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also to RELIGION IN GENERAL and to REFORM.

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FRIDAY, DECEMBER 9, 1921.

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THE TWO WORLDS OFFICE, MANCHESTER

The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

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FRIDAY, DECEMBER 9, 1921

PRICE TWOPENCE.

Christianity and Buddhism.

In view of the present controversy, we take the liberty of reproducing the following article by Professor F. Max Müller, contributed to "The New Review" for January, 1891. Much research has taken place since then, but the mental attitude taken by Müller is still sound.]

Who has not suffered lately from Theosophy and Esoteric Buddhism? Journals are full of it, novels overflow with it, and, oh, the private and confidential letters to ask what it all really means. It is nearly as bad as the Anglo-Jewish craze and the Original Home of the Aryans. Esoteric Buddhism has no sweet odour in the nostrils of Sanskrit and Pali scholars. They try to keep aloof of it, and to avoid all controversy with its prophets and prophetesses. But it seems hard on them that they should be blamed for not speaking out, when their silence says really all that is required. Many people, no doubt, are much distressed in their minds when they are told that Christianity is but a second edition of Buddhism. "Is it really true?" they ask. "Why did you not tell us all this before? Surely you must have known it, and were only afraid to tell us." Then follow other questions: "Does Buddhism really count more believers than any other religion? Is Buddhism really older than Christianity? And does it contain many things which are found in the Bible?"

Now, let us suppose all this were true. Would it make Christianity less true if it were in a minority, and if the majority of human beings were on the side of Buddhism? Would it make Christianity less true if it were young, and if Buddhism were older by five hundred years? Would it make Christianity less true if Buddhism contained many things which are taught in the Bible also?

The apostles of Esoteric Buddhism may really have been doing more good than they were aware of if they have helped to bring questions like these before a larger public and made people see that truth does not depend on majorities, that truth does not depend on antiquity, and that truth does not cease to be truth because it is held by others besides ourselves.

It is not to be wondered at, however, if people who know their own religion only, and even that very slightly, as far as its history is concerned, and who certainly know nothing of any other religions, except that they are the work of the devil, should be surprised at a number of more or less striking similarities which have been pointed out between Christianity and Buddhism.

Some people may still remember the charming volumes of Hue and Gabet, giving an account of their travels from China to Tibet. Nothing disturbed these excellent Roman Catholic priests so much as the Buddhist ritual in Tibet. When they visited the Buddhist temples they could almost have imagined themselves in St. Peter's at Rome. The vestments were the same, the censers were the same, the hands of the priests were folded in the same way as at Rome, the very smell of the incense reminded them of more homely smells. What could they say? They saw but one way out of it. It was the devil who had counterfeited all this for his own vile purposes.

But if this way of escape is barred; if the similarities between Buddhism and Christianity must not be explained by the wiles of the Tempter, what remains? Two ways, and two ways only, are open. Either one of these two religions borrowed from the other, or the similarities between them must be traced back to that common foundation which underlies all religions.

If any actual borrowing or imitation took place, it would seem to follow that it could have been Christianity only that was the borrower. Buddha died 477 B.C., and at the time of King Asoka, 259-222 B.C., his religion had been recognised as the state religion of his kingdom. Asoka was the grandson of King Chandragupta or Sandrocyptos, who was the contemporary of Seleucus, and at his court at Patalibothra lived Megasthenes, the ambassador of Seleucus. These are historical facts, and the chronological priority of Buddhism cannot well be contested. It does not follow by necessity that a more recent religion must have borrowed from a more ancient one, yet it must be admitted that we know of no other instance where a more ancient borrowed from a more recent religion.

Mere ritual coincidences, such as disturbed the peace of mind of my excellent friend, the Abbé Huc, need not agitate us. Even the existence of monasteries, both men and women, the use of rosaries for praying, the ringing of bells for calling the faithful together, the shaving of the head by priests, and the like, can hardly be considered as essential to any religion, and none of them has been proved to have been coeval with the rise of either Christianity or Buddhism. In several cases we know the independent antecedents of these customs and ecclesiastical institutions. If Buddhist friars shaved their heads and were called Mundas, or shavelings, there was a reason for it. In India different castes and even different families had each their peculiar way of wearing the hair. This custom can be traced back to Vedic times. Buddhism, which lifted its priesthood out of and above all trammels of caste, naturally forbade the wearing of hair as a distinctive feature of caste or class, and introduced in consequence the complete shaving of the hair, not mere tonsure, among its clergy. Besides, there was the example of Buddha himself, who, on renouncing his princely rank, cut off his flowing locks and became a shaveling.

Whatever the origin of the tonsure may have been, it could never have been an imitation of the example set by the Prince of Kapilavastu cutting off his flowing locks. The early Christians seem to have considered it a shame for any man to have long hair, but that again is very different from the tonsure. It may show great ignorance, but I confess that I do not know the origin of the tonsure in the history of the Christian Church.

Mr. Oswald Felix has been publishing a number of articles in American papers which have attracted attention in England also. His object is to prove that Christianity must have taken over not only its doctrines, but many of the incidents also as related in the Gospels, from Buddhist sources. Mr. Oswald Felix is, I believe, one of the more conscientious and fair-minded students of Buddhism. He takes his authorities either from authentic texts, the canonical writings of Southern and Northern Buddhists, or from such works as Seydel's "Das Evangelium von Jesu," and not from Madame Blavatsky's "Isis Unveiled." When my friends asked me to answer his articles, I urged my old plea that it is useless to argue about Homer with a man who does not know Greek, and that it would be equally useless to argue about Buddha and Buddhism with antagonists, however clever, who do not know Sanskrit or Pali. But then, I was reminded that Bishops have sometimes written about Moses without knowing Hebrew, and that it was confessedly my chief object in publishing a large collection of English translations of the "Sacred Books of the East" to enable those ignorant of Sanskrit, Pali, Zend, Pehlevi, Chinese, Arabic, and all the rest, to form their own opinion of the great religions of the world.

At last came urgent letters and appeals which admitted of no refusal, and here is the substance of one of my answers.

I am told that Mr. Oswald Felix has published the following statement: "According to the Lalita-Vistara, one of the sacred books of Northern Buddhism, Buddha converted his first disciples half of them formerly followers of his precursor, Rudraka, while sitting under a fig tree. The first disciples of Christ were seceders from the followers of John the Baptist, the precursor of the world-renouncing Messiah. 'I have seen you under the fig tree,' says Jesus, when his converts introduce Nathaniel. Nathaniel then at once recants his doubts. Sitting under the sacred fig tree is one of the mystic tokens of Buddhist Messiahship."

So far, Mr. Oswald Felix. Let us now examine the case more closely. That the founders of the Christian and Buddhist religions should both have had precursors, can hardly be called a very startling coincidence, particularly when we consider how different was the relation of John the Baptist to Christ from that of Rudraka to Buddha. But that the Buddhist and Christian Messiah should both have converted their disciples under a fig tree does sound strange, and, being without any apparent motives, would seem to require some explanation. If there was borrowing on this point between two religions, one would naturally think of India as the original home of the story. In India it was perfectly natural that Buddha should be represented as sitting under a fig tree. Hermits in India lived under the shelter of trees, and no tree in India gave better shelter than the Indian fig tree. Different Buddhas were supposed to have been sitting under different trees, and were distinguished in consequence by the trees which they had chosen as their own.

The fig tree in Palestine, however, has nothing in common with the fig tree in India, nor do we hear of Jewish Rabbis sitting under trees while teaching.

But is there a child in a Sunday school that could not at once tell Mr. Oswald Felix and his predecessor, Dr. Seydel, that Christ never sat under a fig tree? We read, "Before that Phillip called thee, when thou wert under the fig tree, I saw thee." Of Christ himself sitting and teaching under a fig tree there is no trace anywhere.

No judge, I suppose, would hesitate to say after this, "There is no case." But Dr. Seydel, who seems to be Mr. Oswald Felix's chief authority, is not discouraged. He tells us that Abubekr recognised Mohammed as sent by God, because he sat under a tree, and because no one could sit under that tree after Jesus. This, he maintains, proves that Jesus also sat under a tree, and that this was a sign of his Messiahship. But, unfortunately, the tree thus mentioned in a Mohammedan legend is not a fig tree, but, as we are told distinctly, a sisyphus tree. Nor is it said that Mohammed was recognised as sent by God because he sat under it. The words are simply, "The prophet sat under the shadow of a tree, where he and Abubekr had before been sitting together. Abubekr then went to a hermit and asked him for the true religion. The hermit asked, 'Who is that man under the shadow of the tree?' He answered, 'Mohammed, the son of Abd Allah.'" The hermit said, "By Allah, this is a prophet; no one but Mohammed, the messenger of God, sits after Jesus under that tree." Nowhere is it said the hermit recognised Mohammed because he sat under a tree. Sitting under a tree never was a sign of prophethood with the Mohammedans. It simply means that he recognised him while sitting in the shadow of a tree, as the prophet who should come after Jesus.

It is not every case that breaks down so completely under the first critical examination. Still, our case shows how eager certain writers are to discover Buddhist influences in Christianity, and how carefully every statement has to be tested before it can be accepted as trustworthy.

There are some similarities between Christianity and Buddhism which are more difficult to explain. I do not mean such outward similarities as that a star stood over the palace in which the young prince who afterwards became the Buddha, i.e., the Awakened or the Enlightened, was born. We know that no auspicious event could happen in India without an auspicious star. At the birth of former Buddhas also the rising of certain stars is recorded. In fact, the record of these constellations does not mean much more than if we were to say that each Buddha was born under a fortunate star.

The same applies to the miraculous conception of Buddha. The greatest miracle of all, the conception and birth of a human being, was not considered sufficiently miraculous for a Buddha. Though in the early record his birth is natural enough, in the later writings he is represented as entering the right side of his mother in shape of an elephant.

That Buddha should have been tempted by Mara before he began the teaching of the new law is again an element that is found in the history of many religions, and does not necessitate by any means the admission of loan either on the Buddhist or on the Christian side.

No doubt the visit paid by the old saint, Asita, to the palace, in order to worship the child that had just been born, and to prophesy his greatness, is startlingly like the visit of Simon to the Temple to greet the child Jesus and to prophesy the consolation of Israel. And yet the two are not alike. The hope for the coming of a Deliverer, or a Messiah, was a historical fact among the Jews, but it cannot be proved to have existed in India before the rise of historical Buddhism. We find it, indeed, in the Buddhist Scriptures, but the Buddhist Scriptures are later than Buddha, and no trace of such an expectation has been discovered anywhere in pre-Buddhist documents.

I must confess that I was myself startled when I came across for the first time the following lines in which the incarnation of Buddha is described: "A great light appeared, the blind received their sight, the deaf heard noise, the dumb spake one with another, the crooked became straight, the lame walked." This sounded so much like the message given to John that one wished that there might be a historical channel from East to West, or from West to East. But here again we have only to look for the antecedents on both sides and we shall find therein no necessity at all for such a channel. We know that the answer given to the messengers of John the Baptist was only meant to say that the Messiah had really appeared, such as Isaiah and others had prophesied. As Isaiah had prophesied that "in that day shall the deaf hear the words of the book, and the eyes of the blind shall out of obscurity and out of darkness," therefore, John, who wished to know whether Messiah had really appeared, was told "the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them."

In India, too, we can trace the same expression back to a time when there could be no idea of any intercourse between India and Judea. As far back as the Vedic hymns we meet with the almost idiomatic expression, "The blind sees, the lame walks." When the great works of Indra are described we are told (Rigveda ii. 15, 7) that the lame stood and the blind saw. Again, in another place (Rigveda vii. 79, 2) we read, "Soma covers all that is naked, he heals all that is weak, nay, the blind saw and the lame came forth."

The Buddhists, therefore, need not have borrowed these expressions from the Hebrew or Greek, supposing that they ever understood these languages. They borrowed them where they borrowed so much of their wisdom, namely, from the Brahmans, only that they multiplied what they received tenfold and a hundredfold, till we can hardly recognise the simple stones in the gorgeous mosaic which they elaborated.

With all this, I do not mean to deny that there are similarities between Buddhism and Christianity which are perplexing. Some of them, however, cease to perplex us when we have traced Christianity on one side and Buddhism on the other back to their historical antecedents. Many things which seemed alike are then perceived to be totally different in their original intention, while others are simply due to our common human nature.

But I wonder that those who profess to be so much perplexed by certain coincidences that they feel constrained to admit a historical contact between these two religions should not feel far more perplexed by the differences that divide the two religions. If we are to suppose that Buddhism had reached Alexandria and had filtered into Judea and had influenced the thoughts of the Essenes and other sects before the rise of Christianity, how are we to account for the diametrical opposition which exists between the fundamental doctrines of the two religions?

From a Christian point of view Buddhism is atheistic. It recognises no gods in the Greek sense, no God in the Christian sense of the word. If we translated Buddhism to Christianity it would be, to put it briefly, a belief in a Second Person, and a complete denial of the First. While Christianity is founded on a belief in revelation such belief would be entirely incongruous in Buddha's teaching. Buddha lived a long life and died a natural death, and nothing can be more different than Buddha's conception of Nirvana from the words uttered on the Cross, "To-day shalt thou be with me in Paradise."

It is in comparative theology as it is in comparative philology. Before we compare two religions or two languages, we must study each of them by itself, and trace each of them back as far as we can to its first beginnings. Many words which at first sight seemed so much alike that it sounded almost foolish to doubt their identity have, after time, been recognised as entirely unrelated. "Care" has nothing to do with "cura," "heart" cannot be derived from Sanskrit "harid"; even "deus" has, for the time being, been divorced from the Greek "theos." On the other hand, words which have hardly one letter in common have been traced back, in obedience to strict phonetic laws, to a common source. According to the newest lights, the Greek "parthenos" has been identified with Latin "virgo"; the Greek "prapides," diaphragm, with German "Zwerchfell"; nay, even "flea" with "locust." This should be a lesson to all who are interested in a comparative study of religions. Many things are alike, and yet different in origin; many things seem unlike, and yet spring from a common source.

Jesus Christ and Spirit Return.

H. D.

It is frequently said that the early Egyptians knew all about spirit return centuries before the time of Jesus: in fact, that he was instructed by them on this subject, but the Papyrus of Ani, 1400 B.C., which depicts the soul visiting the body as a winged creature with a fish tail, rather depreciates their knowledge. Coming to his time, we find the Jews and Romans equally ignorant of this fact in nature which he came to bring to light. Later, when the dying Cephalus expressed his doubts of the future, Socrates appears to have been unable to give him an answer, and there is nothing very definite in the various poetical philosophies of eternal nothingness that does.

Jesus preached and taught immediate resurrection, and the multitude was astonished at his doctrine. He said, "Destroy this temple (body) and in three days I will raise it up," i.e., materialise. "Let the dead bury their dead" implies that to him there were no dead, and his reply to the materialists of that day was that in the after life they are (not will be) as angels.

His immediate followers, however, were poor and uneducated, and their instruction was a difficult task. They could not be reached by words alone, and from this point of view the three miracles of raising the dead could be regarded as practical illustrations of spirit return; in fact, the spirit of the daughter of Jairus "came again," according to the record. The raising of Lazarus, unless regarded as a lesson, would appear to be meaningless. When Jesus heard that Lazarus was sick he went to him, but after two days he deliberately left him to die, and going several days' journey away, told his disciples Lazarus was dead, adding that he was glad for their sakes he was not there, so they could believe. They returned to find Martha and Mary in deep distress, the former evidently expressing the prevailing religious belief by saying she knew her brother would rise again in the resurrection on the last day. Jesus wept, for he had to call the spirit of Lazarus back both to convince them and to prepare them for his own return. Likewise, his transfiguration and the materialisation of Moses and Elias may be regarded as intended to prove to his disciples not only spirit return, but that man is a spirit.

Coming to his crucifixion, in fore knowledge of his necessarily public death, he prepared his followers for his reappearances (for they feared spirits), saying to them,

"I will not leave you comfortless, I will come to you." "Because I live, ye shall live also," and "I go away and come again unto you."

Lastly, at his trial his reply to Pilate when speaking of his sacrifice of life was, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Pilate clearly understood that Jesus meant that by death only could he bear witness, and seeking knowledge in true judge-like fashion, he asked, "What is truth?"

The Vegetarian Diet Plea.

Thomas Mark May.

THE vegetarian plea for a non-flesh diet would prove convincing if the advocates of that form of diet could inform us what the victims of the flesh diet system think about it—if they think at all. We want some first-hand evidence from the rabbit, fowl, fish or lamb or ox as to their feelings in the matter. In the fables of Aesop, Gay, Gatty, Swift and others, attempts were made to give us the animal's point of view. Do they enjoy being hunted, trapped and killed by man as such, as the fox, lion or shark love or seem to take pleasure in devouring their kind? We read to-day of a kind of parrot in Australia that kills sheep by the thousand simply to get at some toothsome fat from the loins of their victim. It is beside the question to quote the Buddha, one might as well quote the equator. Buddha is a title, not a personality. If Gautama is meant, he never claimed to lay down a law or rule for all mankind.

We read that "Vegetus" means life—all life—whether that of a potatoe or cabbage, or the vital stream of life flowing through all forms of existence, so where can the vegetarian draw the line? The words "meat" and "flesh" are not confined to one kind of life solely. Meat is anything one eats, as flesh is the substance or form of the thing eaten.

The vegetarian's error is over the idea of death. But the animal world has no fear of death, why should we conjure up imaginary fears on their behalf? It is painless and kind and beautiful for us all. Even the martyrs and early Christians revelled in it; they had no fear or pains. Martyrs held their arms in the flames and felt no pain.

The vegetarian may, however, take heart of grace and find a moral for their doctrine in an ancient Jewish tradition of the Fathers on this question. Of course we all know that in Bible lore Jehovah (Genesis iv.) preferred the lambs of Abel to the cabbage soup of Cain, and was also pleased with the tickling of his olfactory sense by Noah's offering of fowls and roast lamb (Genesis viii.), but the Rabbis have a tradition that after the flood Noah started to cultivate the soil. Satan came along and enquired of his work. Noah replied that he was planting vines and fruits. "Why?" queried Satan, and Noah explained, "To make wine to cheer the heart of man." Said Satan, "Let me give you a hand." So they set to work. Noah noticed that Satan killed a lamb, then a lion, an ape and a pig, sprinkling the blood round and about the vines Noah was planting, who, on enquiring of Satan why he did so and what was his object, was replied to by Satan saying, "One glass of your wine will make a man as innocent and guileless as a lamb; two or three glasses make him as bold and noisy as a lion; more wine makes him jibber and jabber like an ape; and more will land him to wallow in the mire and mud like a dirty pig." And ever since Noah's time the animal and vegetable have been so mated, married and intermixed that they have had a curious progeny, partaking of the nature of both.

EVERYTHING visible and invisible is God. When He manifests in man, that man in his divine nature becomes a true son of God, as symbolised in the mythical "Christ."

WHAT we look upon as thought is the soul, which we can send anywhere. As we become more spiritual the soul gets more power and we are the gainers thereby.

AN unjust man is at war within himself, and cannot act wisely and well. Inharmoniousness is as destructive to the individual as to society.

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FRIDAY, DECEMBER 9th, 1921.

NOTICE.

"The Two Worlds" Office will be closed on
Saturday, Monday and Tuesday, Dec. 24th, 26th,
and 27th, and on Monday, Jan. 2nd, for holidays
and stocktaking.

Thoughts on Psychic Evolution.

COMPARISONS are useful in enabling us to trace growth and development. Truth to tell, it is only by comparison that knowledge can be definitely determined. If all men attained a stature of 7 feet, no one would be tall; but for darkness the value of light would be unrecognised. And the Jeremiads of the narrow evangelical mind, who assures us that man is sinful above all things and desperately wicked, are amusing, since it is only by comparison with human goodness that the existence of wickedness is revealed. The dead level of human perfection which some good folk visualise as heaven would surely be a state where goodness ceases to be good for lack of data for comparison. All knowledge is comparative, or, as Eckstein says, relative.

Much, then, may be learned by comparison, and it has often occurred to us that some valuable information may be derived by comparing the early days of the Spiritualistic outburst of 1848 with those of to-day. In such attempted comparison there are one or two changes which appear very distinct, and which may throw some light on the methods of that band of spirit beings who, from the inner side of life, directed the Movement.

In the first place, be it remembered that for two or three years previous to the rappings at Hydesville spirit teaching had been offered to the world through the entranced organism of Andrew Jackson Davis. This teaching was broad and universal in its outlook, and embraced science, philosophy, religion and politics. Whilst it cut across many of the cherished ideas of the politicians, scientists and creedalists of that day, yet it directly antagonised none. Its great weakness lay in the fact that it attracted no particular attention; outside a very narrow circle it was unknown and unheeded.

The age was a materialistic one. Science was occupied with new discovery and the systematisation of recently-acquired knowledge. Scientific materialism was approaching its zenith. The greatest minds were more interested in the structure of the atom than the study of spiritual laws, as the names of Voltaire and Paine, Ingersoll, Huxley, Tyndall, and even Spencer remind us. The phenomena of the physical plane were engrossing attention, and doubtless the rappings at Hydesville and the plethora of physical phenomena which characterised the succeeding 30 years were an effort to accommodate truth to the standards of those whom it was intended to serve. Wherever physical phenomena were evoked in those days, it took physical and ponderable form, since it was intended to appeal to a materialistic age on materialistic grounds.

The cynic and scoffer adopting a false attitude of superiority sometimes tells us that a prancing table has nothing of spirituality about it. We can always say that since spiritual truth had to be revealed to an age in which religion was chiefly concerned in sectarian quarrels and in which each sect consigned the others to eternal perdition, the spirit revelators met the materialistic on the only ground which appealed to him, i.e., that of physical force.

It is interesting to make a comparison between then and now, for it is undoubtedly true that at the present time 90 per cent. of Spiritualistic phenomena are mental in their type. The heavier phenomena of materialisation, levitation, etc., still exist (and we hope they will continue to do), but the mediums for this type of mediumship are outnumbered by those of clairvoyant, psychometric, and similar types.

The pendulum has swung from the physical to the mental. Eighty years ago it was a little difficult to appeal to the mentality of the masses, since they were illiterate, but compulsory education is teaching them to think and develop mentality, and though much present-day thinking is unbalanced and immature, let it be remembered that you cannot breed a race of clear thinkers in three generations, or perhaps even in thirty. It is nonetheless true that the invisible directors are accommodating themselves to our advancing needs and abilities.

Another change, too, is noticeable when we compare the early days of Spiritualism with the present, viz., the present paucity of deep trance mediums when compared with the plethora of such. In the thirty or forty years succeeding 1848, the majority of the human instrument through whom the spirit messages came, were placed in the deep trance condition, and this was followed by a period in which the lighter or semi-trance phase was more in evidence. To-day the deep trance is rare, and the semi-trance a diminishing quantity. Mediumship tends to become normal. In computing reasons for such change it would be unwise to be dogmatic, but we suggest that the trance state was an abnormal method of overcoming special and transitory conditions.

We must insist that the psychic faculty is in itself a perfectly natural faculty. We believe that it is inherent in every man and woman. History records that in all ages and amongst all people it has continuously manifested its existence. Trances, visions, voices, ghosts, warnings, etc., have been part of the experience of every tribe. They constitute the bases of all religions, all folk lore, fairy tale, and legend. They exist in quite as large a proportion in the highest civilisations as in the most primitive tribes. The more sensitive amongst all peoples have manifested the psychic faculty. We believe, too, that the higher the development of a race, the greater the culture and the imagination it possesses, the more surely will that race manifest psychic potentialities.

In Christian countries, however, the natural psychic generally found himself in opposition to the rigid theologian and inspiration and revelation were asked to conform to the rigidity of a set scheme of religion. Just as the Jews fought the early Christians and crucified the great leader who urged them to break away from rigid forms and imbibed the ever-flowing spirit of truth, so the medieval church fought against and persecuted any illumination which came from outside itself. The heresy hunt became a legitimate and orderly form of Church procedure, and with burnings and the torture of everyone claiming to have dealings with people of another world became general.

As a result of this, those who were psychically the most sensitive of the race were killed off, and the nation were consequently perpetuated and propagated from the least psychic or from those who, being psychic, were led to repress this side of their natures for fear of awful penalties. The repression of any natural faculty tends to reduce it to atrophy, or to drive it deeper and deeper beneath the threshold of active manifestation, and hence it follows that when mediumship, as we now understand it, was taught to us again, it had to be brought back from the deep black depths into which the practices of the past had driven it. The strain of restoring circulation to a limb which is nearly "dead" is a painful process, and we can see wisdom in the spiritual operators inducing the deep trance state during

the ordeal. The laying aside of the consciousness of the medium meant shutting out the generations of dread horror and fear of persecution which centuries had built up within the consciousness. Gradually, however, this instinctive dread has been overcome, and the need for inducing an abnormal state passed away.

We are decidedly of opinion that the trance state limited the amount of the medium's self-consciousness which became mixed with the messages, and that such messages were purer spirit teaching than is produced to-day by forms of semi-normal mediumship (such as, for instance, the automatic writings, etc., of our leading automatists). There can be no doubt, we think, that in many of the present-day productions of what is called normal mediumship, the proportion which is drawn from the medium's mind (conscious and subconscious) is very large, whilst in the old trance method it was proportionately much smaller. Doubtless, however, there is an intention to make psychic faculty a normal part of human activity, and we believe this to be in the orderly course of evolution. The time will come when psychic development will be part of the curriculum of our educational system, and the probability is that in the present stage, when the abnormality of trance mediumship is giving place to the first elementary stages of normal activity of the psychic powers, the reliability of psychically-obtained information is at a lower stage than it has been for some time, and lower, too, than it will be in the future. Meanwhile the comparison is useful in marking the progress made and pointing out the probable direction of future developments.

CURRENT TOPICS.

Sir Abdul Bahai.

FROM the daily papers we learn of the passing to spirit life of Sir Abdul Bahai, who was the leader of the cult of Bahaism since the passing of its founder in 1850.

He was one of the few missionaries of Asiatic religions who came to Europe. He was in London in 1911, and his picturesque, venerable figure attracted great attention. The Bahai claimed that his faith expressed the essential truth of all religions, and it has certainly been a permeating power for peace in the Islamic eastern world. It was this which prompted Lord Allenby to recommend him for a British Knighthood, which was granted him last year. A Council of twelve will direct the affairs of the faith in future.

Is it a Brain Wave?

THE "Christian Herald," we fear, is a spent force in the religious world, so little need be said of a cutting therefrom (kindly sent us) written by an evangelist,

J. J. Sims. We are interested to learn from this, however, that "there are only two classes of spirits in the universe—the angels and God and the angels of Satan. The former have visited the earth but have never spoken through human bodies." "The mediums of Spiritualism are controlled by these evil spirits who personate the dead." The oracle having spoken, there is, of course, nothing for us to do but close up all our activities and go out to grass. We had not thought of so simple an explanation of a great subject. Or, second thoughts, however, we have decided that so simple an explanation reflects a hope rather than a fact, and, after all, it would be as well to value only the opinions of those who KNOW something of the subject.

Poor Devil!

IN ancient times it was usual at the end of the year to liberate a scapegoat, upon whom the sins of the people were fastened

ere he was driven into the wilderness. Satan is his legitimate successor in the eyes of Mr. Sims, and his motto seems to be, "If anything unpleasant appears and you are too ignorant to understand it, blame the devil!" Oh, if only he existed, what a sensation it would cause if he materialised himself in the law courts and brought an action for libel against his traducers. Poor Bro. Sims! We fear there is enough weakness in humanity to account for our errors without easing our minds by allotting the responsibility elsewhere.

Scientific Method in Religion.

SPEAKING recently at Glasgow University in the course of "Gifford Lectures," Prof. Sir Henry Jones pleaded for the removal of all obstacles to frank and honest enquiry on matters of religion. He expressed the opinion that the salvation of the Church was in making its creeds not dogmas but points of discussion. One of the obstacles was the reluctance of the religious consciousness to adopt the method of science in so far as this rested upon hypothesis. The Professor is undoubtedly right. The sanctions and opinions of religions must be continuously under review. Each generation must be allowed to apply its own tests in the light of the knowledge attained. Wherever the foundations of religion are soundly laid they will stand any honest test applied to them, and we have no patience with the man who is fearful that every new discovery will weaken his faith.

Faith and Reason.

PROFESSOR JONES told his hearers that "the test of a hypothesis was its agreement or disagreement with other ideas regarded as true, or with a system of experience relevant to that hypothesis. The validity of one truth depended on its relation to other truths." Truth was a matter of coherence. In the question of truth and error there was no appeal from the intelligence, and there was no need of appeals. "All religious experience must come to the practical test of intelligent understanding. Reason was God's gift, if any gift was God's." It is, we think, the growth of such opinions as these that is bringing religion out of the nursery of blind belief and superstition into the light of reasonable acceptance, for the hall mark of humanity is mind, and unless religion appeals to the mentality it can never embrace the man.

The Britten Memorial.

THE Hon. Secretary (Mr. A. W. Orr, 2, Wilmington Gardens, Eastbourne) desires to acknowledge receipt of the following donations to the Memorial Fund, viz.: Mrs. B. Robertson, Lawrence Kirk, 5s.; Manchester Society of Spiritualists, £5 5s.; Mr. J. W. Parker, Bradford, Yorks., 10s.; Mr. and Mrs. F. Hopper, Blackburn, £1; Mrs. S. Haydock, Marton, second contribution, 10s.; Mr. Reid, Glasgow, 5s.

The very hearty thanks of the trustees are tendered to the donors for their generous support of the effort to gain the £1,000 offered by Mr. Hervey Carter, and the aid of every Spiritualist and every Society in this object is earnestly solicited.

IN announcing a three nights' entertainment on behalf of the Chesham Children's Guild, to take place on December 14th, 15th and 16th, the "Bucks Examiner" expressed the thanks of the Committee to Rev. Walter Wynn, the Kingsley Press, and their many friends in South Africa for the help received in its work among the children. Our many readers in South Africa will be pleased to know that their efforts are appreciated.

THE Editor is continuously bombarded with letters demanding to know why reports of certain meetings are not published. The reason is obvious. We receive enough reports each week to fill eight or ten pages of THE TWO WORLDS. We are no judge of the importance of any particular report, but our staff endeavours to use as many as possible, and to distribute favours as equitably as possible. It must, however, be understood that it is a physical impossibility to insert ALL reports received.

FORGOTTEN HUMAN CONSIDERATIONS.—Never flaunt your opulence before paupers, because it is bad form. Moreover, as a brotherly consideration, it is unkind. Never, uninvited, sympathise with one who has fallen, because his or her mind may just retain a shade of dignity outside your conception, and sympathetically reject your platitudes through a source of undemonstrated power of upliftment and consolation, which, were your mind trained to the fine sensibilities to make a capable observation of the psychological fact, might be humiliating, discomfiting, to say the least.—F. GIBSON TEASDALE.

Materialisations.

ON November 30th Mr. Horace Leaf again delivered his famous lantern lecture on "Materialisations" in Mortimer Halls, Mortimer-street, London, before a large and representative company. Leslie Curnow, Esq., presided.

The chairman, in opening the meeting, referred to the importance of the subject in relation to Spiritualism and psychical research, expressing the opinion that it was probably the most important lecture that would be delivered in the great Metropolis that evening, although nothing would be heard of it in the general Press. The lecture, he pointed out, was so arranged as to lead the enquirer gradually through the various phases of materialisations, from the simple manifestation of ectoplasm to the fully-developed form. No one was more qualified than Mr. Leaf to do this, as he had made the subject peculiarly his own, and had frequently proved his right to speak upon it. The presence of so large a company was evidence of the high esteem in which he was held, both as a lecturer and as a medium.

The lecturer, on rising, requested those present who were unfamiliar with psychic phenomena to withhold their judgment of the subject until they had heard the whole of the lecture, as the first few slides would appear to agree little with their conception of what spiritual beings are like. Materialisations consisted of the brief manifestation of human organs or organisms, which, under the best conditions, were practically indistinguishable from those of ordinary human beings. The manner of their coming and going was, however, a clear point of distinction between them. Materialisations might be described as temporary births.

The first series of photographs were connected with the remarkable experiments conducted by Dr. Von Schrenck-Notzing and his scientific friends. They showed the medium, sometimes with the ectoplasm exuding from her body, sometimes with materialised hands and heads, at others with a completely developed form.

Excellent slides showing the extrusion of the psychic body from living people, enabled Mr. Leaf to explain the Spiritualistic conception of the constitution of man and the survival of death.

The last part of the lecture may be characterised as the most important. It was connected with the famous experiments of the late Sir William Crookes with Miss Florence Cook and the materialised entity known as "Katie King." In several of these photographs the eminent scientist was seen standing by the side of "Katie," some arm-in-arm with her. The lecturer graphically told the story of the conversion of this great man to Spiritualism, concluding with Sir William's confession of complete assurance that communication had been set up between this world and the next. Mr. Leaf's remarks were frequently applauded. The keenest interest was shown throughout by the entire audience.

Mr. Leslie Curnow, in concluding the proceedings, said that they had been privileged to hear a wonderful lecture, and to see undoubtedly the finest selection of photographs of materialised forms in the possession of any one person. In a brief time they had listened to the essence of material on an engrossing subject which had taken the lecturer years of careful effort to accumulate. They had been aptly described by Sir Arthur Conan Doyle as "the most wonderful photographs in the world." No one could leave the meeting without feeling more keenly than ever the great importance of the subject and the truth for which Spiritualism stood.

We are in receipt of the annual report and balance sheet of the British Magnetic Healers Association. It is simply and clearly drawn and audited, and shows an increase in the balance in hand of about £77 for the year, the nett balance being £176 odd. Some hundreds of treatments have been given to the sick, and much benefit conferred upon sufferers. The Association appears to be doing good work.

Transition of Mrs. W. Morgans, of Merthyr Tydfil.

It is with deep feelings of regret that we record the passing on of Mrs. Westcombe Morgans, the wife of Mr. J. D. Morgans, 16, Gwendoline-street, Merthyr Tydfil, which took place on Wednesday, November 16th, after a long and trying illness. The deceased was highly respected by all classes, and was recognised as one of the finest exponents and demonstrators of Spiritualism. The loss to our Movement will be greatly felt, especially at St. Margaret's Spiritualist Church, of which she was the founder. As leader she won the esteem and admiration of all. Her whole life was one of service in the Cause.

The funeral took place on Monday, Nov. 21st. The body was taken to St. Margaret's, where a short and impressive service was held. As the body was carried into the church the great assembly stood and sang one of her favourite hymns, "We Do Not Die—We Cannot Die." After the short service, conducted by the President of the church, Mr. E. J. Morgan, and while the body was carried out, the whole assembly again sang that beautiful hymn, "The World Hath Felt a Quick'ning Breath."

The funeral procession was of a very representative character, and passed to Cefn Cemetery, where the mortal remains were laid to rest. The President again officiated at the graveside. The bearers were Messrs. William Davies, David Morgan, John Jones, Edward Thomas. The mourners were: Husband, Vernon and Enid, Mr. and Mrs. Hawkins and Uncle David, Mr. Frank Hawkins, Rev. D. L. Millward, Mr. Jack Saunders (nephews), Mrs. Millward, Mrs. Saunders, Miss P. Millward (nieces). The following sent wreathes: Dada, Vernon and Enid, Mr. and Mrs. Hawkins (sister and brother-in-law), Blanche, May, Phyllis (nieces); Day, Jack, Frank (nephews); Uncle David, Mrs. Thorne, "A Friend," Mr. and Mrs. Davies (Pentrebach), Mrs. Reeves, Mrs. McLeland, Members of St. Margaret's.

CORRESPONDENCE.

THE FALLACIES OF THE SO-CALLED "MYTHICAL CHRIST" AND THE "VIRGIN BIRTH."

SIR,—An anonymous writer in THE TWO WORLDS (page 555) uses the above expressions. I should like to point out that the idea of our Lord having been a "myth" was shattered fifty-three years ago, when Strain's theory was published by the late Rev. C. A. Row, Prebendary of St. Paul's, who wrote "Jesus of the Evangelists" in reply. The effect of this book was to have a prebendary stall offered to him by the Bishop of London.

Secondly, the belief in the Virgin Birth was dissipated in 1892 when the discovery was made of a MS. of the Gospels of a date 100 years earlier than the earliest previously possessed, that is, of the third century. It proved that the genealogies of St. Matthew and Luke had been altered, for the latest from the monastery of St. Catherine on Sinai has, "Joseph, to whom the Virgin Mary was betrothed, begot Jesus, who is called the Messiah."

G. HENSLOW.

"THE LORD'S PRAYER."

SIR,—This prayer is differently given in Matthew and Luke, and the reference to it (I. Chronicles xxix. 11) only gives one small portion. Study of a good reference Bible shows that it has been made up piecemeal from a number of words in other parts of the Bible. There are a number of versions of it. The Christian Scientist begins, "Our Father Mother God, who art in heavens, etc." Some give "who" instead of "which" art in heaven. One gives "lead us away from temptation," referring to the text which states "God tempteth no man," but man is tempted by his own desires and passions. Another version gives "deliver us from the evil one," and stops there.

One version gives, "Give us each day our bread," whilst another version substitutes "food" for "bread" because a text states that man doth not live by bread alone, also that to repeat this passage in the evening is out of place, as a request for that day's bread. Others again

demolish the whole argument by declaring that it cannot be a literal translation of an unreported prayer made at the time, say 2,000 years ago, as no language can survive as a live tongue more than about 500 to 700 years. So the whole matter is really a case of "Hobson's Choice."

THOMAS MARK MAY.

"CHRIST AND KRISHNA."

SIR,—With reference to the discussion in THE TWO WORLDS dealing with Christ and Krishna, I have a little book in my library published in 1889 by the Freethought Publishing Company entitled "Christ and Krishna" by J. M. Robertson, 150 pages, with copious references.

The Rt. Hon. J. M. Robertson was then editor of the "National Reformer," in whose pages it originally appeared.

If either of your correspondents care to look through the work, if they have not already done so, I will most willingly lend it.

W. MOODY.

"Elmleigh," 15, Hayne-road, Beckenham, Kent.

SIR,—This Christna Jesus business makes me tired. I have done my best to enable Mr. Bolton to retreat from an untenable position without loss of dignity, because it is an ill sight for Spiritualists to be wrangling over such things. He says he is out for truth only. Very good. Then the time has come to speak plainly.

1.—As to dates of Sanscrit literature. This is not so simple a matter as some would have it. The dates of existing books are difficult to determine, and the dates of their original forms are perhaps quite unverifiable. Professors Lassen and Weber are the great authorities in Germany, and Professor Muir in England. Lassen refers the Gita to about 300 A.D.; Weber concurs on other grounds; Muir adduces parallel evidence. Dr. Julius Eggeling, professor of Sanscrit in Edinburgh University, says, "Everything seems to point to the probability of the work having been complete about 200 A.D." As to the Vishnu Purana, whence some of the parallels are drawn, it is stated by high authorities that "none of the Puranas as now extant are probably much above a thousand years old," i.e., they are later than 800 A.D. All arguments, therefore, founded on their supposed extreme antiquity fall to the ground.

2.—The Sanscrit book he refers to (the Gita) is in no respect "a Hindu New Testament," and it has in it none of the parallels Mr. Bolton quotes at second or third hand from "Bible Myths" and similar works.

3.—As to the spiritual tendency of the Krishna cult, it is a sexual cult. Krishna's "life" is full of amorous episodes of which perhaps the most decent is his surprising the milkmaids bathing, and sitting on their clothes! His temples are profusely "decorated" with sculptures and paintings of the grossest possible forms of sexuality. Their descriptions must be veiled in Latin, they are not fit for decent people to read.

To these temples at certain festivals equal numbers of men and women resort, and Sir W. W. Hunter, one of the highest authorities on Hinduism, says, "The most deplorable corruption of Vishnu worship at the present day is that which has covered the temple walls with indecent sculptures and filled its innermost sanctuaries with licentious rites." The carvings I have seen with my own eyes.

Never, during seventeen years' residence in India and intimate converse with educated Hindus, have I heard Krishna alluded to as a "crucified saviour." I am not out to defend any theology whatsoever, and am afraid of no truth, but I want sure proof of all statements, and this proof is not to be found in third-hand quotations such as Mr. Bolton gives, presenting "Christna Jesus" as "the crucified saviour" (from the Hindu New Testament). There is no book recognised by Hindus as a New Testament or anything like it.

The writers of the books which Mr. Bolton quotes from either know all these facts or they do not know them. If they do not, they have no business to presume to instruct those who are naturally strangers to Sanscrit literature. If they do, they are practising on the ignorance of the public and the inaccessibility of the originals which convict them of flagrant falsehoods.

In any case, such fanatical anti-Christians are putting into the hands of fanatical Christians an argument which

the latter are not slow to use: "See what Spiritualism leads to! Identifying the filthy sexual cults of the heathen world with the gospels!" They are, whether they know it or not, working to reduce the beautiful message of Spiritualism to the hateful and degraded level of theological wrangling to which the beautiful message of Christ was reduced in the early centuries. Let all this be put aside.

STANLEY DE BRATH.

SIR,—The recent correspondence between Mr. Gambier Bolton and Mr. Stanley de Brath regarding certain presumed origins of the Jesus story, brought vividly to my mind some early studies of my own into the origins of religions, undertaken at the period of my break with orthodoxy.

I had read all I could find regarding Buddhism, including a number of the late Prof. Max Muller's "Sacred Books of the East," when a copy of the enclosed article by the professor came into my possession. [Produced elsewhere in this issue.] The article, of course, deals with a controversy long since defunct, but it contains some thoughts very appropo to the present discussion, and it occurred to me you might make some useful extracts from it on the matter in hand.

For myself, I have long made up my mind that the claim for the supreme place of Christ by orthodoxy has no greater foundation than the very natural and human foible of wanting to believe that what is ours must inevitably be of greater value than the most precious possession of other peoples.

It only needs the smallest element of detachment to realise that the Buddhist, for example, puts his great teacher, the Buddha, in the supreme spiritual attitude, and is prepared to defend that attitude against the world's rival claims. The Mohammedan takes exactly the same attitude regarding the one and only prophet of Allah. The Parsees as strenuously claims a like position for Zoroaster.

In the modern world circumstances have compelled mankind to exercise some degree of tolerance towards other national ideals, and to make just such allowances for our human exaggerations of the value of one's own nation over others when attempting some real estimate of the advance towards the common good of humanity. So in the realm of religion, not to be able to take that single step of detachment for the sake of a true perspective to view the spiritual advancement of the race, is to stand self-confessed as being still in the bonds of a narrow sectarianism. I am certain that in the long run similar circumstances will compel the like universal recognition of human exaggerations in speaking of religious possessions as of national characteristics.

Communications from the other side, whether through one or many mediums, purporting to stress the supreme place of Christ in the spirit spheres, leave me cold. My mind instantly reverts to the centuries-old religious environment to which such communicators are heirs, and the inherent difficulties, even over yonder (not to mention the mediums on this side), of outgrowing ingrained habits of thought. My commonsense tells me that the great stress laid on the discovery (if discovery it be) that Jesus does indeed occupy the supreme place in the spirit worlds, would never have arisen but for the old theological dogmas that are now fast falling into disrepute.

I have no wish to rob any Christian of the joy or consolation he may derive from the contemplation of his Christ as occupying a position in the spirit world next to the Father God. It will afford me no great pleasure to cross swords with him, and so help to shatter his ideal. But in self-defence I have to remind him that what many thousands of seriously-minded men and women rejected long years ago as impossible of intelligent acceptance is to-day being shed publicly by some of the most important and responsible officials both in the Church and Nonconformity as fast as they can get one idea launched on the heels of another. In the face of such obvious indications of the abandonment of a dead theology I do strenuously object to the manifest attempt in certain quarters to surreptitiously introduce into our Spiritualist movement either the old dead theology or any revised version of the same.

GEO. F. BERRY.

REPORTS OF SOCIETARY WORK

- 1.—Ordinary Reports, to ensure insertion, must be confined to accounts of Sunday meetings only, and must not exceed 40 words in length. Use post cards. Reports must reach us by first post on Tuesday morning. Accounts of after-circles are excluded.
 - 2.—Prospective Announcements, not exceeding 24 words, may be added to Reports if accompanied by six penny stamps. Longer notices must appear in our advertisement columns.
 - 3.—Special Reports, to ensure insertion same week, should reach this office by first post on Tuesday morning. 160 words are allowed free; all beyond are charged for at the rate of 2d. per line.
 - 4.—IMPORTANT. No Special or Ordinary Reports on Sundays will be inserted.
- In all cases where the address of a meeting-place does not appear in a Society report, it will be found in the Platform Guide.

SPECIAL REPORTS.

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

MR. EVAN POWELL AT DEVONPORT

On Wednesday, Nov. 30th, the Cause at Devonport (Key-st.) received a welcome impetus in a first visit from Mr. Evan Powell. A very powerful address was delivered, marked with rich language, striking descriptions of spirit return, and well-attested manifestations. The detail and particulars relating to the incidents given were most convincing.

Amongst those who had the privilege of testing Mr. Powell's clairvoyance was Mr. Hewat McKenzie, who, unknown to the speaker, had taken a modest seat at the back of the hall and apparently enjoyed the service. Mr. Powell gave him a description of his son—gave Christian name and surname, and even told the relationship.—A.W.M.

BRITISH MAGNETIC HEALERS' ASSOCIATION.

The above Association held an "At Home" on Nov. 23rd, at 21, Manor-street. Mrs. Hope, of Moss Side, gave convincing clairvoyance and psychometry to a large audience. The meeting was a success both spiritually and financially. Mr. Vernon moved a vote of thanks to Mrs. Hope for her voluntary assistance.

On Saturday, Nov. 26th, we held a propaganda meeting at the West High-st. Spiritualist Church. The healers were introduced by Mrs. Nimmo and Mrs. Shakeshaft responded. Mr. Kay was the organist. A staff of six healers were present, and plenty of work was found for them to do, and much appreciation shown. A large audience attended.

On Sunday, Nov. 27th, the Moston Lyceum Church Society gave us a Hospital Sunday. Mr. Vernon and Mrs. Shakeshaft conducted the meetings in the afternoon and evening. Mr. Vernon gave an interesting account of the history of the Healers' Association during the fourteen years of its existence. Mrs. Shakeshaft gave many spiritual tests, the majority of which were recognised. Both meetings were well attended. Mr. Vernon publicly thanked Mr. Cooper for his kindness in volunteering his services as organist, and a vote of thanks was extended to the members of the Society for their help.—H. UMBERS, Hon. Sec.

PRESENTATION AT CAERPHILLY.

On Nov. 17th the Spiritualists of Caerphilly and district met at the Willow Café to present a token of their appreciation to Mrs. Withers, the well-known medium and President of the Caerphilly Church.

After tea, to which about 50 sat down, Mr. Allen, of Mountain-Ash, took the chair and paid a very high tribute to Mrs. Withers, her work, and her mediumistic powers. Mr.

Cope, who made the presentation, also spoke very highly of Mrs. Withers, and on behalf of the members, presented her with a gold wristlet watch which was suitably inscribed. Mrs. Withers thanked the members for their handsome present.

A very enjoyable evening was spent, the following artistes contributing to the harmony: Miss Churchill, Miss Jones, Mr. Edwards and Mr. Jackson. The accompanists were Mrs. Divey and Mr. Edwards. Games were also indulged in.

Mrs. Withers has worked for the Cause of Spiritualism at Caerphilly for about 12 years, and has been instrumental in building up a church of over 80 members.

ST. HELENS.

On Sunday, Nov. 20th, the members of the St. Helens Spiritualist Society re-opened their church, after being without a hall for a few weeks. They have been successful in securing a cosy room in the Imperial Buildings, Ormskirk-st. Councillor H. Davies, of Earlestown, and his inspirers conducted the services in an impressive manner, the address in the evening being "Spiritualism, the message it brings," which was very uplifting, and was well appreciated by the large congregation. Altogether it was a bright and successful day.

NOTTINGHAM.

On Nov. 18th, the mother of our secretary and treasurer, Mrs. Shipley, quitted her physical body and joined loved ones on the other side. For more than 30 years she has been a familiar form in our meetings both at Gladstone Hall and Morley Hall. Her two sons have both been invaluable workers in the church and Lyceum, the secretary having filled the office of conductor for many years.

A large number of friends attended the interment on Nov. 22nd, when Mrs. G. Morris ably conducted a service at the grave-side, although the weather was very inclement. Many beautiful wreathes expressive of deep sympathy completely covered the grave.

NORTHAMPTON.

SPIRITUALISM here has received a great help by a three-days' mission through the services of Mr. W. R. Sutton, of Sheffield, held at 65, Colwyn-road. His marvellous clairaudient and clairvoyant gifts were appreciated.

HALIFAX & HUDDERSFIELD DISTRICT COMMITTEE.

The above Committee held its monthly conference on Sunday, Nov. 27th, in the National Spiritualist Church, Marsden. Mr. Rastall presided at all the meetings. A good number of delegates and associates were present.

The business meeting was gone through in a most efficient manner.

At the afternoon meeting the President was supported by Mr. A. Bramall, Mrs. Liley, and Mrs. Wright, who gave short addresses to a good audience.

Mr. Rastall again presided at the evening meeting. The speakers were Mr. Stabler, Mr. Ackroyd, Mr. Bramall and Mrs. Wright. All of them managed to interest a full congregation, each speaker being listened to with rapt attention.

A vote of thanks was returned to our Marsden friends for their welcome and catering. We added another success to our work in propagating the glorious cause of Modern Spiritualism.

ROTHERHAM.

On Sunday, Nov. 20th, Miss Morse of Manchester, occupied the platform. A very good address on Spiritualism was given in the evening to a large and attentive audience, followed by clairvoyant descriptions.

On Sunday and Monday, Nov. 27th and 28th, Mr. Rex Sowden was the speaker. On Sunday he gave an address on "Spiritualism: its philosophy, phenomena and its destiny," followed by descriptions of loved ones. On Monday he gave phenomena.

NEW SHILDON.

On Nov. 26th, 27th and 28th, we held a week-end mission. We were visited by Miss A. L. Fitzpatrick, of Hemsworth. On Saturday evening a good audience listened to an interesting address concluding with a few convincing delineations. On Sunday and Monday evening the services were crowded by appreciative audiences. The demonstration of spirit power was appreciated by all present. Clairvoyance was given each evening after the addresses. Much good has been done, and a very good impression left at this colliery and railway district.

WEST HARTLEPOOL.

FOLLOWING a good time with Mr. Arthur Clayton, the blind seer, comes Mrs. Gladys Davies with a week-end mission, bringing to us a rich spiritual blessing.

On Sunday two subjects taken from the congregation, "Had this world a beginning," and "Spiritualism: past, present and future," were most ably dealt with. On Monday we had one of her beautiful flower services.

Mrs. Davies, who is returning to South Africa some time soon, takes with her our kind thoughts and good wishes.

LEWISHAM.

The above Spiritualist Church held a very successful social evening on Saturday, Dec. 3rd. Three hours of dances, songs and games were carried through to the evident enjoyment of the large number who attended.

Mrs. and Miss Collins played a pianoforte duet, Mrs. Collins gave two recitations, the Misses Beale-Smith sang a duet, Miss G. Beale-Smith played a violin solo, and Mr. Collins also sang. A display of fancy dancing which was much appreciated was artistically executed by the Misses Hilda and Joan Chapman. The programme interspersed with dancing was a full and varied one, excellent throughout.

Two other items which caused much merriment were a potato race for ladies and a hat-making competition for the gentlemen. Two prizes and a consolation prize were given in each event.

MEETINGS HELD ON SUNDAY, DECEMBER 4th, 1921.

BARROW-IN-FURNESS, Dalkeith-st.—Services taken by Mrs. D. Griffiths and Mr. Fowler. Mr. Rice presided.

BARRY, Atlantic Hall.—Mr. Halestrap, of Tredegar, gave an address on "There is no death," followed by clairvoyance.

BEDWORTH.—Mr. W. Knowle paid his tribute and gave two addresses and clairvoyance. His guides also rendered an anthem which was highly appreciated.

BIRMINGHAM, Small Heath.—Mrs. Alice Sharpe gave an address on "The higher powers." She also gave clairvoyance.

BRISTOL, Dighton Hall. — Addresses and clairvoyance by Mrs. Trueman, of Plymouth. Mr. Hapgood presided.

United: Mr. and Mrs. Alexander, of Penarth, gave addresses and clairvoyance. Mr. Taylor presided.

Temple: Address by Mr. Saunders. Clairvoyance given by Mr. Denn.

BULWELL. — Mr. T. Herritt, of Radford, gave a short address and clairvoyance. Mr. Pearl presided.

CARDIFF, Queen-st. — Mr. G. Harris gave an address and clairvoyance in the morning. Mrs. Bewick in the evening gave an address on "Inspiration and revelation," followed by clairvoyance.

HIRST. — Mr. Dodds spoke on "The truth shall make you free." Mrs. Dodds gave clairvoyance.

LONDON. — Brixton: Mr. T. W. Ella gave a trance address on "The power of thought."

E.L.S.A.: Mr. Bryceson gave an address on "Words of power," and Mrs. Longman followed with clairvoyance.

Lewisham: Morning, circle, Mr. Cowlam. Evening, Mrs. H. Boddington spoke on "The spirit of inquiry of to-day."

Little Ilford: Mr. Lund addressed the meeting on "Spiritualism," and Mrs. Lund followed with clairvoyance.

London Spiritual Mission: Morning, Dr. W. J. Vanstone spoke on "The inner court of spiritual realisation." Evening, Mr. E. Meads gave an address on "The higher law of mediumship."

S.L.S.M.: Morning, circle conducted by Mrs. Still. Evening, Mr. G. W. Sharpe gave an address, afterwards giving clairvoyance.

LOUGHBOROUGH. — Mr. J. B. Hoult conducted the services. In the afternoon he spoke on "Faith." In the evening he spoke on "The devils of the Church and the devils of the spirit." Also clairvoyance.

NEWPORT, Central. — Meetings conducted by Mr. and Mrs. Essery. Hall full.

NEW TREDEGAR. — Afternoon, members' circle. Evening, service conducted by Mr. Thomas. Address on "Be ye temperate in all things." Miss E. Thomas gave clairvoyance.

NEWTON ABBOT, Public Rooms. — Mr. Granger, of Exeter, gave an address and clairvoyance. Large attendance. Her message was very spiritual and comforting.

PETERBOROUGH. — Addresses and clairvoyance by Mr. Titmass, of Leicester. Mr. Bull presided.

PLYMOUTH, Morley-st. — Mr. Chas. Osborne gave a discourse on "Jesus and psychic gifts." Mr. S. Pearce gave clairvoyance.

Stonehouse: Meeting conducted by Mr. Arnold. Soloist, Miss Gobey. Address, Mr. Loomer on "What Spiritualism teaches." Clairvoyance by Mr. Prout.

PORTSMOUTH, Temple. — Both services taken by Mr. H. Leaf, who gave addresses on "The religion of the future" and "Man and the universe." He also gave clairvoyance at both meetings.

Blackburn Spiritualists' National Church and Lyceum, St. Peter's Street.

OLD FRIENDS AND SYMPATHISERS:

are invited to attend our

UNITED GATHERING

on MONDAY, JANUARY 22ND, 1922, to be held in celebration of the clearing of the Temple from debt.

Those intending to be with us kindly forward present address to J. E. WISTLE, 135, Walter-st., Blackburn.

SOCIETY ADVERTISEMENTS.

WILL ADVERTISERS PLEASE NOTE.

In consequence of the coming holiday season, all Advertisements for "The Two Worlds" issue of DEC. 30th, must be in hand by first post on DEC. 21st, and for our issue of JAN. 6th, advertisements must be in hand by first post on DEC. 29th. Will Secretaries please note the dates.

South Manchester Spiritualist Church, PRINCESS HALL, MOSS SIDE.

SUNDAY, DEC. 11TH, at 2-30, LYCEUM. At 6-30 and 8-15, Mrs. A. BENTLEY.

MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD.

TUESDAY, at 8-15, Public Developing Circle, Mrs. FORREST.

THURSDAY, at 3 and 8-15, Mrs. HOLT.

Manchester Central Spiritualist Church

ONWARD HALL, 207, DEANS GATE.

SUNDAY, at 6-30.

DEC. 11.—MR. R. C. GRANT.

" 18.—Circle for Members Only.

" 25.—CLOSED.

Manchester Society of Spiritualists, 38, MASKELL STREET, ARDWICK.

SUNDAY, DEC. 11TH, at 10-30, LYCEUM. At 3, OPEN CIRCLE.

At 6-30, Mr. CHANDLEY.

MONDAY, Mrs. IRONS.

WEDNESDAY, at 3 and 8, Mrs. ROBERTS

Collyhurst Spiritual Church, COLLYHURST STREET.

SUNDAY, DEC. 11TH, at 10-30, LYCEUM. At 3, 6-30 and 8, Mrs. KNOTT.

MONDAY, at 3 and 8, Mrs. SHARPLES.

WEDNESDAY, at 8, Mrs. F. GRIMES.

SATURDAY, at 8, OPEN CIRCLE.

SUNDAY, DEC. 18TH, OPEN SESSION.

Longsight Spiritualist Society,

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

SUNDAY, DEC. 11TH, at 6-45 and 8-15, Mr. TIMMS.

TUESDAY, at 8-15, Mrs. SPENCER.

THURSDAY, at 8-15, Mrs. HOLDEN.

Open Circle on Saturday at 8.

Doors closed 8-15.

Moston Spiritualist Lyceum Church,

Co-op. Hall, AMOS STREET.

SUNDAY, DEC. 11TH, at 3 and 6-30, Mr. WILLIAMS.

SUNDAY, DEC. 18TH, Mrs. GIBSON.

British Magnetic Healers' Association

PUBLIC NOTIFICATION OF THANKS.

The above Association tender an unanimous vote of thanks to the following Societies for their support extended during the year:—

Salford Society, West High-st.
Collyhurst Society, Oldham-st.
Hollinwood Society, Byron-street.
Middleton Society, Mill-st.
Patricroft Society, Barton-road.
Middleton Society, Gilmour-st.
Eccles Society, Milton Hall.
Oldham Society, Elliott-street.
Upper Mill Society, Saddleworth.
Cheetham Society, Cheetham Hill.
Beswick Society, Bakewell-st.
Glossop Society.
Royton Society.
Harpurhey Society, Ventnor-st.
Stalybridge Society, Blandford-st.
Radcliffe Society, Sion-street.
Newton Heath Society, Allen-st.
H. UMBERS, Hon. Sec.

SOCIETY ADVERTISEMENTS.

Moss Side Progressive Lyceum, Church,

66, RABY STREET.

Lyceum Service every Sunday, 2-30 SUNDAY, DEC. 11TH, at 3.

LIBERTY GROUP, MR. A. COLLINGE.

Subject, "Sex Education."

All invited.

Middleton Spiritualist Society, GILMOUR STREET.

SATURDAY, DECEMBER 10TH, LYCEUM SOCIAL & SUPPER.

Tickets 9d. Commence 7-30.

SUNDAY, DEC. 11TH, at 3, 6 and 7-45.

Mrs. DIXON, of Oldham.

MONDAY & WEDNESDAY, 3 & 7-30.

Mrs. CROMPTON, of Crumpsall.

SUNDAY, DEC. 18TH, Mr. R. McCOMMON.

Pendleton Spiritualist Church, FORD LANE.

SUNDAY, DEC. 11TH, at 2-30, LYCEUM. At 6-30 and 8, Mr. CHAMBERLAIN.

WEDNESDAY, at 3, Mrs. BROMLEY.

THURSDAY, at 8, Mrs. SHERBURN.

SUNDAY, DEC. 18TH, Miss COTTERELL.

Bristol Spiritualist Temple,

47, OAKFIELD RD., CLIFTON.

SUNDAY, DEC. 11TH, at 11 and 6-30, Miss MARY MILLS.

TUESDAY, at 8, Miss MARY MILLS.

SUNDAY, DEC. 18TH, Miss M. MILLS.

Brighton Spiritualist Church,

ATHENEUM HALL, NORTH ST.

Affiliated to S.N.U.

SUNDAY, DEC. 11TH, at 11-15 and 7, Mr. G. TAYLER GWINN.

At 3, LYCEUM.

MONDAY, at 8, HEALING CIRCLE.

WEDNESDAY, Mr. S. W. ROE.

Brighton Spiritualist Brotherhood,

OLD STEINE HALL, 52A, OLD STEINE.

Affiliated to S.N.U.

SERVICES:

Sundays at 11-30 and 7. Lyceum at 3.

Mondays and Thursdays at 7-15.

Tuesdays at 3.

Healing meetings, First Wednesday in every month at 3.

SUNDAY, MONDAY and TUESDAY,

DECEMBER 11TH, 12TH and 13TH.

Mrs. JAMRACH.

TUESDAY, at 7-30, Mr. R. BRADLEY.

West Bromwich.

OPENING OF NEW ROOMS AT 27, SPON LANE.

ON SUNDAY, DEC. 11TH, at 11, Mr. J. G. WOOD.

At 6-30, Mr. A. COOK.

MONDAY, at 7-45, Miss BARTLAM.

Gillingham Spiritualist Society,

ODDFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, DEC. 11TH, at 7.

Mr. G. R. SYMONS.

DEC. 18TH, Mrs. ANNIE JOHNSON.

DEC. 25TH, CLOSED.

Brixton Spiritualist Brotherhood Church,

STOCKWELL PARK RD., BRIXTON, S.W.

SUNDAY, DEC. 11TH, at 11-15 and 7, Mrs. HARVEY, of Southampton.

Clairvoyance.

At 3, LYCEUM.

CIRCLES: Monday, at 7-30, Ladies; Tuesday, at 8, Members; Thursday, at 8-15, Public.

TOWN HALL, MAESTEG.

Mr. H. J. OSBORN, of London, will lecture on "Spiritualism and Lunacy,"

in the above Hall under the auspices of the Caerau Spiritualists' Society

On TUESDAY, January 10th, 1922.

CHAIRMAN: MR. JOHN CONNOLLY.

Prices of Admission:—RESERVED SEATS, 2/-. BODY OF HALL, 1/-. 6d. to the various parts of the Building. TICKETS and full particulars can be had from the Organising Secretary, ROBERT WILLIAMS, 91, Victoria Street, Caerau. Doors open at 6, to commence at 6-30 prompt. Come in crowds and don't miss this grand treat.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, DEC. 11TH, at 11,
MRS. KINGSTONE.
At 6-30, Miss V. BURTON.
SATURDAY, DECEMBER 10TH, 6 to 10-30,
SOCIAL EVENING,
at LAUSANNE HALL, LAUSANNE RD.
Tickets 1s. 3d. each.

Church of the Spirit, Croydon,
HAREWOOD HALL, 96, HIGH STREET.

SUNDAY, DEC. 11TH, at 11,
MR. P. SCHOLEY.
At 6-30, Mr. G. WOODWARD SAUNDERS

East London Spiritualist Association.
No. 7 ROOM, EARLHAM HALL, EARL-
HAM GROVE, FOREST GATE, (pass thro'
Main Building to Second Door on Left).

SUNDAY, DEC. 11TH, at 7,
MR. AND MRS. LUND.
SUNDAY, DEC. 18TH, Mr. BRYCESON.

Hackney Society of Spiritualists,
240A, AMHURST ROAD.

SUNDAY, DEC. 11TH, at 7,
MRS. PODMORE.
MONDAY, at 8, CIRCLE.

Hounslow Spiritualist Society,
ADULT SCHOOL, WITTON RD.

SUNDAY, DEC. 11TH, at 6-30,
MRS. GOLDEN.
TUESDAY, at 7-45, A SOCIAL will be
held in aid of Funds.
WEDNESDAY, at 3, GUILD.
Lyceum every Sunday at 3.

Kingston Spiritualist Society,
BISHOP'S HALL, THAMES STREET.

SUNDAY, DEC. 11TH, at 11,
MR. KIRBY. At 3, LYCEUM.
At 6-30, MRS. NEVILLE.
MONDAY, at 7-30, Mrs. FAIRCLOUGH
WEDNESDAY, at 7, XMAS SOCIAL &
SALE OF XMAS GIFTS.

North Finchley,

ST. JOHN'S SPIRITUAL MISSION, WOOD-
BERRY GROVE (opposite Tram Depot).

SUNDAY, DEC. 11TH, at 7,
MR. and MRS. PUGHAM.
WEDNESDAY, at 8, Mr. H. CARPENTER.
SUNDAY, DEC. 18TH, Rev. G. WARD.

Manor Park Spiritualist Church,
CORNER OF SHREWSBURY RD. AND
STRENE RD.

SUNDAY, DEC. 11TH, at 6-30,
MRS. G. PRIOR.
DEC. 18TH, Mrs. A. BODDINGTON.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, DEC. 11TH, at 11, CIRCLE.
At 3, LYCEUM.
At 7, Mrs. A. DE BEAUREPAIRE,
Address and Clairvoyance.
TUESDAY, at 7, WHIST DRIVE, in aid of
Building Fund.
FRIDAY, at 8, Meeting for Enquirers.
SUNDAY, DEC. 18TH, Mrs. CLEMPSON.

London Central Spiritualist Society,
FOOD REFORM RESTAURANT,
3, FURNIVAL STREET, HOLBORN.

FRIDAY, DEC. 16TH, at 7-30,
SPECIAL LANTERN LECTURE
on "Picture Marvels from the Spirit
World,"
by Mr. H. J. OSBORN.
Tickets 1s. each.

**Little Ilford Christian Spiritualist
Church,**
CHURCH ROAD, CORNER OF THIRD AV.,
MANOR PARK, E.

SUNDAY, DEC. 11TH, at 6-30,
REV. G. WARD.
MONDAY, at 3, Mrs. MAUNDERS.
WEDNESDAY, at 8, Mrs. GOLDEN.
THURSDAY, at 7-45, COMMITTEE
MEETING.
SATURDAY, at 7, GRAND SOCIAL AND
DANCE to be held at the
PUBLIC LIBRARY, ROMFORD RD.,
in aid of New Church Fund.
Tickets 2s. each (refreshments included).
DEC. 18TH, Mr. G. TAYLER GWINN.
Lyceum every Sunday at 3.

**Plumstead National Spiritualist
Church,**
INVICTA HALL, CRESCENT RD.

SUNDAY, DEC. 11TH, at 11, CIRCLE.
At 3, LYCEUM.
At 7, Mrs. A. BODDINGTON.
THURSDAY, at 7, Mr. & Mrs.
HAMMERTON.
WEDNESDAY, DEC. 14TH, at 8, in the
Co-op. INSTITUTE, PARSON'S HILL,
DR. W. J. VANSTONE,
Subject, "The Spirit Meaning of the
Great Pyramids" (Illustrated).
Clairvoyance by Mrs. EDEY.
Tickets 1s. and 6d., and on admission.

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

SUNDAY, DEC. 11TH, at 6-30,
MR. MARTIN.
MONDAY, DEC. 12TH, at 8,
COMMITTEE MEETING.
WEDNESDAY, DEC. 14TH, at 3,
Ladies' Meeting, Mrs. EAWS.
THURSDAY, DEC. 15TH, at 8,
PUBLIC CIRCLE.
SUNDAY, DEC. 18TH, at 6-30,
Mrs. ORLOWSKI.
Forward Movement at 11.
Lyceum every Sunday at 3.

S. O. S.
SAVE OUR SOCIETY.

THE ALTRINCHAM SPIRITUALIST
CHURCH has been working in
Altrincham and District for 16 years,
during which time it has done its
utmost to spread the glorious light and
knowledge of Spiritualism into the
lives of its people. After many struggles
to maintain its existence it is now faced
with the possibility of closing down
for want of a home in which to conduct
its work and worship. Can you help
us? We want to purchase an army
hut before December next to establish
a home of our own. Every little makes
the lot. Send P.O. to T. H. YATES,
Secretary, Oak Cottage, Wellfield-lane,
Timperley, Altrincham. It's worth it.
Already acknowledged, £2 2s.;
Members and Friends, £2 17s. 6d.;
Retiring Collections, £1 1s. 6d.; Second
Donation, Battersea Friend, £1; Mrs.
S. Morgan, Bishopstoke, 5s.; Good
Luck, Malpas, 2s. Total, £7 8s.

BIRTHS, MARRIAGES and
TRANSITIONS.

Ordinary intimations when printed under the above
heading will be inserted as follows: Six lines, 1s. 6d.
Above six lines, 2d. per line. Payment must be sent
with the intimation. Poetry not accepted.

TRANSITION.

WINFREY.—Passed to the higher
life on November 18th, 1921, John
Winfrey, son of Thomas and Elizabeth
Winfrey, of 21, Helena-street, Mex-
borough, Yorkshire, aged 41 years.
The body was interred in the Mex-
borough Cemetery, Mr. Sam Feather-
stone officiating in the presence of a
large company of friends. "He being
dead, yet speaketh."

NEW SECRETARIES.

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

SOUTHPORT, HAWKSHEAD SPIRIT-
UALISTS' CHURCH AND FORESTERS'
HALL.—Mr. W. L. LOMAS, 10, Brompton
Road, Southport.

WISBECH SPIRITUAL CHURCH,
ALEXANDRA ROAD, WISBECH (Late
Anchor Chambers).—Mr. HENRY
STIMSON, 5, Slab Passage, Walsoken,
Wisbech.

THE HAUNTED HOUSE, HASTINGS,
a few yards from the Ancient Castle.
Largest Spiritualist Holiday Home in
the country. Will friends who intend
joining the Christmas and New Year
Parties please send in names as early
as possible, as only a limited number of
guests can be received. Generous
table and seasonable fare. Terms 7/6
per day (inclusive). A special Social
and Spiritual Endeavour will be made.
Mr. and Mrs. CURTIS (late of
Nottingham).

REMOVAL.—The BROADGATE PRO-
GRESSIVE SPIRITUALIST SOCIETY, COV-
ENTRY, have removed to WORKERS'
UNION INSTITUTE, BAYLEY LANE,
where all friends will be welcomed.