



THE TWO WORLDS.

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G.P.O. as a Newspaper.

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

No. 1796--VOL. XXXV.

FRIDAY, APRIL 14, 1922.

PRICE TWOPENCE.

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No. 1796.—Vol. XXXV.

FRIDAY, APRIL 14, 1922

PRICE TWOPENCE.

Original Poetry.

To the Tardy Spring.

WHY loiter, breath of Spring?
Why tarry yet awhile?
We yearn in prison gloom
For love's unfetter'd smile!
Broadcast throughout the land,
The budding Blossoms burst,
And for the living God
Each eager soul's athirst!
Why tarry, breath of Spring?
The cuckoo calls aloft,
Young violets in the glen
Are dreaming sweet and soft;
The primrose strives to laugh,
The cowslip longs to flower.
O, tardy breath of Spring,
Breathe with thy magic power!

—E. P. PRENTICE.

The Implications of Spiritualism.

Stanley De Brath.

[CONTINUED FROM LAST WEEK.]

VI.—SOME RELIGIOUS IMPLICATIONS.

"WHAT is the use of religion?" Once get away from the notion of "beliefs"—whether orthodox, Spiritualist or any other—as being of paramount importance, and we can then see that it makes Nature's gentlefolk, inspiring self-control, conferring the good manners that spring from the courtesy of the heart, giving happiness in simple pleasures, and making easy the honesty that commands respect, and the genuineness that levels all class distinctions.

It is as far removed from the pietistic, self-righteous, and other-worldly attitude that is so repellent, as it is from the arrogant, selfish, insatiable habit of mind. True religion is simple, unaffected, unselfconscious, kindly and natural.

These perceptions which all find a logical basis in a scientific and instructed Spiritualism are well illustrated by good novels. In the mass of trash that pours from the press—the silly sentimentality, the false idealism, the degrading pictures of a small social minority, and sometimes the corrupt imaginings of depraved minds, it is not always easy to select those that give true pictures of human nature and thus stimulate us to consider how we should have acted in like situations. True pictures of human nature as it really is, drawn by observant and well-balanced persons, when thoughtfully read can give the wider outlook that is a relief from the narrowing influences of civilisation which, by removing the personal adventure of primitive life, restricts direct experiences and makes intellectual and moral progress dependent on intellectual, imaginative and religious interests. A few of those that can be so used are mentioned below; * they are vividly interesting to the

student of human types. They introduce us to the thoughts of others in circumstances different from our own; they show the natural consequences of human actions; they enlarge our sympathies, broaden our understanding, and often illustrate how

"Where truth in wisest words may fail,
A truth embodied in a tale
Shall enter in at idle ears."

Imagination in its true sense is the psychic faculty of insight which shows men and women as they really are. It is often misused by the corrupt, the self-centred, the fanatical and the embittered; it often runs riot, and unchecked by reason, experience and kindness, forms images which are morally, artistically and spiritually false. They are not pictures of normal life; and it is only when the abnormal is sufficiently common to be a danger that it is worth depicting, and then its real consequences should be made apparent. Unfortunately, exciting stories of undetected crime, successful gambles, degrading episodes, of unbridled animalism, which is not even passion, and absurd travesties of psychic truths now form a large proportion of the "literature" read by young people, creating a mental analogue to dram-drinking; only unhealthy stimulant is enjoyed, taste is corrupted and character too often destroyed. It poisons their minds and gives rise to a temper of greedy hunger for gratification of the senses that is responsible for much of the present "unrest."

Another result of spiritual religion is to abolish the notion of "merit." To attend church, to read the Bible, to give in charity, and so forth, are not meritorious. They may or may not advance spiritual growth; but if we regard the purpose of life on the spiritual basis of increasing consciousness, it is quite obvious that any means we find useful to increase that consciousness cannot be more "meritorious" than the growth of a plant towards the light; nor can any observances that should increase that consciousness, but actually do not, be meritorious either. Spiritual laws are as invariable as gravitation, and no religious observances without the desire to worship, to get into touch with the Divine Power, not for future gain, but as present happiness, however rigidly practised, can fit the soul for that future when wisdom and love are felt to be its native air.

These and similar inferences are the religious implications of Spiritualism, as distinct from psychical research; they are practical applications of the knowledge we already have. Research will slowly give more knowledge, to be welcomed as it comes, even if it should modify some of our present ideas, but meanwhile the task before Spiritualists is a positive one—to guard their own minds, and especially those of their children, from corrupting influences, to endeavour to meet all men sympathetically on the broad human footing, and when they must oppose proved error, to do so with moderation and full understanding of an antagonist's real meaning, however ill-expressed.

Heady denunciations, bitter innuendoes, vulgar abuse of opponents, and ill-founded distortions of facts, only retard the cause they are meant to serve. The great bulk of people in all classes are reasonable and sensible, and the more reason, good sense, rectitude and good will they see in Spiritualists, the greater will be their readiness to accept the psychic facts, and in due course their implications also.

These implications are strictly those of Spiritualism, which considers survival as proved already; they are not to be reached by psychical research alone, any more than religion is reached through theology. Psychical research is, or should be, science pure and simple. It requires long, patient, well-planned and expensive experiment by men already well-equipped with knowledge of the physical and

* "Jim Robinson," "The Good Comrade" and "Rachel and Her Relations," by Una Silberrad. "Jaffery," "The Fortunate Youth," and "The Wonderful Year," by W. J. Locke. "Autumn Sowing," by E. F. Benson. "Jerry and Ben," by W. Riley. "The Pendulum," by Elinor Mordaunt. "The Dying Fire," by H. G. Wells.

natural sciences. There are now springing up all over the country groups "for psychical research"; these are really groups "for enquiry into the facts." They are a great advance, and it is characteristic of the practical English mind that most of them soon turn their attention to the religious implications, in other words, to Spiritualism. This is for the many; psychical research is for the few who have the time, the training and the resources for that series of connected experiments and observation such as have given us the sciences of chemistry, physics and biology.

The one thing to avoid is sectarianism in any form whatsoever. This sectarianism is nothing else than conceit. When we cease to be controversial, and study instead of opposing the opinions of others, we are surprised at the breadth of view that results. But to gain this we must get rid of the temper which says "No! I don't agree with you at all!" before it has even begun to grasp another's meaning. The man who does this will remain shut up in his own limitations, and even in the after-life the habit will persist. No human mind can grasp the truth entire. It can only represent realities according to its knowledge, and it is a remarkable fact that the most ignorant are the most dogmatic. The more a man knows, the readier he is to learn, and to acknowledge his debt to other minds. The psychic facts reveal the existence of the soul, its survival and its growth; that spirit, soul and body are a unity—they react upon one another.

Right-thinking soon perishes if it does not issue in right action; right action reinforces right feeling; and the undefinable perceptions of the spirit drawn from the Divine to which it is linked, strengthen the will, illuminate the mind, and minister to bodily health.

These perceptions insist on human brotherhood, on mutual dependence, mutual co-operation, and above all, mutual forbearance. The only possible means for the peace of the world is the temper that weighs all available evidence and holds fast to that which is good. In this all can share; classes, nationalities and callings all disappear, men meet on the ground of a humanity common to them all.

Christian and pagan, king and slave,
Soldier and anchorite,
Distinctions that we think so grave
Are nothing in their sight;
They do not ask who pined unseen,
Who were on action hurled,
Whose one bond is that all have been
Unspotted by the world."

—MATTHEW ARNOLD.

[TO BE CONTINUED.]

New Church at Sale.

ON Monday morning, March 27th, we had a very pleasing and interesting ceremony at Sale, the cutting of the first sod in connection with erecting a new church in Rosbuck-lane, Sale. About 40 members and friends assembled at short notice, when all present agreed that Mrs. Travis, of Ashton-on-Mersey, should have the honour mentioned above, and in a few choice words she hoped that the new church would be a blessing to all concerned and a living monument to Spiritualism. Mr. Dawson, the President, presided, followed by Mr. Varco, who offered prayer for the success of the undertaking, after which a hymn was sung. Two of the youngest members of our Lyceum cut sods also, namely, Lily Powell (aged 2) and Jean Roberts (3½ years).

A lady opposite to the ground brought each of us a cup of tea and refreshments, which was a pleasant surprise to all concerned. We dispersed feeling very happy and contented in the fact that in about eight or ten weeks' time we shall have established in Sale a new Spiritualist church.

"Two wrongs never made a right." Theology has produced many conditions antagonistic to Nature's laws.

The woman that cultivates thirst and then tries to drown it will raise children that will drink, hence in danger of becoming drunkards.

Planchette Communications.

Julius Frost.

OF all those who begin to investigate the phenomena of Spiritualism for themselves, probably the vast majority make use of either the Planchette or the Table. The latter, however, is at best a slow and weary means of obtaining communications, and probably more amateur investigators use the Planchette, with which it is not only easier to obtain results, but also possible to obtain a great deal more material in a limited time.

There are two ways in which this instrument may be utilised. One is by letting it write; the other, more satisfactory in some ways, is by placing it on a large sheet of substantial paper, on which are written the letters of the alphabet, "Good-night," "End of message," "Yes," "No," "Doubtful," and the numbers from one to ten. In this latter case the Planchette moves to the letter required, and thus spells out words and sentences at a fairly quick rate as a rule.

And yet the Planchette is far from being entirely satisfactory, especially to those who, while in no sense hostile to Spiritualist ideas, are, nevertheless, of a critical and cautious turn of mind.

I have, together with several friends, had considerable experience with the Planchette, stretching over a period of several years. Messages there have been by the dozen—in some cases quite lengthy—and connected accounts on various subjects, both personal and dealing with conditions in the other world. And yet I am not satisfied. For nothing has ever come through which I could not imagine, without undue difficulty, as being the work of my own subconscious mind. Tests, where a request has been made to give some information unknown to the sitters, have invariably failed. Why should this be? Perhaps the next paragraph may throw some light on this point.

On several occasions we asked the control what the method of working the Planchette was. The reply came that he had to see the letters through one of us—the writer, in this case—and that except in this way he was unable to see objects on the physical plane. This sounds reasonable enough, certainly.

We then devised the following test. The control (XYZ he calls himself) was to see through me while I went to a bookcase, unseen by the other two sitters, and selected a book, the name of which XYZ was to spell through the Planchette. He was to see the letters through me, but work the instrument through the other two. Under these conditions the Planchette certainly moved, but no name was spelled out until I put a hand on it. The correct title was immediately communicated when I did this.

The following was a further test, which I applied with other sitters some time ago. This XYZ had been communicating both through the other two alone and through the three of us. In the latter case he had spelled out messages in Esperanto. As I know this language well, this naturally interested me, and, as he could also work the Planchette through the other two sitters alone without my touching it, it struck me at once that here was the opportunity for a good test. I asked him to communicate through them in Esperanto, as they had no knowledge of this language. The result was a complete failure. Immediately I put my own hand on the Planchette the messages were resumed.

Many of the messages received from XYZ have been very interesting, but not evidential. On several occasions he has tried his hand at prophecy, but failed, save once. Once he was right in a (to me) vitally important matter, but even here I was half-expecting the result prophesied to come about.

Quite a number of my friends have had experience with the Planchette, but with similar results to my own. I have never once personally known of a case where information beyond the knowledge or reasonable expectations of the sitters has been given. I have only read of one—in Sir Oliver Lodge's "Survival of Man." Perhaps I have been unfortunate, but I do not speak without long experience. If anyone who reads this has had really convincing

proofs by this means, I should be very interested to hear of them.

What conclusions are we to draw from the above facts? They leave us in uncertainty. On the one hand, the messages received by me may be genuine communications from "beyond the veil"; on the other, they may be merely fabrications of the subconscious mind. The evidence leaves us uncertain. Personally I am, perhaps, rather inclined to the latter view. It seems to me, however, that look at the matter as we may, there is very great need for extreme caution in accepting messages from this source. In any case, a critical attitude is essential, and my own opinion is that it is advisable to be very careful when we advise enquirers to investigate along this line in search of proof of survival.

I would add that all the experiments mentioned in this article have been conducted not in a frivolous spirit (in which case unsatisfactory results would scarcely be surprising), but in a spirit of genuine anxiety to study and learn. Such messages as have been received have been in no case foolish; all have been sensible, and yet not beyond the normal capabilities of the sitters.

What is it that moves the Planchette? I wonder, and prefer to refrain from any dogmatic theories.

Visits to the Other World.

At a drawing-room meeting held at 73, Widmore-road, Bromley, arranged by Mrs. Hughman on March 21st, Mr. R. J. Lees, of Ilfracombe, a well-known writer on psychic matters, was the speaker. The meeting was presided over by the Rev. C. Drayton Thomas. Mr. Lees is well-known to the writer of "Through the Mists."

SPIRITUALISM NOT DANGEROUS.

Referring at the commencement of his address to his three books, "Through the Mists," "The Life Elysian," and "The Heretic," Mr. Lees said he was often asked if he were the author of those works. He was no more the author than anyone in that room; he was simply the amanuensis who received certain messages. A great deal had been said about the danger of entering into communion with spirits. Well, he was 73 years of age, and he had given his whole time to the study of the subject since he was 13. Yet he was as keen-witted as most men, he thought. If they would deal with the question as it was meant that it should be dealt with they had nothing to fear. The departed were not gone, and he wished them to understand how easily they could get to those who were left behind, bringing with them the most precious blessing God could bestow—the annihilation of death.

A ROYAL CLIENT.

The speaker proceeded to relate certain incidents in his own boyhood, when he manifested singular psychic powers. He stated that he received a message from a late member of the Royal Family for the late Queen Victoria, who wished him to go to Windsor. He would not acquiesce, and told her messengers that a lad at Balmoral could receive messages such as were desired; but that if at any time his presence was desired he would come. Nine times he visited the late Queen, the last occasion being nine months before her Majesty passed away. With regard to the "calling up" spirits which was so often spoken of, the instant they tried to do it they would be deceived. Any spirit who would come at their calling was not worth conversing with. God had ordained the ministry of angels to attend to them, and that ministry had been ordained since all time.

Questions were afterwards asked, and in the course of the discussion a member of St. George's Church, Beckenham, described a series of sermons being preached there by the Rev. Father Rouse, who, Mr. Lees maintained, had no real knowledge of psychic matters. Mr. Lees offered to visit Beckenham at his own expense in the near future and address a public meeting.—"BROMLEY MERCURY."

Clairvoyance—Recognition.

H. J. Osborn, London.

Two most remarkable cases of clairvoyant description and clear unmistakable recognition deserve to be recorded. The occasion was a recent meeting of the London Central Spiritualist Society; the clairvoyant, one of large and wide experience—Miss Florence Morse; the meeting, one of exceptional interest, for, as President, I was (a rare thing latterly) in the chair in order formally to instal the new chairman of the Society, Mr. Maurice Barbanell, who had a most cordial and well-merited reception on introduction and induction into office.

Miss Morse gave many descriptions—lucid, detailed, vivid, some quickly claimed, more than one for people not in their accustomed seats, and yet seen where they usually sit; one, a hesitant new comer, at once claimed by one who was in the meeting for the first time.

Two entities, however, both old men, Miss Morse described with much detailed precision. Sitters near where these were seen were unable to place them, and, for the moment, they were passed as not claimed. But I recognised both with no sort of degree of doubt, though, for good reason, I claimed them only towards the end of the meeting, having first ascertained that the clairvoyant had never known either in life.

A week or so earlier Mr. Joseph William Coles, founder of the Church at Colne, and long resident at Brierfield, Lancs., had passed on with some suddenness. The fact of his passing appeared in the then current issue of THE TWO WORLDS, dated the same day. Miss Morse had not seen the paper, and had never met Mr. Coles. It was his description to the last detail which she gave, and also clues to the neighbourhood of his residence, and a description of the house. It was one of the clearest and most definite descriptions I have ever heard.

What had brought Mr. Coles in spirit to a meeting he had never attended in life, two hundred miles from his accustomed haunts, within ten days of his passing? That is just one of the problems which, short of prompt and reasonable explanation, confuse the issue, confirm doubt, and engender scepticism.

Less than three months earlier I lectured ten times in and near the neighbourhood where Mr. Coles lived. He presided for me at three meetings, and was an active helper at a third. I visited at his house, spent some time on several occasions with him. He told me that for many years he had, for his firm, had charge of an exhibition stall at the Agricultural Hall, London, for some weeks each year; that when in London he frequently attended Grove Dale (N.L.S.A.), of which I am a member. I explained to him the work of the London Central, the only Spiritualist Centre in the old inner City of London, and I begged him on his next visit to make a point of coming to one of our meetings. He said he would, and when I took leave at the end of my final meeting he said as we shook hands, "The next time I am in London I'll come to your London Central meeting."

And so he did! The next time he was in London was the first time for many months that I had been in the chair of the London Central. He was there—in spirit. I have no more doubt of that than I have that I was there.

The second case is no less remarkable. In the second row of seats was a vacant chair. In front of it Miss Morse saw and described an old man, again with marvellous detail and definiteness. She thought he came to one who sat next the vacant chair, but that person did not recognise him. I did, but again, for good reason, postponed claiming him.

One of the first recorded members of the London Central was Mr. William Gartside, an old Spiritualist, who long ago called together the first meeting for Spiritualism in Bournemouth, and an ardent worker in other places. We of the London Central honoured the old man, and over a year ago we made him our first honorary life member.

Stricken in years and in health, he was for a few days an in-patient of the London Temperance Hospital, where, as ever, he let his Spiritualist light shine. There, after a very brief illness, he had passed on, three days before our meeting, where Miss Morse saw and described him by the

vacant chair—the seat which he habitually occupied in our meetings!

Not more than one person present besides myself knew even of Mr. Gartside's illness, still less that he had passed away. Yet, as I learned later, more than one realised that it was he who was being described.

What more natural than that he should manifest at the meeting of the Society he helped to found, and in whose activities he found joy and pleasure.

I gave to the meeting the explanations I have set down here, and I thought, and think, those two cases almost unique, where all the circumstances are taken into consideration. I am sure they are two amongst many of which precise records should be kept by reason of their evidential value.

Yorkshire District Council of the S.N.U.

THE Second Annual General Meeting (43rd Yorkshire Union) was held on Saturday and Sunday, March 18th and 19th, 1922. The President occupied the chair. Mr. Roberts, President of Bradford D.C., welcomed the conference to Saltaire by a few appropriate remarks, saying that however much we differed in opinion over methods we should be as one in regard to the object in view. There was a very good attendance of delegates and associates.

Tellers, scrutineers, etc., having been appointed, the minutes were read and adopted. The financial statement was a very satisfactory one, showing a good financial standing.

The President and Secretary gave their reports, which were accepted with applause, and which the Council decided should be sent to THE TWO WORLDS.

The election of officers then took place, the result of which was as follows: President, Mr. Rothery (Normanton); vice-president, Mr. Rastall (Huddersfield); treasurer, Mr. Oliver (Sheffield); secretary, Mr. Smith (Wakefield); S.N.U. delegates, Mr. Rothery and Mr. Roberts; S.N.U. councillor, Mr. Roberts.

Mr. Gush moved and Mr. Rothery seconded a motion which, if carried, would have disbanded the District Committees. This caused a very good discussion, and ended with the mover and seconder withdrawing the motion, which had served its purpose.

A propaganda meeting was held on Saturday night, which was disappointing as far as numbers went, the speakers being Mrs. Chappell and Messrs. Bramall and Rawlinson. Mr. Downs gave demonstrations of clairvoyant power.

A mass meeting was arranged for the Sunday evening, but was poorly attended. Short addresses were given by Mrs. Snarey, D.N.U., Alderman Houldsworth, J. R. Jones, S. Rastall and W. G. Gush.

The week-end proceedings were brought to a close by thanks being given to all who had helped to cater for the conference, and helped in any way towards the comfort of the delegates for the week-end.

SECRETARY'S REPORT.

FELLOW MEMBERS.—In presenting my report, I am glad to be able to say that financially the Council has turned the corner, and that the new basis of income will enable it to carry out its work.

OUR NUMBERS.

We have now on our list 61 churches, with a paid membership of 2,273, and affiliated to the council we have 296 associate members and a total turnover of: Income, £266 6s. 8d.; expenditure, £249 5s. 3d.

The Bradford District Committee has now 16 churches, with 494 church members and 80 associates. Income, £47 16s. 9d., expenditure, £48 1s. 6d.

The Halifax District Committee has 13 churches, with 539 church members and 58 associates. Income, £56 17s. 11d., expenditure, £54 13s. 3d.

The Hull District Committee has 3 churches and 173 church members, together with 26 associates. Income, £22 14s. 10d., expenditure, £20 13s. 0d.

The Leeds District Committee has 15 churches and 580 church members, with 58 associates. Income, £26 8s. 7d., expenditure, £26 19s. 11d.

The Sheffield Committee has 14 churches and 507 church members together with 63 associates. Income, £37 7s. 8d., expenditure £31 3s. 6d.

THE TWO WORLDS Plan still continues to be much appreciated as a valuable aid to publicity and I should like to remind those church secretaries who have complained about the plan being a week late that there are still a few secretaries who neglect to send in their plans to their district secretaries in time.

LITERATURE.

A start has been made in the sale of literature to the amount of £3 16s. 9d. I hope sincerely that this branch of our work will not be dropped, but a great increase registered in next year's balance sheet. Members will be glad to note that all old accounts and debts have been paid off. On behalf of the Council I wish to thank all those who have donated various sums toward the funds, £3 7s. 6d. in all, of which all but 12s. 6d. has come from the Sheffield District Council and the churches in that area.

STUDY GUILD.

There has been some activity in connection with the study guild this year. I have visited Slaithwaite Group and St. Peter-st., Huddersfield, giving a six month's lead to them and forming a Discussion Class at Marsden, where good work has been commenced, Bradford (Bankfoot) to give an address to the Study Group, and a course of six lectures at Quarmby Church with a view to forming a Group there. The Group at Huddersfield is growing, and has now a membership of 32. There is a class held at St. Paul's, Halifax, and one at Raven-st., Halifax. Probably there are others of which I have not been informed. In the coming year I hope the activity in this direction will be much increased.

Our conferences have been very successful, and have done good work in presenting Spiritualism to those needing its beneficent gospel. Two of them stand out, those at Bradford and Hull, where neutral halls were taken and good audiences were attracted.

The new rules, rendered necessary by our becoming a District Council of the S.N.U., have on the whole been loyally carried out, some churches in ignorance continuing under their old rules, but when informed of the necessary amendments required, have generally conformed. The rule as to two-fold membership, in particular, has been loyally observed by the great majority of our churches.

REPORTS FROM CHURCHES.

I have been much hampered in writing this report by the fact that the reports from District Committees are either not to hand or are of a very scanty character. I believe the fault lies with the church delegates, who have not observed or carried out the rule at their District Conference. These reports are so very valuable, and form such a living link between Societies, District Committees and the Council, that I hope a great effort to improve in this respect will be made in the coming year. I suggest, in reference to Society delegates giving a report at the District Committee conferences, (1) that the item "reports of Society delegates" should always appear on the agenda immediately after the item "correspondence"; (2) that the officers of the District Committee prepare a short report of the activities of their own Society during the month and read them to the conference, thus showing the delegates what is required. I believe this only needs to be persisted in and others will follow the lead.

Every District Committee secretary should send in each month a summary of his committee's work, that the General Secretary may be in touch with the whole country. These monthly reports should be not just the bare account of a conference, but a more intimate relation of the business transacted.

PROPAGANDA.

I have come to the mature conviction that as regards propaganda our great need is to largely cease from propaganda meetings to the outside world and turn our energies inward towards our own people. The propaganda of the past has effected the conquest of much territory. Our efforts to-day must be to consolidate the ground we have won. There is a great work within our Movement to make believers

into knowers, to endow every member of our churches with the power to logically state the faith and knowledge that is within them, to foster circles, psychic research groups, discussion classes, study groups, in order to learn more about ourselves, more about the spirit people, and more about their teachings. The time has gone by when it was sufficient to simply know that spirit people communicated with us, we now need to know how and why. The fight we shall have to wage in the future will be in defence of our philosophy and our religion, our phenomena is becoming very generally accepted, but while psychic research is being glorified Spiritualism as a religion is being denounced. For these reasons I urge that we cease to solely concentrate our attention on making new converts and put our strength into the effort to help our own people to understand more deeply our science, philosophy and religion.

A PERSONAL NOTE.

One personal note in conclusion. I felt unable in relation to my other work for the Movement to accept nomination as your secretary for the ensuing year, and I should like to say that in my opinion the time has come when we should have one or more full-time men to organise the country; the time has gone by when voluntary work is sufficient. We are growing too big, as a council, to be run in the spare time of busy men; either the work gets neglected or the conscientious man works on until he has a breakdown. We have 61 churches. 2s. per week would bring in £6 2s. per week. Is there no way of getting this done and organising on sound business lines. But while I leave my office of secretary, I shall still be on the E.C., and I hope to be able to help the new secretary and to further the interests of the Council with all my knowledge and power.

Professor Geley and the Medium "Eva C."

IN the course of an address delivered before the Birmingham S.P.R. recently, Major Hall-Edwards alluded to the investigations on the Continent with the renowned medium, "Eva C." (Mlle. Marthe Berand), and asserted:—

1. That "Eva C." had been in prison for fraud;
2. That "Eva C." had never given a seance without Mlle. Bisson being present.

Mr. Fred Barlow (Secretary, S.S.S.P.) wrote Professor Geley on the matter, and we have pleasure in publishing his reply:—

TRANSLATION OF A LETTER FROM DR. GELEY, DIRECTOR OF THE INTERNATIONAL METAPSYCHIC INSTITUTE, PARIS, TO MR. FRED BARLOW, BIRMINGHAM.

"Paris, March 23rd, 1922.

"DEAR SIR,

"Herewith the particulars you ask me for in reply to the allegations of Major Hall-Edwards:—

"1. It is untrue that Mlle. Marthe Berand has ever been condemned to imprisonment. This medium has NEVER been detected in deliberate fraud. I have worked with her for 1½ years, and I can guarantee, on honour, the genuineness of her faculties.

"2. It is untrue that Mlle. Marthe Berand has never given seances unless Mlle. Bisson was present. Before she knew Mlle. Bisson, Mlle. Marthe worked with the wife of General Noel, and during that time Professor Richet experimented with her and obtained the most striking phenomena, which he details in his masterly treatise on Metapsychic Science.

"This leaves none of Major Hall-Edwards' assertions standing. I concur in your influences, but you do too much honour to this person."

"You may use this letter as you think fit.

"Yours, etc.,

"(signed) G. GELEY."

It is now Major Hall-Edwards' duty to withdraw from his position and apologise for traducing the character of a woman. But perhaps he thinks she's "only a medium."

ARE you sure your troubles are not mostly self-created?

Transition of Mrs. W. Poole, of Bradford.

ON Tuesday, March 15th, after much patient suffering, our sister, Mrs. W. Poole, 364, Manchester-road, Bradford, passed quietly to the higher life. On March 19th Mrs. Stott, of Bradford, conducted the funeral service both at home and at the cemetery, nearly 200 relations and friends being present. The service was very impressive, followed with keen interest by numerous spectators.

On March 26th (Pioneer Sunday) we held a memorial service in the Ideal Picture House, Bankfoot, when Mrs. Stott, of Bradford, and Mr. Hodgson, of Scarborough, conducted the service with our local President, Mr. England, in the chair. Over 400 attended the service.

After the opening hymn and invocation the President spoke in fitting terms of our sister, who had been a mother to us all. We should all miss her physical presence, we could still rejoice in her freedom from physical pain. Mrs. Stott paid tribute to our sister as an old worker who had proved the truths of Spiritualism.

Mr. Hodgson then spoke on the words, "Thou hast delivered my soul from death, my eyes from tears, and my feet from falling." He then closed his remarks with

"I live for those who love me,
For those who know me true;
For the heaven that smiles above me,
And awaits my coming too."

After the singing of "O, God, Our Help in Ages Past," Mr. Hodgson pronounced the benediction, and whilst the congregation remained standing our organist played "The Dead March."

British Magnetic Healers' Association.

ON Saturday, April 1st, the above Association held a propaganda meeting at the Sion-street Spiritualist Church, Radcliffe. Prior to the meeting a first-rate tea was provided, which was much appreciated by the visiting healers and friends. Healing commenced at 7-30, the healers being introduced by Mrs. Hartley. Miss Wallwork suitably responded. Our old friend, Mr. Buckley, rendered good service as pianist. There was not a vacant seat in the room, and the healers worked under the best conditions. Twenty-three cases were treated and many people testified to the value of the magnetic power of healing. Miss Wallwork moved a vote of thanks to the Society, which was heartily responded to and applauded.

Dr. Ellis Powell in Scotland.

DR. POWELL, who was accompanied by Mrs. Powell, has just completed a successful lecturing tour in Scotland, visiting the capital, Edinburgh, the ancient capital, Dunfermline, and the commercial capital, Glasgow. It was the doctor's first appearance on the platform of the Edinburgh Association, who, foreseeing that their usual hall accommodation would be too scanty, took the Queen's Hall for the occasion, and had large and appreciative audiences.

It was no small undertaking for the Dunfermline Society to take the St. Margaret's Hall for a Friday night lecture, and to organise it so well that the result was probably by far the largest and most successful Spiritualist meeting ever held in the town, and we are sure the Society will reap the reward in increased strength and prestige which such enterprise deserves, and be encouraged to carry on with similar efforts in future.

Week-night lectures in Glasgow were given under the auspices of the S.P.R. and the Association, and the tour concluded on Sunday, April 2nd, when Dr. Powell occupied the platform of the Association in the McLellan Galleries, and addressed very large and appreciative audiences. The day was observed as Pioneer Sunday.

WHEN man becomes too wise to follow another, there can be no war, for he that makes the war must be the one to fight.

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FRIDAY, APRIL 14th, 1922.

The Eternal Resurrection.

SPRING is here! Eastertide comes again bringing with it the promise of sunshine and of flowers. Earth awakens from its winter sleep, birds seek their mates, the days lengthen, and the sick, infirm and aged take fresh hope. Anticipations of the pleasant months ahead rise superior even to trade depression. The ploughman follows his steaming team along the newly-turned furrow midst shower and shine. The shining beads of moisture on his brow are the material tokens of his faith in the future. He is but preparing for the harvest which shall follow. His interest lies in the future, and even though he labours in the light of past experience, yet, but for his reliance on the constancy of nature's laws, his work would cease.

The season of hope and anticipation! Even the materialist catches the infection and realises that earth is more than "dirt and water," and life more than the interplay of blind energies. Hope and promise speak even to him in terms of opportunity and objective.

Small wonder that the early Christian, with his little knowledge of nature's laws, adopted the ancient pagan festival of Eastertide—the recoming of the Eternal Sun—as the period for the celebration of the resurrection from the dead. All nature to him was a parable, and symbolic representation meant everything. Types and parallels were customarily sought and occult meanings attached to the most common things, and as the lengthening days and glinting sun-rays gave evidence of the season of fruit and flower—awakening the moribund to renewed activity—the life and example of One they loved appeared as a sacred symbol with nature as its sponsor.

To-day all Christendom turns its eyes to an event of 2,000 years ago, and on that happening of the past rests its hope of the future. Its followers reassure themselves of continuous life beyond the tomb because One they worship and adore gave evidence of post mortem existence to those he loved. Modern Christians, historically assured of their personal survival, give thanks to Him for the revelation thus made. One can only say that the hope thus engendered, even had it been a fallacy, would have been well worth while, because of the optimism and love of life which it has kept alive within the human breast through times of darkness and gloom. For the heroism with which inspired the martyrs, and the patience in times of stress, war, pestilence and persecution which it has fostered.

But a larger light is dawning, and the incident of two thousand years ago, which appeared to be unique in its splendid isolation, is becoming revealed as a part of the orderly course of nature. We know now that even in the dimmest of fathomless history man survived the tomb because death was powerless to annihilate the human soul, and the folk-lore, ghost and fairy stories which in fragmentary fashion still remain to us from civilisations long

gone by, constitute a body of material from which, in the light of our later knowledge, we can reconstruct their faith that the shades and ghosts of the dead still walk the lonely scenes of earth. Human survival is to-day an established fact, based upon the first-hand evidence of careful research whose probity and methods we know and have verified, and life beyond the grave no longer rests upon the unsupported evidence of uncertain history.

Seventy-four years ago a determined and sustained effort was made to convey to the masses of humanity (then drifting to a hopeless materialism) the same evidence as were given to Peter, Thomas and Paul—the same evidences as were given to the cultured priests in the ancient temples of Egypt, India and Chaldea, the same evidence as were given to the red Indian around his fire, and the barbarian walking the primeval forest. Such indication of the actual existence of a spirit world had been crowded out of human experience—with rare exceptions—by the war of theological wranglings and the rigidity of dogmatic conformity. Religion had become very much a studied system of outward observance, to which many were more punctilious than the hypocritical "whited sepulchre."

The angels brought us the renewed evidence of resurrection, not merely as an historical happening, but as a present-day fact. It is becoming the red blood of modern religious movements, causing the healthy glow of warmth and movement to adorn the face of the old belief and remove the narrow creases which mere observance had imprinted thereon.

To-day every morning is a resurrection morning, even home a garden of the resurrection, every fireside an upper chamber where sweet communion may be enjoyed by those whose hopes had apparently departed. To-day the "touch of a vanished hand" and the sound of a voice that had been stilled is felt and heard—not alone at the sacred shrine but in the households of thousands of homely souls.

Conscious communion with those gone before is part of the every-day life of many of us, and though the door may rattle on the coffin-lid, and the moisture rise to our eyes as we lay aside the discarded garments of our below, the glint of the eternal sunshine is on our brows, and we smile even through our tears, for we know that in the wonderful wisdom of the Eternal Providence our below rise in a glorified body, and all that is precious—love, memory, hope, personality—survive the tomb, and go down in love and interest upon our continued striving. Not only shall we meet them once again, but as long as love lasts they will be close to our sides, and "spirit and spirit will speak."

"Thus do we walk with her and keep unbroken

The bond which nature gives,

Knowing that our remembrance, though unspoken,

Shall reach her where she lives!"

And thus life rises superior to times and seasons, for to he who knows, every death-bed is a resurrection chamber and Eastertide an ever-present experience.

CURRENT TOPICS.

Sir Oliver

Lodge on

Psychic Science.

IN Part II. of "The Outline of Science," which is being issued in fortnightly parts by Geo. Newnes, Ltd., Sir Oliver Lodge contributes a thought-provoking article on "Psychic Science." After

referring to the fact that life and mind have been used as the vehicle of their expression he forecasts the possibility of their using ether as a means of further manifestation. "The study of mind and the study of matter have been usually dealt with separately. . . . The time is coming when the study of these two apparently separate entities must be combined." Having thus defined the position and stated the difficulty of understanding how mind acts upon matter, Sir Oliver proceeds to say, "There are certain asserted facts now receiving growing attention which, on the surface suggest, that mind may possibly exist apart from matter . . . and that perhaps matter may be replaced by an ethereal vehicle which would elude our present senses."

The Phenomena to be Analysed.

THIS comprises the field which opens before the investigations of the psychic researcher. Concerning methods of investigation, Sir Oliver says, "We must proceed on the well-tryed hope and expectation that everything in the universe is intelligible to the mind when it is sufficiently well-known. Mystery and superstition belong to ignorance." Sir Oliver then quotes a number of telepathic experiments, and concludes that telepathy is an established fact, and goes on to deal with apparitions, clairvoyance, psychometry, materialisations and psychic photography. Dowsing, aurores and other phenomena are brought under review, and these pave the way to the question of the evidence for survival.

The Residuum Which Points to Spirit Action.

THE article then hints that amongst these wonderful phenomena there are pointed cases where we trace a distinct inference of the action of disembodied human beings. "As when a soldier killed at the front appears to a stranger at a sitting, and begs that his kit may be overhauled and certain letters and documents destroyed, because they would cause irreparable mischief if seen by his folk at home. How to get this done is forthwith discussed, and at length the communicator suggests the name of a person known to him, in sufficient authority and with sufficient family connection, to make it possible that the mission might be accomplished. The sequel is that the message was given and suitable action taken. It all turned out true, so the vicarious misery which had been legitimately weighing on the mind of the deceased was averted."

What Has Been Done?

SIR OLIVER deals with the efforts of the "Research Group" of spirits to establish identity by cross-correspondences, but these are so involved that they present self-evident difficulties, and warns his readers that the easier forms of communication such as automatic writing often open the door to the action of the dream state of the consciousness. The great scientist concludes that "the main thing which psychological science has so far established is the possible disconnection of mind and body, the proof that mind can exist and can even act in certain ways apart from the usual instrument. This fact has a close bearing on the possibility of survival, for it shows that the mind and personality and character and memory need not become extinct when the brain and other usual organs of manifestation are destroyed."

An Irate Major.

IN our issue of a fortnight ago we referred to the dogmatic utterances of Major Hall Edwards at the meeting of the Birmingham S.P.R. On Wednesday last Mr. Fred Barlow replied to these with such good effect that the meeting became heated. The Major resented attacks being made upon him similar to those he made on others. How often we have found that the "researcher" (?) who is prepared to blacken everybody's character and stigmatise every medium as a fraud resents the compliment (?) being returned. A good deal of controversy raged around our little pamphlet, "Spiritualism and Lunacy," by H. J. Osborn, and the Major (who happens to be a doctor) was annoyed at the statement that the average of lunacy amongst doctors is high in comparison with the general public.

Spiritualism and Lunacy.

WE can assure our readers that the figures given in the above-named booklet are studiously prepared from the official lunacy returns. The figures are quoted, and if anyone disputes them they must have their quarrel with government officials. At the meeting under review Major Hall Edwards, in our opinion (and judging from the press reports), proved one thing conclusively, viz. that persons of hasty temperament who find it difficult to argue without heat and discuss difficult problems without bias are by no means ideal persons to engage in the intricate task of psychological research. We print elsewhere a further allusion to the matter.

Debate on Spirit Photography.

ON April 10th an interesting debate on "Spirit Photography," illustrated by lantern slides, took place at the Milton Hall, Deansgate, Manchester, between Mr. Wm. Marriott, of London, and Mr. Ernest W. Oaten, editor of THE TWO WORLDS. The capacity of the hall was taxed to the utmost, and the proceedings were dignified, orderly and interesting. Councillor J. Mathewson Watson made an excellent chairman, holding the scales equally between the two contestants, and the audience followed the arguments with rapt attention. As THE TWO WORLDS goes to press on Tuesdays, a fuller report of the debate must be deferred till next week.

Mr. Marriott Fails in a Test Sitting.

THE debate arose out of a challenge issued by Mr. A. Stuart to Mr. Marriott during the latter's lecture at the Essex Hall, London, in the course of which Mr. Marriott offered to produce a psychograph similar to one produced by the challenger and under the same conditions. A test was therefore arranged for the afternoon of the 11th at the Victoria Hotel, Manchester, and the two principals, with three photographic experts, sat for an hour, each of the parties in turn handling a sealed package of plates made up by a reputable firm of photographers. This packet was subsequently taken to the offices of the "Daily Dispatch" and developed in the presence of witnesses. All plates were blank, and therefore Mr. Marriott failed in his effort.

A Severe but Simple Test.

THE test was admittedly a severe one, but the conditions, Mr. Stuart states, were exactly similar to those under which he and three other persons obtained a psychic effect showing the face of his deceased brother. The plates used by Mr. Stuart being similarly packed by the same firm of photographic chemists and developed by them on their return. As a result of these sittings, further experimentation is to be made, and we shall take every opportunity of reporting any progress made.

Sir Arthur Arrives.

SIR ARTHUR and Lady Doyle arrived safely at New York, and in an interview on his arrival, said, "Within fifty years Spiritualism will replace present-day religion." "I know better what will happen in the next world," he added, "than I do if I were to be dropped into the wilds of Africa or Asia."

Laying of Foundation Stone at Derby.

ON Monday afternoon, April 3rd, a pleasing ceremony took place in connection with the Forrester-street Church, the occasion being the laying of the foundation stone of the new church. Mrs. Gilbert, of Derby, conducted the service, supported by a large number of members and friends. The proceedings opened with the singing of the hymn, "Let Monumental Pillars Rise," after which suitable prayer was offered.

Mrs. Gilbert, in the course of her remarks, spoke in glowing terms of the glorious work of the pioneers of the Society, Mr. and Mrs. Roe, who have since passed on to their reward. The speaker remarked that their work had not been in vain, and the harvest was now being reaped, and hoped that with the help of God, the enlarged church would be the means of better work being done for the uplift of humanity and the progress of the Movement at large.

The laying of the stone by Mrs. Gilbert was accomplished in a most impressive manner, the inscription thereon being "This stone was laid by Mr. and Mrs. Gilbert on the re-building of the Temple, April 3rd, 1922." It is, indeed, a good sign of the times that the church has had to extend its borders to accommodate the ever-increasing number of enquirers and investigators, and augurs well for the future prosperity and progress of the Cause. A collection was taken at the close of the service in aid of the building fund.

On Sunday, April 9th, through the kindness of Messrs. Boden, Ltd., London-road, the use of their beautiful church was granted the Society, when Mrs. Robinson, of Nottingham, took the services. A large congregation was present, and good clairvoyance given.

"Is Spirit Photography True?"

Public Debate at Wakefield.

H. J. Osborn v. E. Bush.

THE Wakefield Spiritualist Church is warmly to be congratulated on the result of the debate, on April 5th on the above subject, no less than on their choice of a champion in Mr. H. J. Osborn, who stated a case on which his opponent complimented him, but made no attempt to meet. A large and eager audience, who had paid for the privilege, listened most attentively, followed closely every argument, and showed by vigorous applause—and sometimes toward Mr. Bush equally vigorous dissent—the keenest appreciation of the most salient points. Judged by the volume of applause, its frequency and discrimination, there could be no possible question that the large bulk of the audience supported Mr. Osborn's affirmative.

Mr. Osborn, by the use of an electric lantern, added greatly to the strength of his case, using only tested and proved pictures, and so nicely balancing his material that this display was brought well within the half-hour of his opening.

Mr. Bush made no attempt to meet the case he admitted to be a good one. His successive speeches were little more than a summary of parts of his notorious pamphlet. Occasionally he fell into his own trap, and Mr. Osborn made good play on many points, waxing ironical and indignant by turns, greatly to the delight of the audience.

The chairman was Mr. E. Rowlands, Secretary of the Y.M.C.A. Confessing he knew nothing of the subject, he made an ideal chairman, and well merited the graceful compliments paid him at the end.

THE AFFIRMATIVE.

Mr. H. J. Osborn, opening in the affirmative, said they were not there to discuss Spiritualism, whether "our departed friends are near us" and able to intervene in our affairs; nor whether impressions of the invisible can be obtained on photographic plates. It was common ground, agreed for purposes of debate, that the question "Is Spirit Photography True?" does not include enquiry into any other psychic fields, and that Spirit Photography means impressions, whether portraits, writings or other forms, obtained on sensitive plates, without trickery on the part of operators, and under conditions that reasonably preclude human interference. He had, therefore, to appeal, as to a jury of impartial, unprejudiced, open-minded persons, to convince them by the evidence of witnesses of repute, and by facts that could not be explained away. Spirit photography was no new thing, not a passing craze of the day. Discovered by a Mr. Mumler, in Boston, U.S.A., in 1861, and practised by him for many years, and by many successors, it has been tested by experts of many kinds, and was defined, in 1893, by the late Mr. J. Traill Taylor as: Results obtained upon sensitive photographic plates, asserted to be of supernormal origin, because no normal, or natural, explanation has been discovered to account for them. That definition stood. Many hundreds of such results had been obtained, spontaneously by photographers, often by psychic investigators, by scientific searchers, and by local bands of amateur enquirers. The best results came in presence of sensitives, or psychics, who, as a rule, were, to begin with, no more than mere amateurs as photographers.

He outlined the Society for the Study of Supernormal Pictures, the testing by that body of over 2,000 plates bearing psychic figures, and the resolution passed affirming the ascertained facts. Many of the results had been come by under strict test conditions, excluding all possible fraud, frequently with the investigators and apparatus in the homes of sensitives, in ordinary studios, and in private houses, and in the open air; by the use of the ordinary camera, or box camera, and without any camera at all, and the genuineness of the results was founded in positive evidence, which, if need arose, could be, and in some cases had been, embodied in sworn testimony, and was supported by abundant historic evidence.

Mr. Osborn devoted the last part of his opening to showing, by his own electric lantern, a set of slides. These

were all test pictures, and included three groups of the S.S.S.P. (two with psychic faces), the Rev. C. Tweedale's normal and spirit portraits of his father-in-law; spirit faces got in sealed packets, and certified through Mr. P. Barlow by a sceptical professional photographer; a positive rose, developed from a sealed packet by members of the Royal Photographic Society, Mr. Fred Barlow's result from a Pilot Box Camera, faces from sealed packet, certified by Mr. Hunter, a Glasgow sceptical photographer, and others of a like kind.

THE NEGATIVE.

Mr. Bush, after complimenting his opponent, brushed his case aside, remarking that no collection of lantern slides would convince him, and no statements by any number of people, because he had been to headquarters, to the kin of spirit photographers, and had seen how it was done.

Mumler had been exposed as a fraud, and had to "go away," he was an admitted sham, as were all the so-called spirit mediums, wherever and whenever they appeared. The S.S.S.P. was, he considered, composed of honest people, who came to honest conclusions, but they were deceived, like a small child who really believed the conjuror took up eggs where there were none. He would like to believe, but could not. Every picture shown that night was the result of trickery somewhere! Conjuring had been done, and Sir A. Conan Doyle and the rest could not say when and how, but he (Bush) knew! For the rest, Mr. Bush gave a re-hash of his pamphlet story, not always in agreement with it.

AFFIRMATIVE REJOINDER.

Mr. Osborn, in his first reply, pinned Mr. Bush to his specific instances. It was not enough for Mr. Bush merely to oppose his belief, and the bald assertion that every picture was a fraud. It was fortunate Mr. Bush was not a Justice of the Peace, or a judge, for he displayed complete inability to estimate the nature, the value or the importance of evidence. He asserted the negative in every case touched by the medium in every case, yet ignored the specific cases where this was shown not to have occurred. He had garbled the Mumler case, and had not said that Mumler, though prosecuted, was, after his trial, honourably acquitted.

Mr. Bush: Not honourably.

Mr. Osborn: Mr. Traill Taylor used the word in careful summing up in the British Journal of Photography. Mr. Bush chose to think he had found in Mr. Hope a fraud, and he argued that everybody else must also be such. The S.S.S.P. would survive Mr. Bush's estimate that they were all liars.

Mr. Bush: I never said so.

Mr. Osborn: No, but he insinuated it, and the alternative was that they were as incapable of seeing trickery and of forming a sound judgment as the school infant Mr. Bush had quoted. Mr. Bush wished to believe, but could not, and advised people to seek the truth—as he had done. If they wanted a text book on seeking the truth, a treatise on "How not to do it," they should read Mr. Bush's pamphlet—the most meretricious specimen of alleged literature on which paper and ink have ever been wasted.

THE NEGATIVE AGAIN.

Mr. Bush then further detailed his efforts to induce Mr. Hope to submit to numerous tests, but again ignored the test cases advanced, and tried to justify his condemnation of all on the supposed trickery of one, waxed indignant at the alleged want of "logic" in the contrary view, and to the S.S.S.P. group, it included a good many "big and little liars." Evidently they didn't see the hand of the medium faking the plates. Everything advanced was merely negative evidence, and he would undertake to do the conjuring trick twenty times over without the way was done being seen, either.

THE FINAL RETORT.

Mr. Osborn's final reply began by a reference to Mr. Bush having now said what he first repudiated, that the S.S.S.P. sponsors were liars—

Mr. Bush: I protest. I never said anything of the sort. I only—

The Chairman: Sit down, you will have another chance.

Mr. Osborn: Mr. Bush said the S.S.S.P. group contained a good many "big or little liars." That is what I had first inferred—now he puts it into words. We can leave that to the verdict of any intelligent person. We are not out to convince, or to satisfy, Mr. Bush; we offer clean, clear definite evidence to convince the sincere, open-minded people. Could anything be more ridiculous than the spectacle of Mr. Bush presuming to oppose his sense of logic to that of, say, Sir A. Conan Doyle, the creator of Sherlock Holmes! and labelling him as a liar or as credulous as a country bumpkin! To the witnesses the speaker had called, Mr. Bush opposed HIMSELF! What a witness! The real investigator is alert to see the medium does not touch the plates. Mr. Bush fumbles about to give him plenty of hope, in hope he WOULD touch them—

Mr. Bush: I challenge that.

Mr. Osborn: It's in your pamphlet.

Mr. Bush: It is a misquotation. The passage ought to be read.

Mr. Osborn: May I have the extra minutes necessary to read it?

The Chairman: No.

Mr. Osborn: Then I won't waste my limited time. Because Bush failed, did it follow no one ever got these results? He opposed, to the confessed deceiver and faker, well-known people of probity and honour; to the vapourings of prejudice and misrepresentation, the considered, reasoned results of scientific research!

If he might plagiarise Shakespeare, he would say: "There are more things in Heaven and earth, Edward Bush, than are dreamed of in your philosophy," and he would quote from some ancient—whom he did not know—often his own mentor of old, Sir William Crookes, quoted about this as well as other psychic things, for Sir William Crookes left it on record that he obtained forty-five spirit photographs. "I never said it was possible, I only said it was true." Spirit photography might not be possible, measured by the limited conditions of ordinary photography, but measured and tested scientifically and psychically, it was true.

Mr. Bush concluded. Spirit photography ought to be possible, but it was not true. Not a single portrait had been obtained under scientific conditions, despite challenges by the S.P.R., and his own offer of £100. Not one spirit photographer had ever faced the music, and there was not one single genuine medium in the whole bunch. Let them go on seeking truth, but keep their eyes open, and see the mediums did not trick them in the dark room. Finally he quoted the alleged "John Bull" "exposure" of Mrs. Deane.

CONCLUSION.

Mr. Osborn, moving a vote of thanks to the chairman, said the debate was at an end, the evidence before them—the verdict lay with his hearers, and would be formulated in their future attitude towards the Spiritualist Movement.

Mr. Bush seconded, the motion was carried by acclamation, and briefly acknowledged by Mr. Rowlands, who expressed the pleasure and interest he had felt in the evening's proceedings.

A Spirit Message.

HEAVEN'S sun (regardless of percipient's creed or dogma) blesses all noble efforts. God's rain falls alike on the just and unjust. He who walketh with God becometh God-like; he who imbibeth the truth and sweetness of nature will become one with her, breathing her spirit, learning her divine secrets in conscious union with the power that maketh for righteousness. He who doeth the will of God co-operates with the Eternal, and can never die, for his life is a stream from the mighty ocean of the Father's self-existent, abiding Being.

Thou shalt harmonious move, and at thy nod
My children of the air, the sea, the sod,
Finding thee merciful, shall milder grow,
Learn of thy ways and look to thee as God."

—E. P. PRENTICE.

LEAVING on to an age we have outlived is like refusing to die when life's duties are done.

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.

LIEUT.-COL. B. ARTHUR, D.S.O.

SIR,—I am quite sure that to many of your readers the news of the transition of Lieut.-Col. B. Arthur, D.S.O., would come as a great shock. Certainly all who have ever heard him speak on our subject must have been greatly impressed by him. To myself it was a privilege to have arranged his visit to Birmingham, and to have had the honour to preside at his meetings here. One of the best of men, to know him was to love him. He was blessed in blessing and helping others. The upward path of progression is for such large-hearted souls as his in a special sense and degree.

JOHN G. WOOD.

"THE AUTHENTICITY OF THE BIBLE."

SIR,—Mr. Stanley De Brath's articles on the Bible illustrate the utterly illogical and quite unreasonable position of present-day Spiritualists in their criticism of the sacred volume, an utter lack of faith and knowledge of fundamentals. "The original sources of the books of the Old Testament have been long lost." Also, "None of the Gospels as we have them are originals."

Well, where does this land us to-day? We seem, to me, to be sinking deeper and deeper in the shifting sands, and engulfed in hopeless infidelity. A famous American preacher illustrated this kind of thing by a parable: A man has a stick, an old and useful companion of his young and mature age. He leans on it, has faith in it. It supports him and is also a means of defence at times. A stranger comes along with a sharp knife and proceeds to whittle away the stick and strews the shavings all around. The man asks, "Where's my stick?" "There it is," says the whittler with the sharp knife.

But simple-minded folk like myself ask, "Is this so?" I think not. Spiritualists should reassert the kingdom of faith, absolute unquestioning acceptance of things that exist as being true. The Bible exists, and I submit is true in every letter, word and syllable.

THOMAS MARK MAY.

"THE PASSING OF MATTER THROUGH MATTER."

SIR,—Mr. F. R. Melton's article on the above subject is interesting. The central idea, i.e., the parts that mind, ether, and "matter more tangible than ether," play in the forming of shapes, will, no doubt, hold a very prominent place in the investigation of psychic matter.

I suggest, however, that the idea as a whole is in no way antagonistic, but supplementary to the idea he would combat. Mr. Melton says that "matter cannot pass through matter." A very good expression in some places and circumstances, but entirely out of place in the whole atmosphere surrounding the article "The Passing of Matter Through Matter" in your issue of January 27th, 1922, in which the many obvious grades of material receives consideration. Conditions have been arranged by which it is possible for a man to pass through a mountain, down a mine, and through the sea. How? By applying the physical equivalent to withdrawing the etheric principle along a defined path through the mountain, etc. Rather crude, this. We will try something finer.

Let the reader who is also a gardener turn over the soil, sow seeds, and wait for nature to do the rest. Presently his varied stock of plants will appear. How? Later the flowers will appear and give off their fragrance. How?

Turning from plant, let him retrace his own line of growth until he arrives at the first single cell, which marked his physical beginning. If he does this conscientiously he will begin to realise something of the atmosphere surrounding the idea, and also why I cannot take the general statement that "Matter cannot pass through matter" at its implied face value. As I said, the article by Mr. Melton is interesting, very interesting, where the material which went to make up Professor Crookes' bell was disintegrated