



THE TWO WORLDS.

Registered at the
G.P.O. as a Newspaper

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

No. 1729—VOL. XXXIII.

FRIDAY, DECEMBER 31, 1920.

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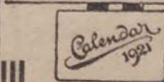
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No. 1729—VOL. XXXIII.

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Invocation.

O, Thou Infinite and Eternal Spirit of Good! We pray that Thou wilt increase our capacity for the cultivation of knowledge, power, wisdom and goodness in body, soul and spirit. Implant in us also the spirit of service, that by Thine aid we may be enabled to infuse new life, health, joy and inspiration into the lives of others. Increase in us the desire to know and do Thy will for the upliftment of mankind. Help us to restrain all evil thoughts, curb our selfish desires for the acquisition of the carnal, fleeting and material things of this earthly life, and to aspire more and more for that which pertains to the spiritual and eternal. Wilt Thou visit the wives and dependants, the widows and orphan, the sick, the maimed, the bruised, the blind, the bereaved and the broken, and grant them full consolation in their hours of deepest sorrow and perplexity; make us just and faithful stewards of Thy Ministry, and accept our grateful thanks for Thy manifold mercies. AMEN.

Spirit Voices and Pictures.

THE attitude generally towards things psychic is less inclined nowadays to be one of ridicule, and tends rather to become one of open-minded inquiry. The General Assembly of the Church of Scotland, in appointing a committee to inquire into Spiritualism, has set an example in this direction.

Considerable interest, coupled with "healthy scepticism"—to quote a member of the Society—has been aroused by some remarkable psychic photographs shown on the screen at a meeting of the Edinburgh Photographic Society recently by Mr. James Coates, Ph. D., F.A.S. Mr. Coates, who resides at Bridge of Weir, is a member of the Society for the Study of Supernormal Pictures, and has been interested in psychic research for about 50 years, his interest in mesmerism and hypnotism leading him on to Spiritualism. He is the author of many psychic works, including "Seeing the Invisible" and "Photographing the Invisible."

"I have heard over a thousand voices from the other side," said Mr. Coates, in the course of an interview. "Spiritualism is everything to me. I am it. I have no life apart from it, and at times I am more conscious of the next life than of the present—but only at times." Sometimes he can act as a medium, but not always. "It is all perfectly natural," he observed, with a quiet smile, "nature always reveals herself to honest searchers."

DESCRIBING THE UNSEEN.

His wife, the late Mrs. Coates, was a medium. On one occasion, he related, some tiny clippings cut from the edge of a drawing were sent to her from Cairo, and she was asked if she could supply any details about the picture from which they were taken. Mrs. Coates was ill at the time, but her husband tried what he could do himself in the matter. He held the clippings in his hand for some time, and then submitted his impressions to paper. He described a house, in a tropical country, possessing a verandah, going into details even to the numbering of the pillars. He mentioned a stout native woman who seemed frequently to be passing in and out of the house, her head covered with a flaming handkerchief. The owner of the house he described as probably a teacher or a missionary, who had met some untoward fate. It was found that the facts of the case coincided almost identically with the impression he had set down. From merely holding an envelope containing

a letter in his hand, Mr. Coates can give a description of the sender of the letter. "I require to be in a passive mood," he said, "I think I could do something to-day." He forthwith experimented with a letter taken from the interviewer's handbag, with satisfactory results.

A MESSAGE FROM THE SPIRIT WORLD.

Towards Spiritualism, Mr. Coates said he was drawn through knowing something of man's dual nature. Along with his wife he carried on at their home in Rothesay a series of investigations extending over 30 years. The late Mrs. Coates developed remarkable psychic powers, being at times taken possession of by the departed, so that even strong men shed tears when, with her as medium, they were able to converse with their friends who had "passed over." Like Sir Arthur Conan Doyle, Mr. Coates claims to have spoken with his departed friends face to face. Mrs. Coates died on 18th July, 1918, and since then, he said, he has had three conversations with her, and it was in accordance with her request, received after she had passed into the spirit world; that he, two years ago, in his 75th year, started to lecture. "And I am a healthier and stronger man to-day than when I started," he added.

LIFE AFTER DEATH.

Having in mind criticisms of triviality levelled against messages received, and instancing the seeming irrelevant remarks of "Raymond" about cigarettes and quotations from Horace, one asked what he had to say on this point. Such remarks, he said, were far from being so trivial as they appeared. They helped in the identification of the spirit. "The voice may not be recognised at first. Then he sings 'Doon the burn, Davie, lad,' in tones that at once strike a chord of recollection." Remarks that seemed trivial were the keynote to establishing the link between the friend here and the friend there.

They are happy, these spirits, he says, residing in a world that is as natural to them as our world is to us. Why do they not describe it to us in detail? Because they, who have left their body and physical organism behind them, cannot reveal things exactly so that we, with our limited five-sense way of looking at them, may understand. Some things we have learned about their state of existence. Death produces no change. They are the same five minutes after death as they were before. They possess beautiful bodies. There is music there as here. There is no wintry weather. There is no sorrow—unless it is carried through from this world. There are no poor. If a person has particular talent in one direction, it is Mr. Coates's opinion that he or she will be enabled to develop and progress along his own particular line in the spirit world. Spirits possessing great musical ability, for instance, have been known, he remarked, to influence others here; intention, even, has been inspired by impressions received.

THE PSYCHIC PHOTOGRAPHS.

Coming to the subject of his lecture, psychic photography, Mr. Coates said, was not a new subject—it had been before the public for 60 years. Every photographer who had really investigated the subject found it a fact that these pictures did actually come upon the plates. The heavy clouds of materialism which had overshadowed psychic advancement in days gone by were now rapidly lifting, and men were now turning open minds to subjects which, in the past, had been merely treated with ridicule. Many were repelled from psychic photography owing to the idea held that the spirits actually stood before the camera, or were photographed as a person in the body would be. But, from careful investigation, this has not

been found to be the case; at any rate, it has not been proved, while there is undoubted evidence that there come upon the plate in the camera portraits, figures, forms, and writings, under careful test conditions, which are not visible to the eye of the operator at the time of exposure upon visible sitters. Investigations had been made from a sceptical standpoint, and investigators had found on the negative plate a psychic figure in addition to the visible sitter or sitters. It had been found that the visible sitters were correctly stereoscopic on the negative, while the psychic figures were not, and had come on the photo independent of the lens. Some of the psychic pictures were out of focus; others were quite clearly defined.

The pictures exhibited were divided into two sets. One set contained those in which a packet of plates was simply held up by the medium, and these were found to have figures impressed upon them, and the other set consisted of individual plates which had passed through the camera, and on which the psychic figures were superimposed. A packet of sealed plates had been sent from a gentleman belonging to the Metaphysical Institute in Paris to a member of the Society for the Study of Supernormal Pictures residing in this country. The packet was taken to a practical photographer residing in the same town. He held the unopened packet of plates between his hands, and it was returned unopened to the gentleman in Paris, who examined the packet, and was satisfied that it had not been opened. Upon development, there was found on a plate the face of an old lady. After investigation it was discovered that the face was that of the late landlady of an inn in the town to which the plates had been sent.

A ROTHESAY SEANCE.

Mr. Coates went on to speak of certain slides with which he was personally conversant. On one occasion a certain Glasgow gentleman, interested in the subject, sent a wire that he was bringing the Crewe Circle of Psychic Photographers to Rothesay for a day's trip down the river. "On receipt of the wire," said Dr. Coates, "I went into town, and got a packet of plates." After lunch a seance was held. A screen was formed by an old blanket, or something, being hung up from a gaselier to the side of the room. Two pictures were taken, the plates used being those which he himself had procured earlier in the day. One of these showed, in addition to the visible sitters, a lady's head surrounded by an aura of gauzy material, and in the other a figure of a lady wearing spectacles appeared above the sitters. It was not known at the time who these ladies were. Further revelation and investigation, however, brought their identity to light. The first was a picture of a Yorkshire lady who had died in Rothesay while on holiday, and the lady with spectacles was an aunt of hers who had passed away since she herself had died. The operator did nothing more than pose the sitters and make the exposure. The plates were put in by Mr. Coates in the studio, and the photos were developed by him. The husband of the lady first mentioned recognised the psychic picture as that of his wife.

Another picture showed a middle-aged man and the psychic figure of a little girl. This photo was taken on September 20th, 1901. The child died in 1872. A photo taken a year later shows the child in a different attitude.

ARE THE PICTURES GENUINE?

A member of the Council of the Edinburgh Photographic Society, who was present at the lecture, on being asked his opinion as to the genuineness of the psychic photographs, said that the general opinion of the members present was that while the photographs were very interesting, the whole subject was such as called for further study and investigation. It was agreed that there were possibilities of manipulation in photographic processes, but in the absence of details as to the circumstances under which the photographs were stated to have been taken, the general feeling was that opinion on the matter ought to be reserved. Certain technical points had been observed about the photographs that aroused curiosity. For example, the lighting seemed curious; it appeared to be always from one side, and the supernormal forms were all pretty much of the same kind. He, nevertheless, preserved an open mind, being conscious of the shakespearean truism put into Hamlet's mouth that "There are more things in heaven and

earth, Horatio, than are dreamt of in our philosophy."—*"WEEKLY SCOTSMAN."*

What Man Came From.

Striking Sermon at Bristol Cathedral.

Science and Christianity.

RECENTLY, at the Bristol Cathedral, Canon Barnes, of Westminster, preached from St. Luke xi. 13. His sermon was a consideration of prayer in the light of evolution. He said that, as some of them knew, he had of late been sharply challenged because he had stated definitely that he accepted the view of the universe and of man's place within it that modern science put before them. He held that the great scientific doctrine of evolution had now been established, that man in the course of ages had developed from lower animals, and they in turn from the most simple forms of life.

Biological science taught that perhaps more than 100 million years ago living things, mere specks of protoplasm, appeared upon the cooling earth, and that from them all life had slowly evolved. Gradually, during vast periods of time, new species of animals, far more complex in structure, had sprung from simpler types, and last in the long succession, about a million years ago, from some tribe of ape-like beings, primitive man emerged.

Very slowly man's mind had developed, and so finally man had become a moral and spiritual being, entirely distinct from the animal whence he had sprung, just as the animal was distinct from the plant; and just as each was distinct from the dead matter from which ultimately they seemed to have emerged. When he reflected upon that discovery he found in it clear proof of that ever-present activity of God in the world which Christ affirmed. The whole process of evolution was to him inexplicable unless they believed that God's creative power had been continuously at work during tens of millions of years, fashioning first the world, then the life upon it, that He might in the end make man, the man who should yet, in St. Paul's words, grow to the measure of the stature of the fullness of Christ, man whose spirit should have life eternal with God.

CHRISTIAN FAITH NOT ENDANGERED.

Many good people were troubled at that novel idea of the origin of man; they thought that to accept it would destroy the Christian faith. He might remind them that Christ never said a single word that could be used to prove that evolution was not true.

He, personally, was not perturbed by modern scientific discovery, because he believed that all human knowledge was gained by the help of the Holy Spirit whom the Father sent, and therefore he believed that such knowledge, if used aright, would show more conclusively than ever that Christ was the light of the world.

The idea that evolution proved that Nature was a vast machine from which God had been banished was to him ludicrous. Their knowledge of what man was, was in no way altered by any new discoveries as to the source from which he had come. Man was more than the mere animals because he had powers and qualities that animals did not possess.

Evolution showed how by God's design we had emerged from that clime where life began. The true religion, the religion of Christ, pointed to the distant goal which we were set here to reach. Evolution told us of the beginning, Christ disclosed the end, foreseen by God before He called the Universe out of chaos or set the stars in their courses—*"BRISTOL EVENING TIMES."*

THANKS.—The Editor cordially thanks those numerous friends who sent him their kindly and seasonable greetings. These were gladly received and heartily reciprocated.

The Annual Social and Dance of the Union of London Spiritualists will take place on Tuesday, February 8th next, and will doubtless be an attractive function. These Annual Re-unions do much to promote the social side of life. Our London friends should keep the date open.

Beyond the Open Door.

W. George Wheeler.

ODETTE was a girl of considerable mental ability, peculiarly artistic, and decidedly critical. She was English by birth, but with the blood of other nationalities in her veins. Music and painting came almost natural to her. Poetry she loved; heroes she worshipped.

Odette had an uncommonly fine brow, wonderful hazel eyes, well cut features, and a beautiful reddish-brown skin. Her hair was very dark.

"How like you my copies of famous pictures, Patricia?" she said, addressing her dearest girl friend. "Here's my latest, Goetze's 'The Ever Open Door.'"

"Very wonderful," answered Patricia. "The last is a perfect puzzle."

"It represents the soul, the psychic self, leaving this world, stripped of every encumbrance, every trapping, every earthly thing. The soul enters the great Unseen Realm naked, alone."

"It's a perfect work of art," continued Odette, "a masterpiece of imagination and psychic insight. Those winged angels are superb. The light is splendid."

Patricia was a lovely girl, perfectly English, very matter of fact.

"You dear Odette," she said, laughing and kissing her friend. "You're quite an art critic, but too psychic by half. I dare say you see visions, dream dreams, perceive ghosts, and arouse faculties of which we common folk know absolutely nothing."

Odette laughed playfully, and returned Patricia's caress.

Odette's mother passed beyond when her girl was but twelve years old. She was a noble woman, largely Eastern in type, and had travelled in many lands. Her soul life approached perfection; her idealistic faculties played a large part in her make-up. When leaving this world she said, "If, Odette darling, from that realm toward which my soul is about passing, my psychic self can aid you, what would you wish?"

"Your spirit, beloved Mama, your character. The extra special powers of mind you have unfolded. A double portion of your spirit."

"You have answered well, Odette. God grant your request." Then the gifted soul from many lands journeyed home toward God.

At sixteen Odette gave herself in divinest service. She healed the sick by touching them; she conducted girls' art classes; she produced fine paintings and presented them to public institutions. Her soul was full of sympathy. Children loved her. Her fingers were magnetic, her eyes inspiring, her garments health giving. The envious said her mother was a witch, but Odette only smiled and pitied the ignorant scandalmongers.

Odette selected painting as a profession, and studied for two years in Italy. In the fourth year she produced a masterly production "Beyond the Door Open." This wonderful picture attracted almost universal attention, and brought her immediately into the rank of the great Masters. In its production she had been supremely guided and assisted by her departed mother, who, among other things, gave her the true secrets of mixing, blending and preserving colours.

Odette's picture portrayed two worlds—the world of spirits and the world as we know it. 'Twixt the two, lovely ethereal forms passed, each having a relationship to one or more of the children of the earth. The evil genius of the threshold seemed incapable of staying their aerial movements. They lifted the human creatures whenever they desired to be lifted, they suggested, they revealed. The earth souls were often unconscious of their help. In the interior as it were of the realm, clad in immeasurable loveliness, was the Christ, the central soul of the spirit worlds. Toward this stupendous king of souls spirit forms turned as though to receive the supreme gifts of heaven. Angels represented art in many forms, also literature and oratory. In that realm "Beyond the Open Door" all worked in harmony. The beautiful Christ gave the key to the production.

Odette wrote down some of the words uttered to her soul by the beloved departed, here is a sample:

"The immortals, my friends, my companions, give to you sweet Odette their tender love, their continued regard, their sublime affection. They bid you progress in the realm of art, to present to the world the unspeakable loveliness which great souls alone may transmit to their fellows. Beloved, my soul gives you its tenderest touch, its fragrant breath, its mystic power. Continue to heal, to redeem, to save. The Christ loves you."

Odette's great picture brought her fame. She refused to sell it, but freely presented it to the Nations. And the girl herself grew in beauty, her lovely nature in harmony with all lovely things. Sometimes she worshipped in the Abbey and sometimes at the Oratory; she belonged to no sect or party. She communed with the beloved departed. Her soul was happier than a thousand, and the god of beauty granted her heart's desire.

Antiquity of the Ouija Board.

MOST of our readers are probably under the misapprehension that what is known as the Ouija board is a modern invention. They will, therefore, be surprised to learn that it was in use by the Romans 1,600 years ago. The historian, Anianus Marcellinus, who flourished in the fourth century of the Christian era, gives an interesting account of a seance in those remote days. During the reign of Valens, certain politicians who had been consulting spirits for information regarding the identity of the next ruler were haled to court and under torture made the following remarkable confession:

"This ill-omened little table which you see before you, most notable judges, we constructed of laurel twigs with dire auspices so as to resemble in form the Delphic tripod, and having consecrated it with music, chanted imprecations, and with much and long continued dancing in a ring round about it, at length we got it in operation. The method of working it, whenever it was consulted concerning hidden things, was in this wise: It was placed in the midst of the apartment, which was made pure by Arabian incense, a circular plate composed of different metals being simply laid upon it, upon the extreme margin of whose circumference were skilfully engraved the scriptile forms of the twenty-four letters of the alphabet, separated from each other by accurately measured spaces. In this house, then, at the time referred to, we were inquiring who should be the successor of the present Emperor, a question which was suggested by the previous announcement that he would be in all points a finished character. The ring darted to the rim of the dish and had already touched the two syllables 'Theo,' with the final addition of the letter 'd,' when one of those present exclaimed that Theodorus was pointed out by the decree of fate. Nor did we make any further enquiry, since it was sufficiently clear to all that Theodorus was the man for whom we were asking."

We have here described, to all intents and purposes, the modern Ouija board. Instead of a "ring," however, to indicate the letters spelling out the message, a "pointer" is now employed. The "incantations" are, of course, omitted to-day, but in every other respect the methods adopted are practically the same. Verily, there is nothing new under the sun!—"HARBINGER OF LIGHT."

WHAT is space? If finite, what are its frontier lines? If infinite, how can we represent that to the mind? Is matter infinite (for what is space without matter)? If we found ourselves in vacant space, how could we ascertain that we were in motion, whether at a snail's pace or the lightning's? How could "here" and "there" be discriminated? What is motion or magnitude? Grant the infinity of space and nothing is either great or small. What is man's stature? On an asteroid we are giants, scarcely ants on the sun—particles of dust in the Universe—placed under a microscope, large or small according to the power of the glass. Such and yet more insoluble problems arise on a mere cursory inspection of Space. Yet without space can exist no shape or size or motion or creature.—PROF. BETTEX.

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FRIDAY, DECEMBER 31, 1920.

Greeting 1921.

OUR present number appears on the eve of the New Year, when by custom friends think of one another, and the heart of friendship and goodwill expresses itself in the customary greeting "A Happy New Year." It is a time of personal stocktaking, when we for the moment acknowledge our weaknesses and endeavour, or at least resolve, to do better. The force of habit is strong, however, and before many days have passed most of us relapse into comfortable drift of past customs. None the less, the New Year brings thoughts of the future and anticipation fills the coming days with promise. At this particular time all men who are alive—there are a few others—are optimists, and eager eyes peer earnestly into the future in the attempt to descry its contents. Spiritualistically the prospects were never more favourable—the world is full of Spiritualism, and the people thereof are exploring every avenue which will afford them evidence of a life beyond the grave. 'Tis well to know that our loved ones live and are in close touch with us. It is pleasant to realise that their ascent to higher life affords them happiness and opportunity for progress. The knowledge of their well-being adds something to the joy of living. Yet to the man who realises the full import of Spiritualism another thought rises predominant over all. I SHALL LIVE FOREVER! To the soul who realises this basic fact the mere passing of time is a secondary matter. He is in the position of the schoolboy whose whole prospect is filled with ideas of what he shall do when he grows up. His future depends upon the faithful using of to-day's opportunities. His very optimism makes his work easy, for such work important as it may appear is but the preliminary to future work and greatness. We have no patience with the croaker who tells us that we had better leave the future alone; that the present demands our attention, and holds sufficient for us. The fact is that the man who is striving for a future which he knows is dependent on the present, puts his best into the work he is doing. The workman is working this week for the wage which will supply next week's necessities. The apprentice labours to-day with the vision before him of the time when through application to immediate duties he will become the efficient artisan of the future. Hope leads men on. The helpless man is the hopeless man. The darkest hours become bearable if the torch of hope shines before us—for hope and anticipation give a purpose to present endeavour, and the man whose life has a high purpose so labours that his life becomes one of orderly progress.

It is surely true that whatever you are to-day is the result of what you have been and have done, and whatever you will be to-morrow will depend upon what you are doing to-day. In this sense time has no existence in the realm of the absolute; it is merely a modification of our consciousness, due to the limitations of our present life.

If, then, this New Year season, we think of the passing of time, it is because the immediate future holds opportunities for the shaping of our destiny. The earth may change its form, the "everlasting hills" (?) may cease to be, but you and I will go on living and labouring and loving: time and space are powerless to touch the spirit of man. "God breathed into man the breath of life, and man became a living spirit," aye, the spirit of man is the breath of God. Time brings inefficiency and senility to the body, yet "Hope springs eternal in the human breast," and with failing body one often sees the increased desire of the individual to do and dare, and there often comes the wish to be rid of the decrepit body which hinders rather than helps activity.

One of the saddest sights we know is to see a strong man reduced to weakness. We have seen the eagerness in the eye of a stricken body, which indicated the living spirit behind, and to the man who has this consciousness of the eternal nature of his own spirit the passing of time but brings the certainty of new opportunities.

Aye, the body wears out, but the spirit re-clothes itself in garments better fitted to its progressive growth, and in its re-embodied form carries with it to higher planes the ripe fruits of earth's experience. So we look forward with confidence to the greater future yet to be, and we welcome the New Year, because it will afford us a further opportunity of unfolding faculties, gathering experiences, and making assessments of human nature which will stand us in good stead in the greater beyond.

Every year of life affords us opportunities not only of useful service here, but through that service of making deposits in the bank of spiritual wealth, and in the life ahead we shall find them all credited to our account, and generally, too, the interest is showered upon us here.

So we give greeting to 1921. We are pleased to welcome him for the opportunities he brings. May peace, joy and confidence be amongst his gifts to us, that there may come to each and all

A HAPPY AND PROSPEROUS NEW YEAR.

Libelling the Dead.

A STRONG plea is raised in the columns of a London newspaper for a "Defamation of the Dead" act, enabling damages to be claimed by the executors or next-of-kin of dead persons libelled after their death. Oddly enough, in France, where libels on the living are dealt with far more leniently than in England, the memory of the dead is protected by law. The elder Dumas had to answer two actions for libel on historical characters. The Marquis de Préfontaine sued him for stating in "La Route de Varennes" that his grandfather closed the doors of his house against Louis XVI. and Marie Antoinette on the occasion of their flight from Paris. The Court ruled that a fresh edition of the book should be published within a month showing that M. de Préfontaine actually sheltered the royal fugitives. Dumas was also sued by the Marquis d'Epinay St. Luc for insulting references to Francois de St. Luc in "La Dame de Monsoreau." In this case the judge held that, as 250 years had elapsed since the death of St. Luc, sufficient evidence was not available to clear his reputation.

In some of the States of America, too, it is an offence to libel a dead man, even though he may have no relatives living to resent the imputation. Three years ago a Socialist speaker named Paul Haffan remarked in public that George Washington was a drunkard, a hard swearer, and a slaveholder, and for this offence he was sentenced to six months' imprisonment by the Supreme Court of Washington. But no country is so particular in this respect as Japan, where a man was recently imprisoned for speaking disrespectfully of the Emperor Jimmu, who died about 665 B.C.—"MANCHESTER GUARDIAN."

WHAT people call "Fate" is, as a general rule, nothing but their own stupid and foolish conduct. There is a fine passage in Homer, illustrating the truth of this remark, where the poet praises shrewd conduct; and his advice is worthy of all attention. For if wickedness is atoned for only in another world, stupidity gets its reward here.—SCHOPENHAUER.

CURRENT TOPICS.

Time Passes.

THE present number of THE TWO WORLDS completes the thirty-third volume. It has struggled through many vicissitudes. There have been times in the past when it has only been sustained by the generosity of faithful friends, and many meetings have been called to discuss the possibilities of its continuance. Yet to-day its influence and circulation is such that many correspondents write to tell us how eagerly it is looked forward to week by week. The paper had a big struggle through the war period, and many anxious hours were spent by those responsible for its conduct, but those troublous days were safely passed. The paper was founded at the express wish of the spirit world, which used its first Editor, Mrs. Emma Hardinge Britten, as their instrument, and the spirit world still shows an interest, and helps us in the overcoming of difficulties.

A Spiritual Directorate.

IN fighting through the long interval THE TWO WORLDS has made many friends, who to-day labour for us from behind the veil, and many are the evidences we obtain of the guiding hand of Mrs. Britten and the enthusiastic band who once laboured on earth, and are still manifesting the same keen interest as of yore. New times bring new men and women, but even in the conduct of our weekly paper we know that those who are called behind the veil still linger and labour around the old familiar scenes.

Good Bye, Old Year.

THE year which is so rapidly nearing its end has been one of anxiety. The high price of paper and increasing costs of labour, carriage, postage, etc., have more than trebled our costs on pre-war days—yet we have been enabled to struggle on by the doubling of our price. For this we have to thank the thousands of new readers and the loyalty of our advertisers. Our circulation increases weekly, whilst advertisers who use our columns are a great help to us, and should be supported as far as practicable by readers. In saying "Good Bye" to 1920 we extend our fervent and hearty thanks to subscribers, advertisers, contributors, and readers, and to the numerous friends who have written us scores of letters appreciative of our leading articles and those of our many contributors.

A Happy New Year.

WE welcome with eager anticipation the coming of 1921. May he treat us more kindly than his predecessor. The prospects are brightening, and we are confirmed optimists. We are hoping for a break in the paper this year, and intend to restore the four pages which we had perforce to drop last Autumn. THE TWO WORLDS will be 20 pages again next week. We are working on small margins, but if every reader will try to secure another, our optimism will be justified. Support your Editor, and he will do his best for you. We extend to all our best wishes for a Happy New Year. May we speedily see the establishment of prosperity. Spiritually the year will be a busy and active one. The call goes out to everyone for wholehearted and ungrudging service. The spirit world is shaking the dry bones of materialism, and waking men to thoughts of the spiritual. They want workers, and there is more work awaiting us off the platform than on it. You can spread the cause in the home, the workshop, and the office just as truly as at the church, and the best testimony to the value of Spiritualism is to live it. May the angels help you all, and bless your lives by their sweet incoming.

Forging Ahead.

AT Clacton-on-Sea there is an awakening. The Rev. C. H. Rouse has been there, and refused a challenge to debate, and only after much controversy was persuaded to answer questions arising from his addresses. In conceding this point careful consideration had to be given to the questions by the Vicar, the curate, and the lecturer. The visit, however, has given rise to correspondence in the "Clacton Graphic," and a fine letter appears this week from the pen of Mr. A. Symonds. Some opposition is being offered to the newly-formed Spiritualist Society,

and we trust that such help may be extended to the stalwarts as will enable the cause to grow strong by striving for principles. The old lunacy story is being trotted out against us. The best reply is, of course, our new pamphlet, "Does Spiritualism Cause Lunacy?"

Universal Recognition.

THE Editor has been pleased to find that the Spiritualistic journals of this country and of America, Australia and New Zealand have frequently quoted from his articles, and he begs to thank those who have thus added to the popularity and prestige of THE TWO WORLDS. His purpose is solely to serve the cause of the angels, and a useful thought is always worth repeating, even though humbly expressed.

All Life Is of Spiritual Origin.

ALL life is the God expression limited in form. Life is manifested in mineral, vegetable and human kingdoms. All these myriad forms of creation have derived their origin from that great fount of life we call God. The fully expanded bloom is the enfoldment from the tiny seed, and through the co-operation of natural laws we see the production and the expression of life.

Life is expressed through all the organic changes, evolving from the crudest to the highest order of life. All progress is in accordance with natural law and order. The Infinite Intelligence is expressed in and through all the natural and spiritual laws of the Universe. He transcends all the universal laws; man is a unit of the universe. What is the purpose of life? It is for unfoldment and development of an individual personality and identity. Although man is in possession of infinite possibilities and powers he is limited while in the physical body. Man is the crowning glory of God's creation; they are one in essence. Man has inherent in his make-up the germ of an immortal life; he is a spiritual offspring, a spirit here and now, deathless by nature.

Can finite mind solve the mystery of life? Scientists claim that life had its beginning on this plane, and evolved from the simple cell; the materialist maintains that life and matter are one, but when dissolution sets in it changes in form. There are different opinions expressed in reference to the problem of life and its origin.

Spiritualists claim that life owes its origin to the Supreme Intelligence and evolves from unconsciousness to consciousness. We fail to comprehend the mystery of life; it is beyond our ken. We cannot get away from our spiritual origin; it is involved in our form and naturally evolves to a more purified state of expression. Life is of spiritual origin; creation is the Divine expression of the Creator. Man is immortal, he is progressive by nature, evolving to higher planes of consciousness. Man, having had a spiritual origin, his life is indestructible, and he portrays the image of the Infinite, whose impress he inherits. There is an underlying reality behind all manifestation of life.

"The mystery of the spirit's birth
Outfathoms human skill;
Though one's in heaven and one on earth,
They are together still."

CICELY BRAMMER.

NO SLEEP THERE.—Dr. Jowett used to tell the story of a man who fell asleep in church. The minister shook a finger at him, and, having roused him, said:—"There will be no sleeping in hell, John." The offender replied, "Aye, but it'll no be for the lack o' ministers."

A MIRROR FOR EVERYBODY.—An eccentric and humorous preacher, in talking to a vast congregation of women, made this inquiry: "If there is a woman in this congregation who did not look in a mirror before she came to church to-night, please stand up." After a painful silence a tall, unkempt, untidy, slovenly female arose to her feet and said, "Brother, I didn't." The preacher, after looking at her a moment, said, "Pity you didn't, Sis." We feel like giving expression to this same thought every time we meet some sour visaged, red grumpy faced, ill-tempered person.

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.

MRS. ALICE HARPER.

SIR,—Thinking that many of your readers will be interested, I beg to inform you that I have received a letter from Mrs. Alice Harper informing me of her safe arrival in New Zealand after a most pleasant voyage. Having been perfectly rested by the voyage, on her arrival she immediately got into harness and is doing good work there. Kindest thoughts and best wishes for the success of THE TWO WORLDS,

MARTIN DODD.

21, Beacon St., Low Fell, Gateshead-on-Tyne.

THE SIDERIC PENDULUM AND PSYCHIC PHOTOGRAPHS.

SIR,—I was very much interested in the article by Mr. Fred Barlow on "Psychic Photography," in THE TWO WORLDS of November 19th.

My husband and I have experimented on many objects, including photographs with the Sideric Pendulum. While doing so we decided to try it on copies of spirit photographs in the July number of the "London Magazine," and found to our astonishment that while it remained stationary over the living persons, over the spirit forms it rotated in the usual way, viz., a circle over the male and an eclipse over the female. I may add that we tried it over the copy of Sir Arthur Conan Doyle and his son in the "Sunday Pictorial," of July 19th, 1919, with the same result. I should be pleased to know if others have had like results.

93, Monmouth Rd., Dorchester. KATE S. TOWNS.

SHOULD HANGING BE ABOLISHED?

SIR,—With reference to the article in your issue of December 10th by P. Fred Visick, entitled, "Should Hanging be Abolished?" the writer is simply expressing his opinion. He gives no evidence one way or the other that the spirit of the murderer (when passed over through hanging) has more power to harm those on the earth plane than he has by being kept in prison, doing work for the Crown and associating or mixing with other convicts or prisoners of all grades.

I am led to understand that a human soul or spirit, whether in the body or out of the body, can act out the strongest purpose of its personality or entity from and on the very plane on which its whole condition determines it at any particular time of its evolution. If this is true, it is the best to hang the murderer, for as prisoners of all grades are more or less in constant contact with him, and are also more or less continually being released, and again most of these may be more or less morbidly susceptible to criminal impulses, it is possible for him to exert his influence on others by persuasion or coercion to commit a similar crime, a thing quite within the bounds of possibility if the spirit of revenge was dominant.

By a little more knowledge and a rock bottom principle, being practiced, we may hope that the day may come when murderers will be no more, but the state of spirituality and principle prevailing will decide as to whether murder will be committed and the particular form of punishment to be meted out to the murderer.

Man's slightest thought sets the ether in motion to an incalculable distance round him as a centre. The limit to man's power is set not by distance, but by the motion he is capable of generating in the ether of which his organism is composed. Our thoughts affect people around us, giving them impulses towards good or evil, for we all think more or less each others' thoughts as we breathe each others' breath. Pure, lofty and unselfish thoughts tend to reflect themselves in the brain of others, helping them to noble living, and so also do thoughts of anger, lust and cruelty reflect themselves in the brains around us, and epidemics of crime are due to this action playing on natures already morbidly susceptible to criminal impulses.

This reply to P. Frederick Visick, I want to point out, is to show that he has not advanced one tittle of evidence in his argument "Why hanging should be abolished." He may, for the benefit of your readers, explain his case a little more clearly, or account for or explain away the points I have raised.

JOHN L. YARKER.

140, Moss Lane East, Manchester.

"A PEOPLE'S GOD."

SIR,—I note criticisms in your issue of December 3rd, of my letter re Mr. Lamsley's article, "A People's God." I submit that Mr. Lamsley was in no "difficulty" in the expression of that which he wished to convey; that his position really is that he has no real recognition of the existence of God, but has allowed his idealism to work, and has expressed it in his article. Instead of my "excommunicating" Mr. Lamsley, he, in common with myself (as I do not hold with the whole of the "seven principles"), is excommunicated by the new constitution and rules of the S.N.U., excommunicated at any rate in relation to remaining a full member in any Spiritualist Society that is affiliated with that body. I note that Vincent J. Hands strongly deprecates making Spiritualism a creed, and I have sympathy with that view. I, on my part, would recommend him to obtain and read the new constitution and rules of the S.N.U. that come into force on January 1st, and consider how he stands personally in the matter.

If it is asserted that we, who, it may be, do not accept in their entirety the seven principles, are placed outside of Spiritualism, I, for one, deny it in toto. After all, this advancing of a "creed," if it may be so called, is, in its expression in the S.N.U., but an expression of a section of Spiritualism, and I submit that when it comes into force on January 1st the majority of members of Spiritualist Societies affiliated with that body will not only have given no assent on a reasonable basis to the seven principles in their entirety, but will not have given them even a superficial consideration.

In relation to the last paragraph of A. J. Ripper's letter. As regards my "barring" Mr. Lamsley from membership, I refer him to what I have already written in reply to Mr. Hands. I note his suggestion re my turning my pen to writing original contributions "instead of occupying the correspondence column so frequently with pettifogging criticisms." I submit to A. J. Ripper that my correspondence HAS contained "original contributions" and as regards "pettifogging criticisms," well, one can hardly quarrel with opinions. As a counter criticism I suggest that A. J. Ripper has read my letters with a certain amount of superficiality, and that, as a matter of fact, his attitude of thinking is essentially superficial. The remedy is obvious.

W. GREGORY.

SPIRITUALISTS' UNION OF SOUTH AFRICA.

SIR,—I am desired by my E.C. to ask you if you would be good enough to kindly notify through the columns of your invaluable paper that this Union would welcome to this country two or three fully accredited mediums, either on tour or as permanent residents. The cause is progressing so vastly here that the present workers cannot cope with the work, and although this Union cannot guarantee an income or pay any travelling expenses, we are confident that any good visiting medium is sure of a reasonable income, and this Union would give every support and help in this direction. At the moment we have vacancies for resident mediums who would be paid a monthly salary at Pretoria and Durban by the respective churches there.

No doubt the publicity of this call though your esteemed columns would be the means of affording us some help.

Thanking you in anticipation of your kind assistance, which will be very deeply appreciated, with kindest thoughts and all good wishes,

Yours sincerely and fraternally,

W. ROUND SAUNDERSON, Hon. Sec.

THEIR Majesties the King and Queen graciously accepted and thanked Miss Elsie Wright for a copy of her song "THERE ARE NO DEAD."

Society Advertisements.

South Manchester Spiritualist Church,
PRINCESS HALL, MOSS SIDE.

SUNDAY, JAN. 2ND, at 2-30, LYCEUM.
At 6-30, MR. F. JOHNSTON.
At 8-15, MRS. FORREST.
MONDAY, at 8-15, Members' Develop-
ing Class, Mrs. EASTWOOD.
TUESDAY, at 8, Public Developing
Circle, Mrs. FORREST.
THURSDAY, at 3 and 8-15, Mrs. TONGE.

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

SUNDAY, at 6-30.

JAN 2.—Circle for Members Only.
„ 9.—MR. WALTER HOWELL
„ 16.—CIRCLE.

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

OPEN CIRCLES

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

Collyhurst Spiritual Church,
COLLYHURST STREET,

SUNDAY, JAN. 2ND, at 10-30, LYCEUM.
At 3, CIRCLE.
At 6-30 and 8, MRS. E. NOBBS.
MONDAY, at 3 and 8, Mrs. LOMAS.
WEDNESDAY, at 8, LOCALS.
SUNDAY, JAN. 9TH, Mrs. HYNES.

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

SUNDAY, JAN. 2ND, at 6-45,
MR. GRINDLEY.
At 8-15, Mrs. CHAPPEL.
TUESDAY, at 8-15, Mrs. E. HOLDEN.
THURSDAY, at 8-15, Mr. R. DAVIES.

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FORD LANE.

SUNDAY, JAN. 2ND, at 2-30, LYCEUM.
At 6-30 and 8, OPEN CIRCLE.
WEDNESDAY, at 3, Mrs. VERITY.
THURSDAY, at 8, Mrs. H. ELLIS.
SUNDAY, JAN. 9TH, at 2-30 and 6-30,
LYCEUM DAY.

Milton Spiritualist Church,
BOOTH STREET, ECCLES CROSS.

SUNDAY, JAN. 2ND, at 3 and 6-30,
MR. RIDGEWAY.
MONDAY, at 3 and 7-45, Mrs. STAFFORD
WEDNESDAY, OPEN CIRCLE.

Moston Spiritualist Lyceum Church,
ASHLEY LANE (nr. Conran Street
Car Terminus).

SUNDAY, JAN. 2ND, at 10-30 and 6-30,
LYCEUM OPEN SESSION
Past Members and Friends are
cordially invited to attend as these are
our final services in the above church.
Silver Collection.

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HAREWOOD HALL, 96, HIGH ST.
Sunday, Jan. 2nd, at 11 and 6-30, MR.
PERCY O. SCHOLEY.

Society Advertisements.

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

SUNDAY, JAN. 2ND, at 11-15 and 7,
MR. S. LAMSLEY,
Address and Clairvoyance.
LYCEUM at 3.
WEDNESDAY, at 8, Miss A. SCOGGINS.

Brighton Spiritualist Brotherhood,
OLD STEINE HALL, 52A, OLD STEINE.
Affiliated to S.N.U.

SERVICES:

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Mondays and Thursdays at 7-15.
Tuesdays at 3.
Healing meetings, First Wednesday in
every month at 3.

SUNDAY, JAN. 2ND, and WEEK,
MRS. MARY GORDON.

W.T.S. Spiritual Unity Church,
NEXT PARK MANSIONS, CHAPEL PARK
RD., ST. LEONARDS, W.S.

SUNDAY, JAN. 2ND, at 11-15 and 6-30,
First Sunday Services will be con-
ducted by Mrs. M. A. MANSELL
and Mrs. A. M. BURT.
MONDAY, at 3 and 7, Mrs. A. M. BURT,
Floral Message.

W.T.S. Spiritual Unity Centre,
66, TERMINUS RD., NEXT TO ROYAL
HOTEL, EASTBOURNE.

SUNDAY, JAN. 2ND, at 11-30 and 6-30,
MISS BLAIR.
Morning: "Destiny and Fate."
Evening: "The Power of Thought."
WEDNESDAY, PUBLIC CIRCLE,
Questions invited.

Brixton Spiritual Brotherhood Church
STOCKWELL PARK RD., BRIXTON, S.W.

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At 7, MR. PAYNE and NEW OFFICERS.
SUNDAY, JAN. 9TH, Mrs. MARRIOTT.
CIRCLES: Mondays, 7-30, Ladies',
Tuesdays, at 8, Members, Thursdays,
at 8-15, Public.

Church of the Spirit, Camberwell,
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SUNDAY, JAN. 2ND, at 11,
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At 6-30, MR. J. OSBORN.
Public Meeting, Wednesday, 7-30.

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

SUNDAY, JAN. 2ND, at 11, Questions
answered by a SPIRIT CONTROL.
At 3, LYCEUM.
At 7, Mrs. E. MARRIOTT.
Address and Clairvoyance.
FRIDAY, at 8, Meeting for Enquirers.
SUNDAY, JAN. 9TH, Mr. H. BODDINGTON

Hackney Society of Spiritualists,
240A, AMBURST ROAD

SUNDAY, JAN. 2ND, at 7,
MRS. PODMORE.
SUNDAY, JAN. 9TH, at 7,
MRS. BROOKMAN.

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

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MISS CONROY.
LYCEUM at 3.

Society Advertisements.

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ADULT SCHOOL, WITTON RD.,

SUNDAY, JAN. 2ND, at 6-30,
MISS LILIAN GEORGE,
Address and Clairvoyance.
TUESDAY, at 7-45, Mrs. JAMRACH,
Address and Clairvoyance.
LYCEUM at 3.

Plalstow Spiritualist Society,
BRAEMAR ROAD, BARKING ROAD.

SUNDAY, JAN. 2ND, at 6-30,
MR. G. TAYLER GWINN
MONDAY, at 8, Mr. H. WRIGHT.
WEDNESDAY, at 3, Mrs. LAWS.
THURSDAY, at 8, Mr. WILLS.

Richmond Spiritualist Society,
GYMNASIUM HALL, PRINCESS RD., off
BROOMFIELD RD., KEW GARDENS.

SUNDAY, JAN. 2ND, at 11.
At 3, LYCEUM.
At 7, Mrs. A. BODDINGTON.
Address and Clairvoyance.
MONDAY, at 7-30, CLAIRVOYANCE.
WEDNESDAY, at 7-30, Mrs. A. JAMRACH
Address and Clairvoyance.

**Woolwich & Plumstead Spiritualist
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INVICTA HALL, CRESCENT RD.

SUNDAY, JAN. 2ND, at 11, CIRCLE.
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At 7, Mrs. E. NEVILLE.
THURSDAY, at 7-45, ANNUAL
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THURSDAY, at 7-45, COMMITTEE
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SUNDAY, JAN. 9TH, at 6-30,
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MR. A. T. CONNOR.

THURSDAY, JAN. 6TH, at 3,
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MRS. JENNIE WALKER, now touring Canada and America, is booking dates for her return to England in readiness for 1922. It will be to the advantage of Societies to make early application, naming choice of dates. Mrs. Walker will promptly confirm all fixtures, or, if necessary, offer alternative dates. Letters addressed to MRS. JENNIE WALKER, 12, Oakley Square, London, N.W.1, will be forwarded, or may be sent direct to her at 269, Jarvis-st., Toronto, Canada.

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MR. R. DAVIES, Exponent and Demonstrator, is now booking week-ends for 1922. Secretaries please note address.—5, Lila-st., off Church Lane, Moston, Manchester.

WILL Secretaries please note that MR. J. H. DAVIS, of 29, Morley-rd., Doncaster, cancels all dates with them owing to unforeseen circumstances.

WILL Mediums with open dates for 1921 please communicate with Mrs. HEALD, 9, Alexandra-st., Chorley, Secretary of the National Spiritualist Church, Union-st.

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

RUNCORN. — MR. G. MACK, 15, Clarence-street, Runcorn.

QUARMBY SPIRITUALIST CHURCH.—Correspondence Secretary, MRS. P. ARMITAGE, 279, Mount Terrace, Manchester-road, Milnsbridge, nr. Huddersfield.

BIRTHS, MARRIAGES and TRANSITIONS.

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

TRANSITION.

MORTIMER. — On Sunday, Dec. 26th, at 27, Hall-rd., Staincliffe, Miss Emma Mortimer passed peacefully away, and was interred at Batley Cemetery on Tuesday, Dec. 28th.

ACKNOWLEDGMENT.

MR. T. SIMPKIN AND FAMILY desire to convey to all relatives and friends their sincere thanks and appreciation of the many kind expressions of sympathy and floral tributes in their recent bereavement.—OAKLANDS Village-rd., Enfield, London.

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