Jews. It would take too much space to quote, but may refer particularly to chapters 49, 67, 137 and 138. This disputation took place about 145 A.D., and is in honesty a proof of the historicity of Jesus. Perhaps Justin is a myth also, and his dialogue a fake!

Philo's silence about Jesus is actually offered as an argument against his existence. A case is terribly weak if its supporters are driven to have recourse to its non-mention by a contemporary writer. How many thousands of people there are amongst us who have never heard of the Christadelphians, or of Joanna Southcott? How many thousands of people thirty years ago (forty years after the advent) never heard of Spiritualism and hundreds of thousands who could not have given you the name of any leading exponent of it? In Philo's time Christianity was not seventeen years old, and he appears to have spent most of his time at Alexandria, away from Judea. I dealt sufficiently with this mode of argument in my last article, and therefore will only add that it is recognised in rules of evidence that the non-mention of a fact cannot be accepted as a valid argument of its non-existence. I might have been pocket picked in a crowded room and know the pick-pocket if no one saw the culprit do it, I could not bring forward a single witness against him, but he might bring forward scores of people near him who could swear truthfully that they never saw him do it. Yet it would not alter the fact.

I gave Josephus as a reference to Jesus, because there are many learned writers who believe the references to be genuine. Personally, I consider the passage where he is made to write reverently of Jesus of doubtful value, but the reference to "James, the brother of Jesus, the so-called Christ" is generally accepted as authentic (*Antiquities* XIII Chapter 9.)

In regard to the assertion that nine-tenths of the writings of Eusebius are forgeries. I find this reference to him in the *Encycl. Brit.* under the article Eusebius, viz.: "The Ecclesiastical history is destitute of method. . . . but it is a valuable repertory of the opinions of writers of the second and third centuries. . . . It has been charged with personality and inaccuracy by Gibbon, but without adequate evidence." If Christianity were invented at the Nicean Conference which began in 320 and finished many years later, how came Eusebius to be Christian Bishop of Caesarea in 315. Perhaps Eusebius himself is a forgery.

Why should the veracity of Christian apologists be readily impugned? Is it impossible for a Christian to possess truth? Is it impossible for a Christian historian to possess discernment? It is so easy to deny; any schoolboy could do that. There is no cock-suredness like ignorance. Apply it to our own case of Spiritualism. Is it impossible for a Spiritualist apologist to tell the truth? Is it impossible for a medium to be honest? Is it impossible for a Spiritualist man of science to possess discernment? Is it impossible for the Podmores, the Ray Lankesters, the McCabes, the Bernard Vaughans who are right? Our opponents agree as if it were. What do we ourselves think about it? We know that the ignorance and want of discernment are frequently the lack of honesty is on the other side. Therefore, let anti-Christians and especially Spiritualist anti-Christians be more humble minded, be fair, be more cautious how they reject Christian and other evidence of Jesus' life and teachings.

I adhere to what I said about Easter. The Jewish passover and the pagan "estre" coincide in time, both taking place in the Spring of the year, but not necessarily on the same day. The reason for that is that our calendar is based on the sun and the Jewish year on the moon. The Christian church having regulated the festival to take place "after the first full moon after the 21st of March," is an indication of its Jewish association.

The strongest proof, and it is irrefutable, absolute, of the historicity of Jesus, is the historical fact that the Jews as a race have never questioned it. I gave this in my last article, but it was so modestly stated and perhaps somewhat smothered by the mass of other evidence adduced, that I fear its full import has been insufficiently appreciated. Mr. Seth Ackroyd says that I stated that "no Jews ever denied the historic reality of the Jesus of the Gospels." My actual words were "no Jewish historian of note." The very few Rabbis (and those of a very late period) who have made the suggestion, have been repudiated by their own people. I want to repeat the assertion with all the emphasis possible. It is so unanswerable that, if the claims of truth did not forbid, I could afford to make a present to my opponents of all their other objections.

Jesus was a Jew, born amidst Jews in the land of the Jews, and the Jews must be in the best position to decide as to his historicity. The greatest religious schism in the Jewish Church was over this very person. There is evidence of bitter controversies between Jews and Christian Jews from the first century onwards. How can these controversies have arisen if Jesus were a legend invented in the fourth century? If any party would desire the exposure of the so-called Christian legend it would have been the Jews, and with their keen intellect and hatred of the new sect, it would have been easy for them to have done it. On this question I would rather take the attitude of the Jews than any other. They have written most scurrilously about Jesus, they have combated almost every Christian claim about the incidents of his life, death, resurrection and teachings, but, as a race, have never questioned the fact that there was one Jesus, the Jesus of the Talmud, not confusing him with Christus or anyone else who lived at about that period, who taught, who worked magic, was put to death, whose disciples asserted that he rose from the dead, and whose followers claimed that he rose from the dead, and whose followers claimed him as the Jewish Messiah. Jesus is not confused with Jeshu Pandera in the Talmud. It was the Jews' slanderous manner of referring to him sometimes, Panthera or Pandera being a soldier with whom Miriam (Mary), the mother of Jesus, is alleged to have misconducted herself whilst betrothed to another, thus making Jesus a bastard. The hatred was so intense, that in the Talmud, Jesus and the Christians are seldom referred to by these names but nearly always by some nickname or other allusion. The Talmud has indeed been persecuted by the enemies of the Jews, but no Pagan or Christian has ever had the chance of manipulating its records. It has suffered such treatment at the hands of the Jews themselves, but chiefly in the direction of expunging and manipulating references to Jesus and the Christians, according to the particular party in power. Rodkinson, recognised by his modern brethren as a learned Jew, has translated a large portion of the Talmud into English (16 Vols.). In his introduction he writes: "The mishnayoth (i.e., the earliest part of the Talmud finished before 200 A.D.) once contained references to Jesus and his teachings, but the Rabbis succeeded in getting them expunged." He also says that the existence of a large body of Jewish and Gentile Christians in the second and third centuries was a factor in deciding upon the insertion or omission (i.e., when compiling the Talmud of that period) of references to Christians and texts from the Old Testament referring to the Messiah, etc. And again, "In the first century we have seen that the disputes between Jews and their brethren who did not believe in his (Jesus') messiahship were many. In the Talmud are given the names of many sages (Rabbi Gamaliel, St. Paul's tutor is one of them) who were compelled to enter upon disputations with their Christian brothers." The parentheses are mine. That from a Jew is pretty strong against the Astronomical Sun myth theory alleged to have been invented in the fourth century, and at the same time good Talmudic evidence of the historicity of Jesus.

If enquirers really desire the truth, let them consult with open mind our living Jewish authorities. I have, myself, recently visited the office of the Chief Rabbi in London, and have spoken with some scholars of the Jewish persuasion at the British Museum. They laugh at the suggestion that the Christians' Jesus is not a historic personage, and that Christianity had its origin in a sun myth. I do not think there is need to for me say more.

For those who wish to make a study of this question, I recommend the following works for a start, viz.: Friedlander's "Jewish Encyclopædia," Rodkinson's "Translation of the Talmud," Dalmar's "Works of Jesus," Rev. Dr. Isaac Wise's "Martyrdom of Jesus," (all by Jews), and the Catholic Encyclopædia, Hastings' Encyclopædia of Religion and Ethics, Driver's "Exposition of the Bible," Traver's "Christianity in the Talmud and Midrash," "The Anti-Nicene Library," "The Encyclopædia Britannica," "Jesus in the Talmud," by Bernhard Pick, and dear old Peeble's "Jesus, Fact Fraud or Fiction."

For Every Day.

W. J. Bryan, M.D.

I AM—

- To be honest.
- To be honourable.
- To be truthful.
- To be sincere.
- To be earnest.
- To have Divine initiative.
- To be receptive to Spirit.
- To be resourceful.
- To be ingenious.
- To have creative ability.
- To be original.
- To study the Divine science of Spiritualism.
- To have executive ability.
- To have conscious knowledge of spirits.
- To have keen insight.
- To be discriminating.
- To be discerning and impressive.
- To have Divine wisdom.
- To have good sound sense.
- To avoid quarrels.
- To be immune to superstition—and criticism.
- To welcome all good spirits.
- To sit in silence and get spirit impressions.
- To do my own thinking and follow good impressions.
- To be optimistic, glad, cheerful, joyous and happy.
- To speak no evil of others.
- To see (and to think) on the brightest side.
- To be quick to see opportunities to help others.
- To keenly realise that things work for good.
- To know that life is progressive—here and in spirit world.
- To be deeply calm, serene, well poised, deliberate.
- To do all things easily—without worry.
- To never tense, strain, or hasten.
- To be conscious that I am a child of Divinity.
- To look within me for God-like attributes.
- To give active expression to my faith in spirits, for good.
- To be guided continually by good and enlightened spirits.
- To recognise the trinity—Spirit, Force and Matter.
- To operate actively on the planes of health, mentality and spirituality.—"THE PROGRESSIVE THINKER."

ALL human so-called love is the spurious article. It is selfish desire begotten of the passions, and cannot exist unless it is reciprocated in some form. Divine love seeks no return.

MATERIALISM deals only with effect; it knows nothing of the cause, and cares but little for the means; it seldom tries to prevent crime, but is vindictive in its punishment for crime.

Says Our Soul Exists After Death.

Henri Bergsen, Eminent French Psychologist.

IT is an admitted fact among the most advanced scientists that the mental or mind activity of the human being is superior to and independent of his cerebral or physical brain functions. In other words, the brain is merely the physical instrument of transmission of thought from the intangible mind or soul to the physical body.

This being so, and we know it is so, for scientists have demonstrated that memory and every other function of human thought are quite distinct and apart from the physical functioning of the brain, it must be admitted that the continuity and evolution of individuality, accompanied by all the usual manifestations of the thinking being, even to intelligible conversation, is possible, and even probable after the disintegration of the material body.

Our souls, therefore, may be considered to exist and to continue conscious existence after the death of our bodies. And the object of the soul's life in the material world, clothed in imprisoning flesh, is certainly to temper, purify and refine it through its conflict with the factors of materialism, and thus fit it for a more intensive and better life on a higher plane.

Each man's soul when it quits his body of the flesh after death will automatically assume that position in the mysterious system of life hereafter that its activities and achievements of materialism have merited, rising to appointed places as a balloon freed from its guy ropes and anchors soars to the precise altitude where its own density is balanced with the density of the surrounding atmosphere.

The only reason man has to doubt of the life hereafter is the visible death of the material body. This reason vanishes immediately the individual realises the complete independence of thought and matter.

Once disencumbered of the idea that thought is dependent upon the physical brain and accustomed to the truths that the consciousness of existence possessed by every normal human being is a thing superior to and free from the trammels of material flesh, men will find more and more natural the certainty of the soul's survival.

Our Limitations.

If you were to go out into a field where one acre of grain was growing, and could hear the noise it makes in growing, and still be limited in your capacity to the vibrations to which you are now limited, that sound would destroy your power of hearing, it is so great, so loud so thunderous.

Have you ever heard the oncoming of a drove of buffalo over the plains? That sound, like the rumbling of thunder, is as nothing to the sound of the growing grass around you. You are not conscious of it because of the limitations in your vibrations, which reveal consciousness of the truth and of the facts of nature only within limited zones.

Let me illustrate by a simple picture what I mean. We will suppose that the entirety of vibrations of nature is one million, and we will suppose that, if an individual in his own consciousness of the facts of nature vibrated a million times per second, he could then understand through consciousness, the meaning of all the vibratory worlds; but we will suppose that a man has a consciousness of only a thousand vibrations per second. Then of all the vibratory worlds beyond a thousand, counting up to a million, he has no comprehension of whatever. And this is exactly the situation.

Too much light will blind you. Too much sound will render you physically deaf. Too much joy would simply cause your life to fade away. Too much sorrow would bring about the same end. But when you are within certain vibrations of life and are not affected by those foreign to that zone, then you go along in the enjoyment of your limited consciousness.—"MESSAGE OF LIGHT."

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.

SPIRITUALISM AND TEMPERANCE.

SIR,—In April, the World's Women Temperance Associations meet in London to hold their convention. On April 18th, for a whole week and in every Church in England and Cathedral: Catholic, Church of England, Wesleyan, Primitive Methodist, Baptist, Congregational, Salvation Army, and every other section who are working for the upliftment of humanity. There will be preached a Temperance Sermon in America, Italy, Norway, Holland, Sweden, Canada, New Zealand, Australia, right away in Iceland and Japan. And in France who are sending delegate arrangements have been made for the same service. How wonder how many of our societies will do the same. How I should have liked, as the only Spiritualist at the Executive meeting, to have pledged our whole Movement to take part in this great campaign the world over for a sober nation and world. How many speakers and societies will join in this great work for the children's sake and the homes in every land? I should be pleased to hear from those who are willing to take part on the 18th of April, 1920.

MARY A. STAIR.

FORETELLING THE FUTURE.

SIR,—It struck me very forcibly the other day when I got the usual Income Tax Form to fill up, wherein at page 2 I am demanded to state my income from dividends, etc. for the coming year. Now, as this is unknown to most men as to what the various companies are going to pay in 12 months time, I can only prophesy what money I shall have coming to me, but worse than this, at the foot, they demand me to definitely state that my prophesy is true. How can I do as they demand without breaking the law? The Government clearly ask me to break it. I tremble at the consequences. Truly, the law is an ass.

F. HARRISON.

THERE is no such thing as wisdom in material life; wisdom is of the soul. The base substitute, cunning, supplants wisdom in earth life.

A TRUE disciple of divine truth cannot be otherwise than good. It requires no effort, hence calls for no reward. A reward, as commonly understood, is a bribe, a temptation.

A CORRESPONDENT writes us: "How much I wish I had interested myself in Spiritualism earlier in life. My growing interest has already consigned me to the growing heap of lunatics (?) However, it is gratifying to lay claim to such eminent friends. Friends such as I never knew existed the time I was sane (?) I take this opportunity to tell you how much I enjoy THE TWO WORLDS."

ANOTHER correspondent writes: "I look for my TWO WORLDS eagerly every week, and devour it as a hungry man does his dinner. It is alive! I congratulate you upon its improvement."

AN interesting and profitable series of meetings have been held under the auspices of the Home Circle Federation during the last three weeks. At the Delphic Club, Regent Street, Mrs. E. A. Cannock has given excellent lectures on "The Value of Home Circles," "Personal Reminiscences," and "The Development of Mediumship," and followed on March 26th with "Answers to Questions." Good attendance has been the rule, whilst her clairvoyance has been clear and convincing. Mr. Percy Street had an excellent reception at the Arts Guild Hall on the 16th March, when he spoke on "The Problem of Home Circles." Many enquirers were present and much good has been done. Miss Scattergood will follow the work with a series of lantern lectures on "Spirit Photography and Allied Subjects." (See Advertisements.) The Federation is doing a good work, and all activities are needed to-day. We wish the venture success.

REPORTS OF SOCIETARY WORK.

1.—*Ordinary Reports, to ensure insertion, must be confined to accounts of Sunday meetings only, and must not exceed 100 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.*

ANNIVERSARY OF SPIRITUALISM.

Meeting in Queen's Hall, London.

VISCOUNT MOLESWORTH presided at a meeting held in the Queen's Hall, London, on March 31st, to mark the 72nd Anniversary of Modern Spiritualism. The meeting, which was promoted by the Marylebone Spiritualist Association, attracted a good audience. Splendid addresses were delivered by Sir Arthur Conan Doyle, Dr. Ellis Powell and Mr. Percy R. Street. Among those on the platform were Lady Doyle and Lady Molesworth, besides a number of representative Spiritualists. The Marylebone Association is to be congratulated on the success of the gathering.

Lord Molesworth, in his introductory remarks, spoke of the convincing communications with his son that he had obtained. They occurred in his own house without the aid of any outside mediumship. He advised those who wished to investigate Spiritualism to do so in a spirit of reverence, and to observe the laws pertaining to supernatural matters just as they would observe the laws governing any other science. He would advise beginners to join a recognised Spiritualist Society and thus obtain expert advice. If conducted in a proper spirit, the study of Spiritualism must tend to raise the religious and moral tone as well as the whole social life of the nation.

Sir A. Conan Doyle referred to the attacks to which the Movement was being subjected. He said it was being attacked not only from the front and the rear, but from every side. When to-day we witness the same events as those which occurred in connection with Christianity, we were told that they came from the devil. But those who said that never tried to explain what the devil was doing in going about trying to convince people of the immortality of the soul. They were present that they might celebrate the 72nd Anniversary of what all Spiritualists considered to be the greatest event which had occurred in the world for two thousand years, and what they considered likely to be also the greatest event in the world beyond. Spiritualism was working in the direction of restoring the things of the early days. The speaker compared the complaints of some of the degenerate tribes existing in his day to the diatribes of Dean Inge in our own. If the latter would only come among the ranks of Spiritualists, he would find a different atmosphere. A singular fact in the Spiritualist Movement was

that it did not depend upon very great men. The reason was that those directing it were from the other side. Here we were only the agents, there we had the whole heavenly host behind us. After speaking of Swedenborg and Andrew Jackson Davis, Sir Arthur went on to urge that Spiritualists should give a lesson in unity to the Church. They should hold out their hands to Swedenborgians on the one side, and to theosophists on the other side. In time, any small differences would be made right. "Let us," he said in ringing tones, "make one great phalanx fighting for the whole spiritual cause." (Cheers) The mention of Swedenborg and Andrew Jackson Davis prompted the speaker to recall two great English seers, Stainton Moses and the Rev. G. Vale Owen. Of the latter he said, "Knowing his simple, honourable character as I do, I look on him with reverence, and feel that what he says about his spiritual work is as far as he knows the truth." After a sketch of the history of the Fox sisters and the revelations obtained, Sir Arthur said no man could tell what the limits to them might be. It was a humble origin, but so also was that of Christianity. In the course of a noble peroration the speaker said, "The gates are down, the barrier is passed, nothing intervenes between us and death and that long stretch that is going to carry us through another stage on the eternal journey which lies before us." (Cheers.)

Dr. Ellis Powell said their distinguished friend, Sir Arthur Conan Doyle, had brought the history of Spiritualism down to the present day. He wanted to venture upon some little forecast with regard to the future. He would ask them to follow his remarks in a rather critical spirit because they were told that this Movement was a degrading movement, and he wished them to detect the degrading and sordid element in the thoughts he was going to place before them (laughter). They were told from that platform a few weeks ago that their business was to concern themselves purely with the affairs of the earth on which they were living, and for goodness sake to leave alone the worlds outside whatever they might be. But, unfortunately, the advice came thousands of years too late. After the discovery of astronomy and the speculations connected therewith, it was too late to ask us to confine ourselves to this world. He spoke of the epoch making discovery, almost contemporary with the birth of Modern Spiritualism, of a planetary system beyond Uranus, then the farthest known to us—a discovery held up to our admiration by scientists as demonstrating a marvellous achievement of the human mind. Yet these same scientists tell us when we come in contact with the even more delicate world which has opened slightly to us we had no right to investigate it, that we should not trouble ourselves with the mysterious life which surrounds us on every side. He was proud of the fact that Spiritualism was far from being a dumb dog. The great key to human progress was, and always had been, difference. That was the play of one intellect upon another. The whole science of human progress was summed up by the author of the Book of Proverbs, when he said "As iron sharpeneth iron, so a man sharpeneth the countenance of his friend." It was under those conditions that Spiritualism had reached the magnificent height at which it was to-day.

Mr. Percy R. Street said the task before Spiritualists was to discover a method by which they could let the whole world know. It was a melancholy fact that after 72 years of hard work, they were the victims of deliberate misrepresentation on the part of some of the people they were trying to aid. If the Church only knew it, Spiritualists were the best friends they

ever had. It was from them would come the impulse that would throng the Churches with those eager to find the pathway to God. Spiritualism did not occupy its present position because of the war. Nowadays, we were beginning to realise the spiritual awakening of humanity. It was not because they had lost their bravest and best the people were flocking to Spiritualism. It was because there was an awakening of spiritual life. (Applause.)

Viscount Molesworth was supported on the platform by many prominent Spiritualists, amongst whom were noticed Lady Molesworth, Sir Arthur Conan Doyle, Lady Doyle, Dr. Ellis Powell and Mrs. Powell, Mr. and Mrs. Percy Street, Sir W. Earnshaw Cooper, Mr. and Mrs. Withall, Mr. Percy Beard, Miss Stead, Miss Scatterd, Dr. Vanstone, Mr. Ernest Hunt, Mr. Leigh Hunt, Mr. and Mrs. David Gow, Mr. and Mrs. George Craze, nearly all the well-known London mediums and speakers. It was also gratifying to see on the platform representatives of most of the London societies.

The chairman referred appreciatively to the work of the Marylebone Association, and to the difficulties encountered through the Society not having a suitable building for their work. He also pointed out that the efforts of everyone taking part in the service were purely voluntary, and that any proceeds of the meeting would be devoted to the Building Fund of the Association.

Special Reports.

NORTHAMPTON.

ON Tuesday and Wednesday, March 30th and 31st, special services were held, the speakers being Master Arthur Clayton, of Nottingham, the renowned blind boy medium. On Wednesday, Master Clayton related his experiences in spirit photography, which were listened to with rapt attention, being followed by a solo entitled "An old-fashioned town," which was ably rendered by Mr. Will Allen, our blind vocalist. Master Clayton afterwards gave startling clairvoyance, giving the full names and details which were all recognised. Mr. Gordon presided.

BRISTOL.

ON Sunday, March 21st, we were honoured by a visit from Mrs. Fairclough Smith, one of London's most talented mediums. In the morning, "White Dove" gave an inspiring address, and in the evening Mrs. Smith spoke to a crowded audience on "Christ in Spiritualism," which was listened to with rapt attention. A most impressive healing service was afterwards held, from which much good was done. On Monday, the 22nd, Mrs. Smith spoke on "Auric colours and their meanings," and on Tuesday evening, her mediumship and experiences were very good and much help was given. On Wednesday, she spoke on "Guides, and the great part they play in our lives," and "The building of the colours in our auras." All the meetings were well attended by appreciative audiences, and as a result of the services, which were given free of any expense for the good of the church, a gentleman, as a mark of appreciation has presented to the church a large oil painting of "Christ and the woman of Samaria." Thus, a memorable week-end, which will live long in the memory of the people whose hearts Mrs. Smith won by her wonderful grace was brought to a close. In the absence through illness of our President Mr. A. C. Lewis, Mrs. Miles Ord presided at each service.

On Sunday, March 14th, Mr. F. T. Blake (President of the Southern Counties' Union) paid us a visit. In the evening the church was crowded. Mr. Blake took for his subject "Sunset and sunrise," and his masterly address was listened to with close attention by an appreciative audience. It has often been our pleasure to listen to Mr. Blake, but never have we heard him speak with such power and eloquence as he did on this occasion. Mr. Blake afterwards conducted a large circle, nearly every person remaining, and we had another grand time.

BIRMINGHAM.

THE Lyceum of the King's Heath and Mosley Spiritualists' Church was well attended on March 28th, and also ably conducted by Mr. Brampton, who gave an address entitled "An old love-letter." Afterwards a choir practice was held. The evening service was taken by Miss Nellie Coleman, the address being spiritually beautiful, and clairvoyance being generally recognised.

CASTLEFORD.

HAVING heard glowing accounts of the abilities of Mrs. Jennie Walker as a platform worker, the National Spiritualist Church succeeded in obtaining her services for a four days' mission, and her labours have given the utmost satisfaction. Not only is her manner and style of delivery effective, but her excellent matter is eloquent and convincing. On Sunday evening the church was crowded, and her audience gave her the strictest attention. Her lantern lecture was instructive and interesting, and we shall not soon forget her stay amongst us, and only regret that it could not be extended. It is much to be regretted that there are not more of such earnest and powerful workers amongst us.

ONTARIO.

THE Ontario Spiritualist Association has just completed its first year's work, and we are pleased to say it has been most successful. Our first annual concert and dance was a real joytime, and everybody was most enthusiastic. The Association was formed for the bringing together of all Spiritualists, and the Church into a closer bond of unity. Outside, the Spiritualist Churches in Toronto, the Churches in Hamilton and Stratford, and far away Calgary and Saskatchewan have joined so that they can push the Cause along in Western Canada. Among the old country mediums, who are most ardent workers, many friends will remember Mrs. Porter, Mrs. Binns, Mrs. Fryer, Mrs. Hewson, Mr. G. H. Smith. We are very sorry to lose our secretary, Mr. J. Walsh, who is going back to Scotland, so our loss will be Glasgow's gain. Best wishes for the success of your splendid paper, THE TWO WORLDS.

SMALL HEATH.

It was the fifth anniversary of opening our Church at Small Heath. Mrs. Alice Sharpe, our president, was present with us after her long and painful illness. Her subject was "Death is not the end," which was very nicely explained to a crowded audience. Mrs. Saunders rendered a solo, "O, rest in the Lord." The Lyceum was present, and gave us some of their most inspiring hymns. Miss Rogers read a message of welcome to Mrs. Sharpe on her re-appearance in her work again, a beautiful bunch of flowers being presented to her by a little Lyceumist. Mrs. Sharpe spoke

on the work of Spiritualism in Small Heath, and thanked all our workers. She gave clairvoyance, assisted by the boy medium, and some grand proofs of spirit return were given.

ERDINGTON.

ON Sunday, March 28th, Master Arthur Clayton concluded his week's mission in Birmingham District at the Erdington Society. He ably discoursed on the subject "Martyrs of spiritual truths." This was listened to with rapt attention by all present. The audience was much impressed by the calmness of his delivery. Master Clayton also favoured us with a piano-forte solo composed by himself entitled "The Lyceum glory march." His clairvoyant descriptions were of a very accurate and convincing character. Mr. Maybury presided, thus ending a very successful mission.

LIVERPOOL.

MR. G. F. BERRY, of Worcester, took both services at Daulby Hall on Sunday. In the afternoon he spoke on "Spiritual vision," and in the evening "The basis of religion." Both addresses received a good hearing by an appreciative congregation. Mr. E. A. Keeling presided.

WEST PELTON.

ON a recent Sunday, Mr. E. Gransbury presided over a large and attentive congregation. Mr. Carter gave an inspiring discourse on "The coming religion," followed by well recognised clairvoyance. Mr. Robert Wright, Chester-le-Street, a promising new worker, also took part in the service, and gave lucid clairvoyance and spirit messages.

RIPLEY.

ON Sunday, March 28th, the Assembly rooms of the Victory Hall, Ripley, was well packed by an attentive congregation who had assembled to hear Mr. Sutton, the well-known clairvoyant and trance speaker, of Sheffield. It was Mr. Sutton's first visit to Ripley, and we are pleased to state that he made a wonderful impression on the minds of all who heard him. His address was inspiring. Taking for his subject "Light after darkness," he and his guides worked on it in a masterly manner, and opened in the minds of his hearers new fields of thought. If we were delighted with his address, his clairvoyance simply bordered on the marvellous. Description after description, name after name, message after message, came through him and simply held us spellbound. We look forward to an early return date with Mr. Sutton.

FULHAM.

A RALLY of considerable interest took place recently in connection with the Fulham Spiritualists' Church, when a somewhat unusual form of evoking interest was put forward. It had been decided that the last Sunday of each quarter of the year should be devoted to short addresses from members, preceded on the Saturday by a social gathering. Great interest was manifested on both occasions, the social being voted a grand success; indeed, one of the best gatherings this society has ever held, when the items on an interesting programme numbered 23, a detailed description of which we have not space to enumerate, merely stating that Mr. Flood, the new president, was in the chair, and Mr. J. H. Kent acted as musical director.

The Sunday evening rally was devoted to brief addresses from members. Mr. J. T. Ashley dealt with "Service." Mr. W. Turner, one of the original members, gave some interesting testimony; the President, Mr. F. Flood delivered a comprehensive discourse on "Orthodoxy"; Mr. J. H. Kent's subject was "Spiritualism and literature"; Mr. Gamble also spoke. A ting and successful climax to a successful occasion was the clairvoyance of Mrs. Graddon Kent, delineations were convincing. Miss Smith proved an efficient organist, the whole idea of bringing members and friends together was achieved.

CLAPHAM.

THE service was taken by the Lyceum it being their second anniversary. This is an unique occurrence, as it is the first occasion that this has been done in London district. Those members of church and the visitors who were present were delighted by the peculiar form of the service, which came as a novelty to many of them. The silver and golden chain recitations were explained by Mr. Gow and Mr. Barnard Solos were delightfully rendered by Mr. Ratcliff, Miss Hawthorn, and Mr. Bradley. Papers on "The Basis of Lyceum Teaching" and "Reflections caught in the crystal of life" were read by Mr. C. Dimmick and Mr. C. King respectively. A brief résumé of the teachings of the Lyceum, given by the Lyceum conductor, Mrs. Barnard brought the service to a close.

PLAISTOW.

TESTIMONIALS were presented to the members at a members' tea. Messrs. A. W. Wright (President), Rupert Sturdy (retiring secretary), and E. Askins (retired Lyceum conductor) were present. The tea, charmingly laid out by the members, was much appreciated by all present. After tea the chairs were called upon Mr. E. R. Byers to make the presentations. Mr. Byers introduced his remarks by stating the nature of the presents obtained by the committee for this occasion. In presenting a "Waterman's" which was an emblem of good wishes and appreciation from the members to Mr. Wright, Mr. Byers made several remarks on the progress of the Society during Mr. Wright's twenty years' presidency. In reply, Mr. Wright thanked the members for the gift and for the thoughts of which it was the emblem. He stated that the success of his work was due to a great extent to the failing co-operation of all members.

Mr. Byers then presented an address, showing the kindly feelings of all members to Mr. R. Sturdy, who spoke of the larger field of activity taken up by Mr. Sturdy in Spiritualist work. In his reply of thanks, Mr. Sturdy dwelt largely on the necessity of local propaganda meetings, and asked for the further help of the society in the efforts to bring the truth of Spiritualism to the larger masses of the people at present outside the Church.

Taking up an "Ideal Pen," Mr. Byers said he wished that the thoughts of appreciation which the members wished to extend to Mr. Askins might be recorded upon the aura. He (Mr. Byers) knew that the successes obtained by the Lyceum were the result of a vast amount of labour on the part of Mr. Askins. Mr. Askins replied that the successes were not due to his efforts alone, but to others who had held by him through lean as well as fat years. He thanked the society for the way in which they showed their appreciation, and hoped that he would be enabled to do further work in the interest of the Plaistow Church.

Remarks were then made by members on the success of a projected bazaar, which is to be held in May, and which will increase the "Building Fund" to a great extent, and a hope was expressed that we might be housed in a more convenient building before two more years had passed. Songs and recitations were given by several of the members, thus adding further pleasure to a most enjoyable evening.

EAST HAM.

A public meeting in support of Spiritualism was held on a recent Sunday evening at East Ham Town Hall. The building was three parts full, and the proceedings throughout were permeated with an air of religious fervour. Mr. Rupert Sturdy, organiser of the Home Circle Federation, occupied the chair, supported by Mr. E. Mead, Mrs. E. Neville, and many others. After the singing of "Lord of all being throned afar," Madam Queenie Braund sweetly rendered "O, rest in the Lord." The chairman remarked that much was being said both for and against Spiritualism to-day, but much was entirely untrue, and certainly must come from those who were absolutely ignorant of even an elementary knowledge of a really wonderful truth. As one who had been in the Movement a number of years, he claimed that there were large numbers who had multiplied their adoration, and better understood that most wonderful spiritual manifestation of life. When one took into consideration that the movement had attracted people of various creeds and denominations, it was hardly to be expected that there could be absolute unity; but facts, and not beliefs, bring unity. The central principles, such as the Fatherhood of God and the brotherhood of man, and toleration of thought, broke down previous creedal barriers, and united them in working for the welfare of the human race, and in research for God's eternal truth.

Mr. Ernest Meads took for his subject "Life after death," and said that if one lives all live. He recited Longfellow's beautiful poem "Tell me not in mournful numbers" in a most telling manner, and continued by saying there was no difference after the change called death than a moment before, and elaborated upon his own experiences in coming into contact with those who were still earth-bound, not even knowing the change had taken place. The speaker held his audience intensely interested for over an hour. Mrs. E. Neville gave minute and accurate descriptions of loved ones to many of the congregation, raising now and then applause. The chairman announced that next week, in the same hall, Mrs. A. E. Cannock, the well-known London medium, would give an address and clairvoyance.

Another splendid meeting was held in the Town Hall on Sunday, March 28th, when the chair was occupied by Mr. Rupert Sturdy, who dealt in his remarks with the subject that was spread broadcast through the town by the I. B. S. Association, on "The perils of Spiritualism," and mentioned that as Spiritualists we were fully aware of any so-called perils, but they were comparatively small to the great blessings derived, and, like all great truths that humanity had gained, dangers had to be overcome, and quoted the perils of invention, of chemistry, and stated that even such an indispensable function as motherhood has its perils, but we did not under-estimate its necessity. After the singing of a solo by Miss Amy Lawrence, entitled "The promise of life," Mrs. E. A. Cannock gave an interesting and uplifting address on "Spiritualism: its relation to religion and science," and dealt with

her subject in a most excellent manner, giving facts and relating various quotations that supported her theory with regard to religion, and elaborating upon her various tests experience with Archdeacon Colley and Prof. Henslow, proving how we are more than satisfying those who would test our truths from a scientific standpoint. She held her audience with rapt attention, and after the singing of "How lovely are Thy dwellings" by Miss Amy Lawrence, Mrs. Cannock proceeded to give clairvoyant descriptions, which in all cases were well recognised. Lasting good for our movement is being done in this district, but more funds to Mr. Rupert Sturdy, 26a, Lloyd-road, would help to keep things on a large scale.

BATTERSEA.

On Tuesday, March 30th, the Battersea Spiritualist Church held a meeting in the Town Hall, the proceeds to be divided between the funds of the Battersea Society and the S.N.U. Fund of Benevolence. Sir Arthur Conan Doyle was in splendid form. Viscountess Molesworth took the chair in an able manner. Mr. Sutton's clairvoyance was most remarkable, and all the arrangements, musical and otherwise, were carried out perfectly. But the results were very disappointing as regards numbers. A comparatively small audience being present. The nearness of the date of the Queen's Hall meeting may have had something to do with it, or it may have been that Battersea was on other pleasures bent, it being near Easter, but the fact remains that the financial side suffered severely, although two friends gave donations. Still, as an example of a propaganda meeting, it was very satisfactory, and must have made a good impression. We have been fortunate in securing the services of Mr. Sutton at 45, St. John's Hill, Clapham Junction, on Friday April 9th, when people will flock to hear again this wonderful medium. Sir Arthur said he had never heard such clairvoyance. Our best thanks are rendered to all those who helped us in the arrangements.

NOTTINGHAM.

On Good Friday, April 2nd, a Social Tea was held in the Progressive Spiritualist Society Hall, when a fair number sat down to enjoy the good things provided by the ladies of the committee. After tea, a very interesting ceremony was performed by Mrs. Hawkes, being the unveiling of the portrait of Mrs. Twelvetees, the founder of the Society. The portrait was presented by Mrs. Bee. Mrs. Twelvetees is now in Australia, and we trust when she gets her Two WORLDS she will see, that although distance divides us, we still think of her and hers, and shall now have a permanent reminder of all she has done here in the cause of Spiritualism. After the ceremony, an open circle was held, a very large gathering being present.

WOLVERHAMPTON.

On Easter Saturday and Sunday we had a visit from our well known clairvoyant, Mr. Joe Dickinson, of Halifax. This was his first engagement at Wolverhampton, and one that will never be forgotten. Three services were conducted by him to splendid audiences the Sunday evening meeting being crowded to excess. 31 descriptions were given, at three services, 29 of which were fully recognised. Some of them were very touching, being loved ones of members connected with the mission. Considering this was immediately following his Good Friday meet-

ing at Manchester which must have been a very strenuous one for him, owing to the great number of people that were present from all parts of England, the results here were very remarkable, and proved a grand success.

HANLEY.

We had a most enjoyable visit from Mrs. Alice Jamrach, D.N.U. of London. On a recent Sunday she gave a very fine address on "Where are our valiant dead?" Dealing with the subject in a masterly fashion, she clearly showed where the Churches failed in delivery of the real message of the continuity of life, ever being revealed by our Almighty Father to all who desired knowledge. It is a long time since our sister visited the "Potteries," but we are looking forward eagerly to her next visit. Mrs. Jamrach afterwards described accurately the spirit friends giving in many cases both Christian and surname.

In commemoration of the 72nd anniversary of Modern Spiritualism, Mrs. Alice Harper, the renowned orator of three continents, has preached a special three days mission here. Her fine exposition of our beautiful philosophy and her splendid psychic powers have done much in the Potteries to interest those who were still sceptics.

DUNDEE.

The Dundee Society of Spiritualists, Women's Guild, held their annual party in the Forrester's West Hall Rattray-street, on April 1st, at 7-30. The members of the Society and their friends contributed greatly to the enjoyment of the evening with tea, songs, recitations and dancing. A most enjoyable evening was spent.

KIRKCALDY.

This busy centre of the linoleum industry, the birthplace of the late Mr. David Duguid, is again upholding the truths of Spiritualism. Commencing last December on a night during the week, and since the start of the present year two services on Sunday the attendance of interested audiences has been very gratifying to the energetic office-bearers and committee. On Sunday evening, March 29th, a social evening was held, over 160 being present. Mr. Burgoyne, president of the Dunfermline Society, occupied the chair. The audit for the quarters, after defraying the necessary outlay for hymnbooks, etc., shows a small margin on the right side. Well-known exponents of the Movement have been booked for the present year.

THE FIRST SPIRITUALIST MARRIAGE AT BIRKENHEAD.

On Saturday morning, April 3rd, in the Hamilton Church, the first Spiritualist marriage in Birkenhead was solemnised, the contracting parties being Mr. Alfred Edward Smith and Mrs. Margaret Elizabeth Darlington. The president, Mr. R. G. Roberts, performed the ceremony. Mrs. Cromberholme officiated at the organ. The church was beautifully decorated with flowers. The youngest Lyceumist presented the bride on her entrance to the Church with a handsome bridal bouquet. The church was packed with people, there not being standing room. After the ceremony, a reception was held at the residence of Mr. Cromberholme, sister of the Bride. Mr. Cromberholme gave the bride away. Miss Margaret McCallum Scott acted as bridesmaid.

BURTON-ON-TRENT.

THE Spiritual Evidence Society, Temperance Hall, Union-street, welcomed the return visit of Mr. Roddis, of Rotherham, who conducted services to large and appreciative audiences. The philosophy expounded and demonstrations given were of a high spiritual character, and the officers and members of the Society are indeed grateful to Mrs. Roddis for the wonderful service rendered to our Cause.

NEWPORT (MON.).

THE Newport Central Society moved into their new church in Charles-street (lately occupied by the Unitarians) on Monday, April 22nd. Mr. Percy R. Street, of Reading, after solemnly dedicating the church, delivered an address on "The higher aspects of Spiritualism," a masterly oration which instilled in the crowded audience a high sense of the soul-satisfying teachings of Spiritualism, and we feel certain his visit will do a deal of good to the Cause. Mr. Street's return visit in May, when he will give his illustrated lecture on "The human aura," will be anticipated with pleasure by many who listened to him on this occasion. During the service a solo was delightfully rendered by Miss Lilian Seal, a senior member of the Lyceum.

YORKSHIRE COUNTY COUNCIL.

THE monthly conference of the Halifax and Huddersfield District Committee was held on March 28th in the Hebden Bridge Spiritualist Church, Hope-street. The business meeting in the morning was well attended, but owing to a late start, the train being an hour late, we were unable to get through the heavy list of business before dinner. The fifteen minutes spirit intercourse which we have found a great benefit again proved the foundation of another good day. All arrangements were completed with regard to Mrs. Alice Harper's ten days' mission which we are hoping will prove a great help to Spiritualists and Spiritualism in general. In the afternoon, Miss M. Rastall, a daughter of our president, gave a wonderful paper on "The religion of Music," a well thought out and well rendered paper, which was listened to by a good attentive audience. In the evening, our vice-president occupied the chair, Mrs. Milner, Mr. Rastall and Mr. S. Ackroyd testified to the truth and beauty of Spiritualism in short addresses, showing we have not to wait until the trumpet sounds, but to go on working our way onward and upward, for Spiritualism had destroyed the fear of hell and the fear of death. A vote of thanks to the Hebden Bridge friends for their careful attention to the inner man and hearty reception of the committee brought another wonderful day to its close.

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

SUNDAY, APRIL 11TH, at 6-30 and 8-15, MRS. F. TAYLOR.
MONDAY, at 8-15, Members' Developing Class conducted by MRS. EASTWOOD.
TUESDAY, at 8, Public Developing Circle conducted by MRS. FORREST.
THURSDAY, 3 & 8-15, MRS. HOPE.

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

APRIL 11.—Circle for Members only.
" 18.—Miss A. A. BARTON.
" 25.—Circle for Members only.
MAY 2.—MR. R. H. YATES.

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

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

Manchester Society of Spiritualists,
38, MASKELL ST.

SUNDAY, APRIL 11TH, at 6-30 p.m. SPECIAL MEMORIAL SERVICE in memory of Mr. D. W. SIMS, late Auditor, and for over 30 years a trustee of the church.

Speaker: MR. TIMMS.

All old workers and friends are specially invited.

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

SUNDAY, APRIL 11TH, at 6-45 and 8-15, MRS. REECE.
TUESDAY, 8-15, MRS. THORNTON.
THURSDAY, 8-15, MRS. WILMOTT.

Milton Spiritualist Church,
BOOTH STREET, ECCLES CROSS.

SATURDAY, at 7-30, Open Circle.
SUNDAY, APRIL 11TH, at 3 and 6-30, MISS COTTERILL.
MONDAY, 3 and 7-45, MRS. HOPE.
WEDNESDAY, 7-45, MRS. PILKINGTON.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, APRIL 11TH, at 6-30 and 8, MRS. BRIGGS.
Lyceum at 2-15.
WEDNESDAY, at 3, Ladies' Meeting.
THURSDAY, at 8, MRS. VERITY.
SUNDAY, APRIL 18TH, Open Sessions.

Bury Spiritualist Society,
44, KING STREET.

SUNDAY, APRIL 11TH, at 3, 6 and 7-30, MRS. FARRELL.
WEDNESDAY, APRIL 14TH, at 3 and 7-45, MRS. MYERS.
THURSDAY, at 7-30, Members' Circle.

Coventry,

ARCADIA HALL, WHITE STREET.

SUNDAY APRIL 11TH at 3 and 6-30, and MONDAY at 3, MRS. BAILEY.
Circle at 8 every Thursday at Co-op. Hall, Lockhurst Lane.

Dunfermline Society of Spiritualists,
MASONIC HALL, NEW ROW.

SUNDAY, APR. 18TH, in Masonic Hall, New Row; MONDAY, in Pioneers' Hall, at 7-30; TUESDAY and WEDNESDAY, at 7-30, Circle, Dunfermline; THURSDAY, Rosyth, Circle, 7-30.
MR. ROBERT DAVIES, Manchester.
Lyceum at 2-30.

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

SUNDAY, APRIL 11TH, at 11-15 and 7, MISS SCATCHERD.
Doors close at 11-30 and 7-30
LYCEUM at 3.
WEDNESDAY, APRIL 14TH, at 8, MR. R. GURD.

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

SUNDAY, APRIL 11, at 11-15 and 6-30, MR. FRIEZE.
APRIL 7TH, Circle as Usual.
TUESDAY, APRIL 13TH, A SOCIAL will be held. TICKETS 1s. 3d. including Refreshments. Palmistry, etc.

Society Advertisements.**Brighton Spiritualist Brotherhood**
OLD STEINE HALL, 52A, OLD STREET
Affiliated to S.N.U.

SUNDAY, APRIL 11TH, at 11-30, Special Lecture, DR. W. J. VANSTON.
MONDAY, 7-15, MRS. BLOODWORTH.
TUESDAY, at 3, MRS. BLOODWORTH.
THURSDAY, at 7-15, Questions Clairvoyance.
SUNDAY, APRIL 18TH, MRS. PAUL.
Lyceum Every Sunday at 3.

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

SUNDAY, APRIL 11TH.
At 11-15, Circle Service. At 3, Lyceum.
At 6-30, MR. & MRS. PULHAM.
APRIL 15TH, at 8-15, Address.

Brixton Spiritual Brotherhood
STOCKWELL PARK RD., BRIXTON.

SUNDAY, APRIL 11TH, at 3, LYCEUM.
At 7, MRS. GRADDON-KEN.
SUNDAY, APRIL 18TH, ALDERMAN J. DAVIS.
Circles, MONDAY, at 7-30, LADIES' MEETING.
TUESDAY, at 8, MEMBERS; THURSDAY at 8-15, PUBLIC.

Church of the Spirit, Camberley
THE PEOPLE'S CHURCH, WINDSOR.
DENMARK HILL STATION.

SUNDAY, APRIL 18TH, at 6-30, A. DE BEAUREPAIRE.
Public Service every Wednesday.

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

FRIDAY, APRIL 9TH, at 8, MRS. KENT, PSYCHOMETRY, Silver Circle.
SUNDAY, APRIL 11TH, at 11, Circle; at 3, Lyceum; at 7, MRS. GORDON.

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

SUNDAY, APRIL 11TH, at 7, MAUNDER.
SUNDAY, APRIL 18TH, MR. G. R. SYMONS.

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

SUNDAY, APRIL 11TH, at 7, NEVILLE.

Lewisham & District Spiritualist Church,
THE PRIORY, HIGH ST., LEWISHAM (Cars stop at George Lane).

SUNDAY, APRIL 11, MR. HANBODDINGTON.
SUNDAY, APRIL 18TH, MRS. KENT.

Stratford Spiritual Church,
IDMISTON ROAD, SIXTH TURNING OFF FOREST LANE, GOING FROM MARTON POINT STATION.

SUNDAY, APRIL 11TH, at 6-30, R. BODDINGTON.
MONDAY, APRIL 12TH, at 8, COMMUNION MEETING.
WEDNESDAY, APRIL 14TH, at 8, LADIES' MEETING.
THURSDAY, APRIL 15TH, at 8, PIONEERS' CIRCLE.
SUNDAY, APRIL 18TH, at 8, MAUNDER.
FORWARD MOVEMENT at 11.
Lyceum every Sunday at 3.