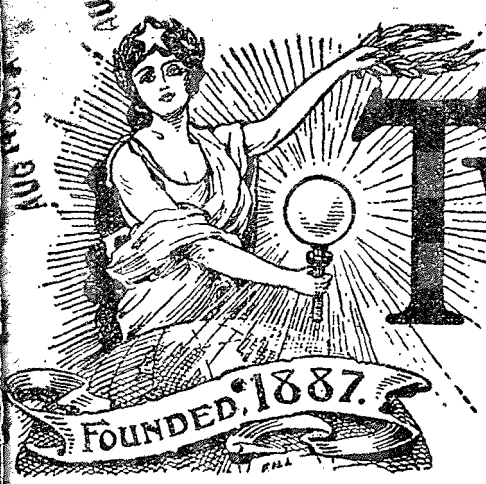


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THE TWO WORLDS.

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. 1730—Vol. XXXIV. FRIDAY, JANUARY 7, 1921. PRICE TWOPENCE.

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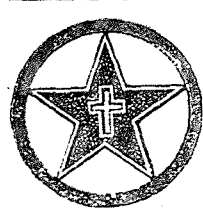
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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1730—VOL. XXXIV.

FRIDAY, JANUARY 7, 1921

PRICE TWOPENCE

Original Poetry.

New Year's Eve.

I HEARD a whisper in the night,
A whisper low and clear,
That chased my haunting doubt away,
Transformed the darkness into day,
And ushered in the year.
Immortal love unlocked the door,
And held communion as of yore.

I felt a presence in the night,
An arm around me cast;
Till knowledge beautified belief,
And all the pain of selfish grief
Was buried in the past.
For at the touch of his caress
My sorrow died of happiness.

I saw again the loving face,
The smile that answered mine;
From eye and lip all sadness gone—
The spirit of that faithful one
Became a form divine.
I saw him ere he grew less plain,
And vanished in the night again.

Within the silence of the night
Was born another year;
While o'er the hills of distant youth
The sunrise of eternal truth
Began to reappear.
And then I blessed with calm delight
That angel-whisper in the night.

—G. EUSTACE OWEN.

Human Brotherhood.

W. H. Evans.

THEORETICALLY all Spiritualists accept the idea of human brotherhood. It is regarded as so important that it is exalted into a principle, though discussion as to the means by which it may be rendered practical politics is generally ruled out of court on the ground that you must not mix Spiritualism and politics together. This makes the exaltation of human brotherhood into a principle just a bit of window dressing. People who argue thus overlook the fact that in a movement where you have a number of people interested in the different aspects of Spiritualism there will always be those who will persist in regarding human brotherhood as a principle by which the lives of all mankind should be regulated. It is quite plain that while we have been concentrating attention upon collecting evidence of human survival, that this part of our work will gradually pass into the hands of those who are by scientific training better equipped for this work. For the average Spiritualist is not interested in gathering scientific evidence so much as he is in just getting the necessary proofs of the existence of his friends who have passed into the spirit world. The persistence with which he has done this is having its effect upon the world, and we to-day are witnessing a revival of interest in things Spiritualistic. This means that there will be quite a lot of work for Spiritualists in other related problems, and that of how we may help in the social evolution of the race is one of first importance.

If we accept the principle of human brotherhood we should at least consider it and see whether that which we hold theoretically is capable of being reduced to a practical issue.

To many the idea of humanity living together in amity as brothers is a dream impossible of realisation, but this surely comes from lack of vision which a somewhat more than slight acquaintance with history gives. No one can read the history of the race, especially the great story of evolution, without perceiving the splendid promise which it holds. And as human nature is capable of great improvement, we see that the gibe that human nature never changes is untrue. Human brotherhood receives confirmation from the origin of life, and the similarity of constitution of all men. If we regard God as the basis of the universe we recognise but one substance from which all things spring.

God is one, His manifestations are numberless, but in all his manifestations there is some portion of Himself. The omnipresence of God implies a spiritual relationship amongst men, and it is this relationship which counts in the long run. The unity of life, of course, means that brotherhood must be extended to all life, and this is tacitly recognised, as the existence of "The Society for the Prevention of Cruelty to Animals" testifies. It is a recognition of a moral relationship, of the duty of the strong to protect the weak, and it indicates the growth of the humanitarian spirit. Says Pascal, "The whole succession of men during the ages should be considered as one man, ever living and constantly learning," a thought which splendidly expresses the oneness of the human race. If this thought could take possession of our social consciousness it is certain that most of our difficulties would be solved, but it is only by slow growth that we arrive at the realisation of these things corporately. Individuals first perceive great truths, and give voice to them, and often are persecuted by their fellows for so doing; afterwards the ideas are accepted and enter the mass consciousness, and though even then they are not always acted upon, they are bound to influence the conduct of the race.

If we regard humanity as one man, we shall at once perceive that an injury to one of its units must affect the whole. There can be neither true physical nor spiritual health in any community where any of its members are suffering from defects of social organisation. But, I fear that while we may give an intellectual assent to this, there are also many who merely accept the idea of human brotherhood because it gives them a feeling of comfort. To give practical expression to it is the thing farthest from their thoughts, and in any crisis they will, despite their lip service to the principle, be found upon the side of the oppressors. Even some Spiritualists are not free from cant.

Physiologically we know that the bodies of all men are constituted of the same kind of materials. The blood of the black, red, white or yellow man has the same chemical constituents. Their skeletons have the same number of bones, and the various organs carry out the same kind of functions, all of which point to a common origin and relationship. Differences of mental development and temperament all go to illustrate the complete humanity, and we see that the idea of human brotherhood is a natural flowering of our physical and spiritual relationships.

Ethically we see that human brotherhood is a fact. We all have similar desires and passions, sympathy is common to all men, and in times of great stress and disaster there is a common desire to help, this being a natural expression of the soul. Human relationships in their expressions of sympathy, joy, love, fellowship, are regarded as the normal manifestation of human nature, revealing our deep and abiding sense of brotherhood. How, then, is it that we

have not realised the ideal in our common daily life? How comes it that there is discord and war amongst men? For nearly two thousand years the highest ethical doctrines have been preached, and yet we are far off the desired end. The fact is, religious leaders have been unconscious of economic factors, and while appealing to men to act as brothers have not shown them how to produce those conditions which will make the act of brotherhood simple and easy of realisation. Organised religion has generally been on the side of the strongest party, that is the exploiting class, and against the exploited. Moreover, it has cut men off from the rest of the universe and preached a doctrine of free will which regards man as outside the usual power of natural law, in that he is thought to be unaffected by those economic forces which are of such importance to a true understanding of human society. Man not only acts upon his environment, but is acted upon, a fact frequently lost sight of.

What differentiates man from the lower creation is his inventive power, his ability to make and fashion tools. Not that he is the only tool-using animal, for the apes will use stones and sticks to effect their ends, but they use the tools which nature provides; man makes his tools for a definite end. This is a fundamental truth upon which rests the whole of human history. This inventive power, says Prof. Lester Ward, "has the chief place in sociology. It is the one that has produced nearly all the effects that distinguish man from the animal. It is the basis of all the arts. It underlies all discovery in science. It has accomplished the whole of what is called material civilisation."

Man is naturally a social animal, and although we are passing through an age when the doctrine of individualism has been and is preached, man is not primarily an individualist. This is seen in that "man has only been able to develop by organising socially." The need of some form of social organisation would naturally be felt very early. Isolation means limitation, stagnation and death; combination means expansion, progress, life. An intelligent being such as man would quickly realise the benefits of co-operation, and the family would quickly develop into the tribe. Thus the need for safety, for co-operation, would compel men to group themselves together and evolve some kind of social organism. We thus get the Gens, or clan, as the real starting point of a consciously organised social organisation. Now, social organisation means discipline and an administrative body, no matter how crude. There must be some kind of directive effort. This directive effort was controlled by the members of the clan. The clan was a commune, all things being owned in common. "To primitive man," says Wm. Paul, "the gens or clan, which is the unit of the tribe, is not only a social organisation for binding men together; it is also a family, a religious, an industrial and military organisation. Its fundamental basis rests on the fact that everything in the shape of the means of wealth production is communally owned and controlled." Thus property in the sense we understand it did not exist. There being no property owners, no owners of land, there could be no exploitation. This does not mean that the primitive commune is a thing to go back to, on the level it then was, it had to give way, as we shall see, in order that man might progress. Dr. A. J. Davis says that the first state of man was anarchical, without law, and he argues that the last state of man will be the same, but upon infinitely higher level. That is, man will be governed by the inherent law of right. In such a state there will be no need for the imposing of law from without. To progress from the lower to the higher communism, the way of men has been the *via dolorosa* of suffering, and blood, and tears. To-day we see that the trend of social development is towards a socially organised communism, wherein all shall be economically free in a true democracy. This simply means putting the religion of Jesus which embodies communistic ideals into practice. How strange that the followers of that idealistic communist should oppose his doctrines when men preach them as the way of social salvation!

The introduction of private property, while being a step forward, was the introduction of injustice. As Locke says, "Where there is no property there is no injustice, is a proposition as certain as any demonstration in Euclid; the idea of property being a right to a thing, and the idea to which the word injustice corresponds being the invasion or

the violation of the right." In this simple communism of our forebears all things are put into the common fund; even vengeance is shown in the passion of men even to-day to "get even," or to "get his own back." Says Lafargue, "The human sources of the idea of justice are the passion for vengeance and the sentiment of equality."

"The passion of vengeance is one of the most ancient in the human mind. It has its roots in the instinct of self-preservation—in the necessity which impels the animal and man to resist when they receive a blow, and to respond to it mechanically if fear does not put them to flight. It is that blind and unreasoning necessity which leads the child and the man to strike the inanimate object which has wounded them. Reduced to its simplest and last expression, vengeance is the reflex movement analogous to the involuntary nervous action which makes the eye wink when it is threatened. . . . The implacable and furious passion which is found in the souls of the savages and barbarians of the old and new world . . . is imposed upon them by the conditions of the natural and social environment in which they move. . . . The members of a tribe consider themselves descended from a single ancestor. The same blood flows in their veins. To shed the blood of one member is to shed the blood of the whole tribe. . . . They put offences into the common fund like everything else; an injury done to one savage is resented by the whole clan as if it were personal to every member. . . . All its members consider it their duty to wreak vengeance. Vengeance is collective like property and marriage." Hence the greatest crime a savage could commit was to kill another of the same tribe. The penalty was expulsion from the clan, and as every other tribe was considered as an enemy it will be seen how great the punishment was. It exists even to-day, our sentence of deportation of undesirables being a legitimate descendant of the original punishment of savage times.

The gens or clans grew out of the family. The marriage question was one which would early force its attention upon man, as inbreeding would cause a deterioration in the race. The step toward the family proper is "the consanguine family. Here the marriage groups are arranged by generations; all the grandfathers and grandmothers within a certain family are mutually husbands and wives; and equally their children, the fathers and mothers whose children formed the third cycle of mates." (Engels, *Origin of the Family*.) The next step is the Punaluan Family. "Thus within the gens marriage was forbidden between males and females of the same gens." Descent was naturally traced through the mother, and continued until the gens became broken up and the female became subject to the male. The break down of the primitive communism ushered in the era of the exploitation of woman kind by the male.

Originally, when men went to battle and took prisoners they ate them. By and by, the keeping of pets from the chase, and the greater provision of food which resulted therefrom, required more labour, and prisoners were kept, this being one of the ways in which private property began. Naturally the savage who kept pets would come to regard them as his own. These would multiply, and the practical minded savage would be quick to see the advantages to be derived from the breeding of flocks, and this would necessitate labour for looking after them, and so prisoners would be more profitable as slaves than they would by just supplying a meal to be eaten. A warrior class would also grow up, and bit by bit the communal system would be broken. Mine and thine would be more acutely defined, and the institution of slavery become general. Now, we must not regard this as a retrogressive step. The institution of slavery rendered the growth of a finer civilisation possible. It would provide those who owned the slaves the leisure for the development of the finer arts. Thus we find that Plato's ideal Republic was based upon slavery; it was an accepted institution, and no one questioned it in those days, and it existed right down until the last century. Slavery was displaced by Feudalism, and this by Capitalism. It would take up too much space to go into a detailed analysis of how these changes took place, but the matter is admirably summed up by William Paul in his splendid little book, "The State."

"Thus primitive communism was the best method of social organisation for thousands of years. The slave states, Feudalism and Capitalism have been as socially useful as they have been historically necessary. We have already shown the need for slavery. Feudalism evolved social order based upon militarism and agriculture, out of the chaos summed up in that period of anarchy called the dark ages. Feudalism formed the starting point for industrial Capitalism, but feudalism became reactionary when it hampered the growth of the rapidly rising capitalism, which sought to expand the miraculous potentialities of industry by co-ordinating and socialising the labour process which was destined to become international. Socialism is based upon the economic-technical triumphs and achievements developed within capitalism. Capitalism itself is hampering the logical development of the social forces which gave it birth. And as capitalism had to destroy feudalism to liberate the expansion of production, so for the same reason it is the historic mission of socialism to destroy capitalism in order that production may not, by its very productivity, strangle society. Social systems have their historic missions to perform, but having done their work, they become obstacles to further progress, and have to be removed. The recognition of this scientific explanation of social evolution is one of the great contributions of Marxian Socialism to modern Social Science. Marx has summed up the points under discussion in his outline of social growth:—

"No social order ever disappears before all the productive forces, for which there is room in it, have developed, and new higher relations of production never appear before the material conditions of their existence have matured in the womb of the old society. Therefore, mankind always takes up only such problems as it can solve. At a certain stage of their development the material forces of production in society come in conflict with the existing relations of production or—what is but a legal expression of the same thing—with the property relations within which they had been at work before. From forms of development of the forces of production these relations turn into their fetters. Then comes the period of social revolution. Thus social systems are overthrown by the antagonisms which they create. These antagonisms are economic and represent interests; these interests react upon men who combine as classes to fight to preserve or expand their interests. Hence the history of humanity is the conflict of wills and the struggle of classes."

It will be seen, then, that to lay down the principle of human brotherhood necessitates that we as Spiritualists should study history. All desire to realise this grand ideal, but ideals are never realised by piously wishing for them, they have to be worked for. To-day civilisation is thrown into the melting pot. One hears the idea expressed that we shall have a revolution, but revolutions do not come suddenly like a "thief in the night." If we look around us we shall see that it is already taking place. And it is world wide. The struggle of the social consciousness of the mass of the people is for greater expansion. The great economic and socialising forces now operative cannot be stayed. What we are witnessing is the birth throes of a new order. What can we do to help it?

I am presuming that we Spiritualists, having accepted the principle of human brotherhood, are willing to accept all that it logically implies. Now the exploitation of the masses of people has resulted in an expansion of knowledge, or systematising it, co-ordination, to some extent the elimination of waste as far as that is possible within the present wasteful system, and of bringing about some measure of efficiency. Naturally there has been the struggle between the propertied class and the propertyless class, the former having consistently exploited the latter for profit. I am not saying that no good has come out of Capitalism, for that would be the veriest foolishness. But so natural has this seemed to men that one often hears that you must have an employing class and an employed class, or masters and men. It must be obvious that if one class owns the means of production, distribution and exchange, that the ownerless class will be at their mercy. The propertied class naturally own the means of life. Now I submit that no man believing in human brotherhood can logically believe that one man has a right to exploit another for profit. And

it is this new moral vision evolving out of the present system which is a great factor in the present unrest of the world. Human brotherhood can never be realised until class distinctions are done away with. This does not mean reducing all to one common level, but discovering a better means for the preservation of the natural inequalities between men, without subordinating one to another. All must work for the common weal, but society must be so organised that all shall have the consciousness that he is working not for the profit of a few, but for the good of all.

There are some Spiritualists who say we are looking for a spiritual revolution, but it must be obvious that you cannot have a spiritual revolution without its having tremendous reactions upon our material life. After all, we shall find that at the root of all social changes are ideas, and I think that the idea of human brotherhood when sincerely grasped has enough dynamism in it to shatter our present social structure and liberate the constructive forces trying to break through. A Spiritualist must, therefore, naturally range himself upon the side of the progressive forces, and these he will find are the spiritual energies expressed in terms of social evolution. We are entering a new age, the flush of dawn is on the Eastern sky, there are dark clouds overhead, mutterings of thunder, and the lightnings of hate occasionally flash, but humanity is closing up its ranks and beginning its march into the promised land, where there will be neither property owners nor propertyless people, but one brotherhood knit together in the bonds of an all-enduring love.

For I dipt into the future, far as human eye could see,
Saw the Vision of the world, and all the wonder that
would be;
Saw the heavens fill with commerce, argosies of magic
sails,
Pilots of the purple twilight, dropping down with costly
bales;
Heard the heavens filled with shouting, and there
rained a ghastly dew
From the nations' airy navies grappling in the central
blue;
Far along, the world-wide whisper of the south wind
rushing warm,
With the standards of the people plunging through the
thunder storm:
Till the war-drum throbbed no longer, and the battle
flags were furled
In the Parliament of man, the Federation of the world,
There the common sense of most shall hold a fretful
realm in awe,
And the kindly earth shall slumber, lapt in universal law

Instruct the Children.

SPIRITUALISM is something more than phenomena—it is educational and reformatory. The truest and best reformation is that which is laid in the hearts and minds of the children. Therefore, Spiritualists should instruct the children. This can best be done by forming Lyceums in connection with every Society. A Society that has no Lyceum is as incomplete as a church or chapel without its Sunday school, thereby forcing its members' children to attend other places of worship. The children of Spiritualists who have to attend orthodox Sunday schools are taught that which their parents do not believe. This is a serious defect in the Society, and an injustice to the children, which Spiritualists should no longer tolerate. The remedy is in forming Lyceums. Information concerning the same will gladly be supplied by

G. F. KNOTT, Secretary.

British Spiritualists' Lyceum Union
39, Regent Street, Rochdale.

"I do not believe in the wearing of black clothes for the dead," said the Rev. Canon Masterman in the course of a vigorous address to men in Armley Church. His views about the wrong ideas of some Christians about death came almost as an echo of what the Rev. Canon Charles Kingsley said long ago. "Though opinion changes slowly, I find more and more people seeing that death is not something there must always be sorrow and lamentation about."

Mediumistic Experiences.

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SPIRITUALISM differs from all teaching that is now in the world as it is a philosophy which is deduced from existing and still provable phenomena. One of the arguments brought against the phenomena of clairvoyance is that what we mediums obtain is obtained either consciously or unconsciously—telepathic. I wish to record a few instances which have come under my immediate notice, and I have copied all the facts from letters which I have in my possession, though names or addresses are not given for private reasons.

A lady came to me in November, 1919, and in a letter of gratitude and thanks she added; "Moonstone, before leaving, gave me a test which has proved entirely satisfactory. He told me that my husband knew a Mary Ann, that she died of cancer, and added, 'You do not know her, but go home and ask the old lady who she is.' Mary Ann was a relative of this old lady. This proved to be quite true, and appears to be a splendid test, as neither you nor I knew anything of such a person."

Another time a lady came for a seance, who had lost her son at the war. She had very good tests of his survival, but a lady also was described, whom the sitter could not recognise. This spirit also said there was a coloured portrait of herself, which had been copied from another. The sitter denied this; but the spirit asserted that in a few days she would find this portrait. This the sitter thought impossible, as most of her belongings were stored in a furniture depository. The following are the sitter's own words in a letter to me: "Four days afterwards I found myself obliged to go to this depository in order to get goods needed by my husband, who was in France. Whilst unpacking one of the trunks I came across an oval tinted photograph of a cousin who had died six years previously, and immediately recognised the lady of the sitting."

Another case took place some years ago in Belgium at the Castle of Princess Karadja, in Bovigny, where I was staying in 1903. One day, in the month of June, Monsieur Foucrolle and his daughter, of Liege, called on the princess. Before the war this gentleman was the editor of a Spiritualist journal. We were drinking coffee when I described a spirit that I saw normally, and Monsieur Foucrolle wanted to claim it as his cousin Leon (I am now copying Princess Karadja's words), "Certainly not," replied Peters quickly. "He says that he has been dead some years, and that he is no relation of yours. You have not met him for a long time. He was a schoolfellow of yours, and says his name was Martin." Monsieur Foucrolle replied thoughtfully: "It is impossible for me to recall such a person," and added: "What was his first name?"

"I cannot get that," said Peters, "but he tells me you have a portrait of him in an old faded plush album. He shows me the album. He turns over the pages—one, two, three, four, five, six—he points to the sixth page. The portrait is to the left, opposite that of a lady in crinoline."

"I have, indeed, such an album," said M. Foucrolle slowly, "but it has lain for years stowed away in my attic. I will look for it, and see who the person described can be, as soon as I get home."

Peters then delivered a message which the spirit wished to give. The visitors left, shortly after. A couple of days after they informed me by letter that Peters' description was correct in every particular. At the top of the sixth page of the album to the left, there was precisely the portrait of a gentleman named Martin, who had been a schoolfellow of M. Foucrolle's. Right opposite to his fading counterfeit was a lady in an elegant crinoline.

How will the persons who oppose mediumship explain such events? They are quite too numerous and too well attested to be denied purely and simply. It really needs the action of a sixth sense to be able to perceive the mirroring of an object which is 60 miles away among forgotten papers in a dusty attic. So says Princess Karadja.

Cases like these can be multiplied by all Spiritualists who have given a steady, serious study to the subject. What we lack is methodical note-taking, for, by taking notes, one can refer back and see what progress we have made in our studies.

I have endeavoured in my work not only to be the medium, but to also be an investigator and student of our subject, and if your Editor will allow, I would like to give my experience of the reality of the personality of our controls. [Certainly.—Editor].

Courage, Comrade, for 1921.

Thomas Mark May.

THE dawn of the new year is the time to review our past work and experience, and look forward to the future with renewed hopes and visions of further development in spiritual science and philosophy and religion. After many years' experience in study and revelations vouchsafed to every honest and sincere seeker after the truth, I can affirm that the future is with us, and there is nothing in view to alarm or discourage those who adventure, and in seeking, knock and find their labours amply rewarded by peace, wisdom and truth. Religion and the philosophy arising out of it is progressive and real and purely natural, for to the intuition of the clairvoyant the whole realm of Nature is instinct with the miraculous and marvellous; it is a transcendental pure vision of spirit. God, Who is in Holy Writ, defined accurately as Light (I John, i. 5.), clothed in diaphanous, translucent, radiant light (Psalms, civ. 2.), is not in form as a man, but His Spirit is the soul of every man, just as the facets of the eye of an insect are many and each facet reflects the object, yet the sight is one. So also are the souls of men, myriad-fold, yet all reflecting the one God.

Now, it should be the main object of the Spiritualist Movement to organise so as to lead and inspire public belief and opinion, seeing that we fall not out by the way, but give every writer and speaker our sympathy, and credit for doing his or her best, however lowly or humble the work, always remembering that Jesus the joyous comrade imparted his wisdom to the humblest and least learned folk of his time. We surely can copy his example and not be carping and critical of each other. We want to think our own thoughts and pray our own words as much as possible, and find new original meanings for many of the paradoxes of Holy Writ, and not parrot-like repeat the conventional ideas of current orthodoxy.

For instance, the Bible must be read and studied personally, and then we find that most platform orators misquote and misapply many popular phrases. It is not the whole truth to assert "we reap what we sow," or that God is a spirit, or that ye must be born again, or that there were two trees in the Garden of Eden, or that a man is justified by faith, or that Jonah was swallowed by a whale, or that Jesus encouraged war by the sword, remembering that he refers to his own sword, a spiritual weapon, or that when he said, "Give to Caesar the things which are Caesar's," he meant to advocate king's taxes on one and all. "No!" he said, "Don't rob Caesar; give him his share and no more, give the king his personal share only." And when John, the Revelator, said there was silence in heaven for half an hour and we divide God's 1,000 years day into half-hours, we get about 25 years of time. That answers the question "Why did not God stop the war?" Clearly He does stop all wars in time.

The Spiritualist who is a mathematician is on the side of God. God and he are a majority. So let us take heart of grace for 1921, and wish each other a Happy and Prosperous New Year, with lots of patience to enjoy it. So mote it be to all Spiritualists everywhere on God's earth this coming year. This is my earnest prayer.

TORONTO, CANADA.—A public meeting of the Association for Psychic Research, Canada, on Saturday, December 11th, paid close attention to a new lantern lecture by Mr. H. J. Osborn (President, London Central Spiritualist Society), the subject of which was "Spirit Photography: Tested and Proved." Over sixty pictures were shown by electric lantern, illustrative of many phases of the subject. Great interest was shown in the lecture, which the President, Mr. H. A. Culver, pronounced to be the "finest lecture they had ever heard in Canada."

Phrenology.

A Brighton Lecture on Its Uses.

At the Labour Institute, London Road, Brighton, on a recent Sunday evening, under the auspices of the Independent Labour Party, Mr. W. Geo. Wheeler, L.P.I., of the Brighton Phrenological Institute, gave a lecture on "The Usefulness of Phrenology." Mr. R. Pennifold occupied the chair, and made an able speech in defence of phrenology, showing the great advantages to be derived from its study. Mr. Wheeler illustrated his lecture from life-size drawings of celebrities, and described phrenology as the science of the mind. It was based upon the discoveries of Dr. Gall, the most eminent brain physiologist and anatomist of his day, and was established over a century ago. His applied knowledge was the result of observation and comparison.

Mr. Wheeler stated that one of the doctrines of phrenology was that the brain is the organ of the mind. Mind is superior to brain. We do not know what mind is, but we know it by its manifestation. The brain is the tool of the mind, and not the mind itself. It is the instrument upon which the mind plays. The brain is sustained and supported in the same way as the body by the food we eat. It eventually returns to mother earth with the body; but the mind, the immortal part of man, continues its course elsewhere. Phrenology has a practical and scientific side and a psychological side.

The lecturer gave two remarkable illustrations of the power of the mind during sleep and somnambulism. He referred to the convolutions or folds of the brain, and pointed out how that a great amount of nervous matter could be thus stored up within a comparatively small compass. The brain for practical purposes filled the skull. With regard to the brain and mind, there were some things that struck one as very remarkable. For instance, everything we see and hear leaves an impression on the brain. An idea may be planted in the mind, remain hidden or dormant for forty years, and again reveal itself. Another doctrine of phrenology was that each faculty of the mind has its own special cerebral part. There were brain centres or brain masses. These individual centres were beneficial in many ways, especially in regard to injury of the brain, as the mind manifestation would only be affected in part, not as a whole.

Sir William Ellis, formerly physician to the great lunatic asylum in Middlesex, said that "until he became acquainted with phrenology, he had no solid foundation upon which to base his treatment for the cure of insanity." The speaker hoped there would be a time not far distant when the phrenologist would be able freely to apply his art and science for the treatment of the insane; also for the improvement of those within our prisons. He urged the necessity of able-minded people taking up phrenology as a hobby, as this would result eventually in new additions to the profession. Phrenology, the lecturer stated, is much more popular than generally supposed. He referred to literature, and by several illustrations showed how great novelists had sometimes made a special study of it, and built up their characters largely upon it, such as Bulwer Lytton in "The Last Days of Pompeii," Charlotte Bronte in "Jane Eyre," and George Eliot in "Adam Bede."

The lecturer referred to the manner in which he had taken up phrenology, his experiments in the home and at the schools, institutions, and literary circles in London. He also described his visit to a Kindergarten, his delineations of the pupils to the principal during their work, and the lectures he afterwards delivered for the lady in charge. He also showed the wonderful help phrenology had been to him during his work among thousands of children in London. Finally, Mr. Wheeler referred more especially to the various phrenological centres, particularly the governing groups, and illustrated them from drawings of famous people. He quoted, in conclusion, from Henry Ward Beecher, the famous orator, whom he had heard in boyhood. "I do not know anything to be compared for facility of usability with phrenology; for twenty years it has been the foundation upon which I have worked."

Mr. Wheeler then gave some practical illustrations of phrenology from the audience, which were greatly appreciated, and replied to a number of questions.

The Hanson G. Hey Testimonial.

SIR,—I have pleasure in forwarding list to date: Brought forward, £808 7s. 5d.; Wakefield Spiritualist Society, £1 5s.; Per Mrs. E. A. Cannock, London, £5; Per Mr. W. B. Robinson, Saltley, £1 7s. 9d.; Mrs. F. Taylor, Castleton, 2s. 6d.; Bristol, First Spiritualist Society, £1 1s.; Mrs. E. F. Bee, Notts (Home Circle), £1 11s. 1d.; Blackpool Spiritualist Church, per Mrs. Hobbs (2nd don.), £1 5s. 6d.; Mr. J. Tinker, Cape Town, 10s.; Eastwood Spiritualist Church, Notts., £1 1s.; Caerau Spiritualist Church, £1 7s.; Caerau Lyceum, £1; Edinburgh Association of Spiritualists, £3 10s.; Midland District Union, £5; South Manchester Spiritualist Church, £2 8s.; Mr. A. Garner, Manchester, 10s. Total, £835 6s. 3d.

T. H. WRIGHT, Hon. Treas.
10, Victoria Avenue, Sowerby Bridge.

What Are You Quarrelling For?

A True Story.

An Irish friend of ours, now resident near Manchester, had been brought up in the Roman Church, and on coming to England to live had become a Spiritualist. He recently visited his old home in Dublin, and met a few old friends whom he had previously worked with. Three of them were Roman Catholics, one an Irish Churchman, and one a dissenter, and of course the Irish question came up for discussion.

The argument between the sectarians became very heated, and our friend was asked (as a resident in England) to state his views. He scented trouble, and was anxious not to take sides, and therefore brought diplomacy to his aid.

"You Catholics go to Mass on Sundays?"—"Yes."

"You as a Churchman go to Divine Worship?"—"Yes."

"You, too, as a dissenter, go to Chapel?"—"Well, sometimes."

Said our friend, "What do you each assent to when you enter your respective places of worship?"

There was some hesitancy. "Do you not each acknowledge the Fatherhood of God?"

"Oh, yes!"

"And does it not follow that you accept the principle of the brotherhood of man?"

"Well, of course!"

"Then what on earth are you quarrelling about?" said he, and the conversation abruptly ended.

"EARTHBOUND" is showing on Thursday, Friday and Saturday, January 6th, 7th, and 8th, at the Ardwick Picture Theatre, Manchester.

WE regret to hear that Mr. R. H. Yates, secretary of the S.N.U., is laid aside with an attack of broncho-pneumonia. We trust he will soon recover his wonted health. Will friends please make allowances for delays (if any) in his correspondence.

ON December 23rd, the wife of Mr. G. T. Brown passed to the spirit world, and on Tuesday, December 28th her mortal remains were interred in the cemetery at Goring-on-Sea. Mr. R. Boddington, D.N.U., President of the London Union of Spiritualists, officiated at the first Spiritualist funeral ever held in Great Yarmouth or district. A large number of the members of the newly-formed Great Yarmouth Spiritualist Society attended.

THE world around us opens before our view so magnificent a spectacle of order, variety, beauty and conformity to ends, that whether we pursue our observations into the infinity of space in one direction, or into its illimitable divisions in the other, whether we regard the world in its greatest or least manifestations, we find that language in the presence of wonders so inconceivable has lost its force, and number its power to reckon; nay, even thought fails to conceive adequately, and our conception of the world dissolves into an astonishment without the power of expression—all the more eloquent that it is dumb.—KANA

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FRIDAY, JANUARY 7, 1921.

Wealth Indeed.

"We all came into the world with nothing,
And we can't take anything out."

So rang the refrain of a popular song of a decade ago, and the words embody an opinion held by a vast majority of men—whether those of the materialistic type who view death as the end of individuality, or (sad to say) of that larger number of negative professors of religious faith who are looking for place and position in the beyond "through the merits of another." Yet the words state one of the greatest untruths which has ever been uttered.

We all came into this world with potentialities which probably eternity alone will exhaust. Day by day, through strife and failure, we are forced by the very circumstances of life to put forth effort by which the inherent abilities within us respond to the stimulus of our environment. The call of our potential powers leads us to the moulding of matter. The artistic faculty of man was only satisfied when it manufactured colours and arranged them in form. The musical powers could only find satisfaction when woods, metals and strings of many kinds had been produced which gave forth the sweet sounds conveying pleasure to the possessor of the desire, and as iron sharpeneth iron, the power of production but whetted an appetite for greater and more perfect effects. The modification of one's environment to meet one's needs continues to heighten those needs, and so "ad libitum."

In the more material aspect the same truth reigns. Hunger prompted the search for food, and the hunt of the beast for his prey which existed in primitive man was but the starting point for the shepherd and husbandman, and from these have developed all the wondrous activities of modern trade and commerce. "If a man will not work, let him starve" is nature's edict, and though there are a few who, by cunning and subterfuge, batten on the honest toil of others, yet for the vast majority of people the principle still holds good.

Too often the most important side of this question is overlooked, and labour is looked upon as a mere means of securing the necessities of life. Of course it is that; but it is something more. It is, or should be, a means of adding to the ability of men. A great deal of present unrest is due to the stereotyping of men's efforts. A man learns a trade, he becomes efficient therein by the experience gained. He unfolds the ability to do certain forms of work and do them well, and thereafter he is condemned to become a machine turning out a certain product with mechanical regularity. No change or variety is introduced, and he becomes heartily sick of the whole procedure.

There is no further development of faculty—no increase of ability to mould and form, and a drear, dread monotony comes into his life which leads to discontent and

unrest. He clamours for higher wages, but these, when obtained, never will and never can stem the tide of discontent save, in so far as they afford him opportunity to gain other outlets for his desire. This very man will take up a "hobby" (which is work to another man) and become so interested therein as to work abnormal hours with the greatest pleasure without a thought of working overtime. Under a saner system of social organisation we shall spend some little time in devising labour which will make MEN as well as commodities. Labour which degrades, dissatisfies and fails to provide the progressive development of the labourer defeats the best part of nature's process.

The economic aspect of life is but one side of a subject which, to be complete, must include the gradual and progressive growth of the content of human personality, and this life as a whole is shown to have the higher purpose of enlarging man's nature, increasing his ability, unfolding his mentality and adjusting his relationships to his fellows so that the right use of all these desiderata adds to the well-being of his fellows as well as to his own happiness, and when he comes to the brink of the grave, he should have transmuted the potentialities of the cradle into the wealth of old age, i.e., from being inherent and potential it should have become actual and practical.

These powers and the use he makes of them will constitute the sum accumulated by him in the shape of character, and constitute his "wealth"—that which adds to his weal or well-being. Incidentally he may have amassed a fortune which, in its turn, may have enlarged his opportunities of human service or turned him into a selfish vampire. That, however, is but a temporary matter, and must be left at death. He may even leave a reputation behind (and this is often confused with character), but this in turn is merely other people's opinion of him. His character he takes with him. It is the wealth or capital—the accumulations of his past—with which he starts the business of life in the next realm of being.

"You can't take anything out," we are told. The fact is, however, that you must take yourself out. Yourself just as you are. The standards of value in the next plane of being are different to those of a material world. A new assessment of the value of one's possessions will take place, and one's position in the economy of humanity will be adjusted accordingly. A well stored mind, a knowledge of the powers of nature, the ability to express thought visibly and tangibly in the substances of that world, will be well worth the having. The treasure of happy memories will give something of joy to the new surrounding, but above and beyond all the love, confidence and esteem of one's fellows will constitute the real wealth of the new sphere of abode.

Even here we gain some evidence of its power. Men here and now will do for love the very things that they would not do for pay. The desire to please those we love makes us willing slaves. In the bosom of every true family everyone is the servant of every other one, and mother is the greatest because her love is strong enough to prompt her to sacrifice herself for any or for all. In this materialistic world the mud of matter often hides men's virtues, but in the clear transparency of the next life unselfishness, virtue and loving service diffuse a light round their possessor which cannot be hidden or ignored. The earthbound sensualist cannot appear as an angel of light to those whose eyes are opened to spiritual things, or to those sensitive enough to respond to the vibrations of spirit presence.

The large employer here, gets the service of thousands of men for a monetary payment, and in this world of material economies thirty millions of men sacrificed home and comfort, health and life itself for an ideal. Say if you like that it was a false ideal, a low and degrading one. It was none the less an ideal which commanded their service. The future will, we hope, amend the standard, but love of ideals will ever lead men on. Love, sacrifice, service, are the trinity which prompt to highest endeavour. He, then, who is greatest in the spiritual world is he who out of the strongest love, renders the largest service to his fellows, and in such service wins the respect, esteem and affection of those he blesses. He who is greatest amongst you let him become the servant of all.

The unfoldment of the power of a true love for one's fellows, guided by a well balanced rationality in discriminating as to its use, will constitute the wealth of the spirit world. There, as here, love may be abused, may be used to shield rather than to stimulate, and Swedenborg's concept of the marriage of love with wisdom is a verity on the inner side of life. Many a millionaire of this world will find himself a spiritual pauper over there, dependent, (knowingly dependent) on the charitable service of those he once despised, but he who has unfolded his innate powers and developed his understanding of men and things, who has cultivated a big strong love for all creation and (because love begets love) won the affection of his fellows, will find himself radiating the light of a genial and happy disposition throughout his environment. For love is of God, and he is most Godlike who loves most truly and most wisely.

CURRENT TOPICS.

Earthbound !

WE have just had an opportunity of viewing the celebrated film of this title produced by the Goldwyn Company, and are keen in our opinion that Spiritualism is not a suitable topic for the film. This presentation is fairly true to the laws of spirit life, but the attempt to "materialise" spirit existence produces the same effect on us as we experience when listening to a parody on a sacred song. The film, however, is a splendid production from the viewpoint of the cinematographer, and is shown with an attempt at respect for the subject which is creditable to the producers.

Ecclesiastical Padding.

THE anomaly to us is the introduction of the church scene, which apparently has nothing whatever to do with the story, but is probably introduced to pander to orthodox tastes. The church, however, comes badly out of the ordeal. We are presented with a clergyman who allows sin to drift its own way until too late. Who sympathises with a victimised wife whilst neglecting to take any steps to curb the excesses of an unfaithful husband (that husband his own nephew), and who only awakes to a sense of responsibility when a clairvoyant vision of the deceased nephew appears to him in the church. This is the only scene which is overacted, and the film would, in our opinion, have been better without it.

Parson v. Philosopher.

ALL the spiritual teaching in this film comes, not from the recognised spiritual teacher, but from the philosophic mind of Harvey Breck. The crisp-cut sentences which embody eternal truths carry with them a deep sense of spiritual reality, and they certainly produced a fine effect upon the audience. We heard the remark when leaving the performance, "Ah ! if we had such teachers as Harvey Breck in the world there would be no need of the clergy," and we think that summed up the opinion of the thoughtful among the audience. Since the film managers have determined to exploit Spiritualism, we can be thankful that this presentation at least does no violence to the basic facts of spirit life.

Memorial to Coun. J. T. Ward.

THE Blackburn Church have suitably and permanently recorded their affection for the late Councillor John Thomas Ward. On Sunday, Dec. 26th, a memorial was unveiled to the memory of this rugged and sterling labourer for the spirit world by Mr. R. Wolstenholme, the present President. The tribute takes the form of a new rostrum, bearing on its front a marble slab, with a suitable inscription. A full church bore its silent testimony to the respect in which Bro. Ward was held, whilst short addresses were delivered by Messrs. Ernest W. Oaten and Albert Wilkinson, both of whom had served with him on the National Council, and Mr. J. Pilkington. Mr.

Ward was present, and was pleased with the conduct of the meeting.

The Propaganda Season.

Now that the holidays are over our Societies have a good four months for active work indoors before the days appreciably lengthen. These should be devoted to the best presentation of our subject that opportunity allows, and real live men and women MAKE opportunities. Don't forget to advertise your meetings ! People cannot come to them unless they know the meetings are being held. We have far too many Societies who are afraid the public will hear of their existence. Publicity is life in these days. Where two or three Societies exist in one town, let there be a joint mass meeting in the largest hall available. Brotherhood is a PRACTICAL thing—not a mere sentiment—and it is useless preaching it unless we embody our teaching in action.

A Good Resolve.

How many of your New Year resolutions have you kept ? There is one which you can form even now. Make up your mind that during the year you will certainly convince one more person of the actuality of spirit communion, such person being one who is to day without the knowledge. 'Tis not a great task, but it means doubling the number of Spiritualists during the ensuing twelve months. Try it ! It will bring joy to the new convert, joy to you, and joy to the spirit people.

A Good Guide.

MANY years ago we knew a young man who asked guidance from behind the veil as to the formation of New Year resolutions, and the guide suggested the following : Strive to bring a smile to some sad face every day. To do a good turn for some person every day, and to get a little happiness for yourself every day. Don't, however, attempt to secure the last until the first two have been accomplished. That man has done some good in the world—has won the love of many of his fellows—and love well earned is abiding wealth.

By the passing of Miss Emma Mortimer the Batley Carr Church loses a faithful and persistent worker. For many years her valuable services have been productive of good work. May her spirit hover round and inspire those who remain.

WE have received a copy of the new rules of the Portsmouth Temple of Spiritualism, embodying the principles of the S.N.U. Constitution. They are concise and workmanlike, and reflect credit on the compilers. As rules will need to be revised by most Societies under the new regime, this compilation may be of use to other Societies.

SIR OLIVER LODGE tells us that "the former indivisibility of the atom has become the infinitely divisible." Sir Norman Lockyer and Professor Thomson stated that there must be about 1,000,000 electrons in one chemical atom of mercury ; the former (in his work on "Inorganic Evolution") arguing that "not only is the atom a complex compound of an association of different ions, but the atoms of those substances which lie in the same chemical group are perhaps built up from the same kind of ions."

MRS. JENNIE WALKER.—This popular lecturer and psychic has met with a good reception across the Atlantic. The first call for her services received by wire, on landing, was for a series of meetings at Detroit, U.S.A., where she had great success. On a succeeding Sunday Mrs. Walker took the evening service at the Spiritualist Progressive Church, Locke St., Hamilton, Ontario, with great acceptance on the part of a large congregation. The next night she was accorded a fine public "welcome back" in the same hall, being specially well-known in Hamilton for her work there some years ago. Mrs. Walker has also addressed a public meeting of the Canadian Psychic Research Association in Toronto, and is booked for a series of lectures for that Society.

Never overwork. Regulate the hours to the strength. CONCENTRATE your mind on all beautiful things.

A Citizen's Creed for 1921.

Arthur Lamsley
(Chairman, Central London Society).

SPIRITUALISM is the hope of the world!

We live on the edge of a new world, which was born out of the colossal sacrifice of the war. The human mind is still confused, more especially the mind of youth, and it looks for some real guidance upon our many human problems. Spiritualism comes to the aid of mankind and offers reality in the place of illusion. The new world will come into full being as soon as the masses realise that they have the power in their keeping, if they would only use it, to make all things new. Every end is a new beginning. Let us pull together towards this greater end—a new world.

We all make new resolutions at the beginning of another year. In my diary I find that I have written the following maxims. They are for the making of a better and sweeter citizenship. A greater comprehension of our human nature. A greater toleration of all men. A clearer vision of what we mean as Spiritualists, when we speak of the City of God. Here they are!

That love and not hate is the fundamental truth on which hangs the well-being of the world, and that reliance on brute force is incompatible with the highest social good.

That human nature, under whatever garb, is at heart, sound and good.

That all men and women can be encouraged to pursue unselfish ends, and that it is a finer thing to love one's fellow men, and to seek to bring beauty and happiness in human lives, than to love one's possessions or to harness one's sympathies.

That extravagance, sloth, waste and selfishness are sins against the Commonwealth, embittering human relationships, intensifying the spirit of hatred and prolonging national discord.

That the mass of people have not had the opportunity for self-expression or of participating in the richness of life.

That bleak and solitary lives, squalid surroundings and monotonous toil, generate industrial unrest, social antagonisms and national insecurity.

That barbed-wire entanglements of prejudice or custom must be removed if they impede the attainment of justice or freedom.

That sacrifice and service are demanded from all citizens, but that the higher the position and the greater the wealth the larger the measure of sacrifice and service demanded.

That the privilege to generate joy is not bounded by the frontiers of one's own family or one's own class.

That given the vision to see, the faith to believe, the will to endure and the courage to act, the unconquerable spirit of man can, in response to the call of the Divine Spirit, begin to build here and now the City of God.

THERE are vast universes hidden away in the recesses of every atom.—ANCIENT SANSKRIT VOLUME.

ALL love is sweet, given or returned

They who inspire it most, are fortunate,

But those who feel it most, are happier still.

—SHELLEY.

Looking at the matter from the most rigidly scientific point of view, the assumption that, amidst the myriads of worlds scattered through endless space, there can be no intelligence as much greater than man's as his is greater than a black beetle's; no being endowed with powers of influencing the course of nature as much greater than his as his is greater than a snail's, seems to me not merely baseless, but impertinent. Without stepping beyond the analogy of that which is known, it is easy to people the cosmos with entities, in ascending scale, until we reach something practically indistinguishable from omnipotence, omnipresence and omniscience. If our intelligence can, in some matters, surely reproduce the past of thousands of years ago and anticipate the future of thousands of years hence, it is clearly within the limits of possibility that some greater intellect, even of the same order, may be able to mirror the whole past and the whole future.—HEXLEY.

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.

THE SPIRITUALISTS' NATIONAL UNION.

SIR,—As secretary of the above Union, I thank you for your "Leader" of December 3rd. I am also grateful for the pithy statement in "Topics" of the same issue. I read them over several times, I carefully weighed the position as it was presented, carefully measured the appeal as it was outlined. I visualised the old stalwarts gathered round him as he put on paper those telling phrases. I seemed to hear their "Amen" as the last word was written. I also seemed to hear their question, "How many will read, how many will respond?"

There was an eager appeal in their eyes, every gesture was significant of the intensity of the appeal they were sending out. I know the Editor was conscious it was their message he was sending out, their appeal he was issuing to the Spiritualists of to-day, and he was filled with the dignity of the thought that he was their instrument for such a glorious work.

Yet, some measure of sadness pervaded the atmosphere. Whilst the Spiritualist was revelling in the joy of the message, while they were singing their songs of a great new day while they were entertaining angels and consciously living in the presence of their own beloved ones who has passed the portals of death, while every week they heard the message of love and life from hundreds of platforms, these old stalwarts could hear the piteous cries wrung from a million agonised souls to whom the message had not been given, they could feel the cruel pain of it all, every agonised heart throb was registered by them. No wonder at their anxious question, "Will they read, will they respond?"

My comrades in this greatest of all movements, give your answer quickly. Send immediately your contributions to the treasurer. Let it be a great love offering. Let it be the full measure of all you owe for revelations and consolations you have received. Make it your tribute to the GREAT WORK THOSE STALWARTS HAVE DONE.

R. H. YATES.

The treasurer is, Mr. T. H. Wright, 10, Victoria Avenue Sowerby Bridge.

A PLEA FOR THANKS TO THE VOLUNTARY WORKER.

SIR,—Every once in a while we pick up our TWO WORLDS and we read Special Reports concerning the work of distant speakers from both home and abroad, and telling of the excellent things done in the way of propaganda work by these people, which I do not for one moment doubt. Neither do I begrudge one word of the praise or the welcome extended to them. I have often felt, however, that we have been and are a little unmindful of those in our own midst who likewise had earned our warmest and heartiest thanks. I refer to the local platform speakers who seldom wander outside of their own districts. Working men and women busily engaged all week earning the money or looking after the home, but who are quite ready and willing to turn on Sunday after Sunday be the weather what it may, free of all cost, excepting bare out of pocket expenses, in order to carry their messages of hope to the people. The Movement owes a debt of thanks to these workers, tireless and unselfish, that it can never pay; and yet how seldom are their services noted.

I personally have gone to places where I have never received a shake of the hand or a word of welcome or cheering proving the truth of the old saying that "A prophet has no honour in his own country." Then again, what about the hundreds up and down the land who are not upon the "Plan," yet who are absolutely indispensable to the Movement if the work is to go on. I refer now to the individual Society workers. Those who are keeping the circles going night after night; whom you depend upon to step into the

breach when you have a disappointment, and who work loyally, giving their services "without money and without price" for the sheer pure love of the work because "Out of the fulness of the heart the mouth speaketh." I ask, is there no word of praise for them? Is their help of so little value that they are slighted—overlooked—so persistently? That there is in their case no need for praise? Let me say at once that the person never lived who was any the worse for a little thoughtful compliment for work well done. To think that it is their duty to their Society, that it is only what is expected of them, and what they ought to do, is not the best way to bring forth the best efforts of local workers. I know some who feel this "oversight" keenly, especially when they hear and see others drawing big fees plus hospitality and expensive railway fares, applauded, whilst they pass unnoticed and unthanked.

A little praise goes a long way with most of us. There are few if any of us indifferent to it, but on the contrary are cheered and stimulated by it to greater and, if possible, more earnest effort. So, whilst the kind words are going round do not let us forget those who work quietly but nonetheless effectively in the dark corners, for they too feel the "power of a cheer."

A. H. BAIN.

THE VALUE OF BOOKS.

SIR,—You are to be congratulated on your efforts in the leading columns to purge our meetings of trivial and shallow elements. Our ideal should be to secure the dominance of wisdom. I hail with delight the efforts of THE TWO WORLDS Directors to augment the intellectual resources of Spiritualists by the issue of good literature.

The republication of Mr. Hudson Tuttle's "Arcana of Spiritualism" will surely prove of immense benefit to a large section of our speakers and adherents. I regret to say that in Sunderland we have lost two very valuable works, "Nature's Divine Revelations," by A. J. Davis, and "Free Religion." These were originally in the Corporation library, but owing, as alleged, to their being no demand for them, they were discarded, and probably, as I am informed, destroyed!

You may be sure that I have protested against this vandalism. It is very many years since Mr. Davis's great work was placed in the Free Library, and although I very often urged on the local Spiritualists to make use of it, they have evidently neglected to do so. "Free Religion" consists of reports of the American Free Religion Association, and was presented to the Corporation by the late Mr. Thos. Dixon, who was a correspondent of Mr. Ruskin. The volume contained speeches by Ralph Waldo Emerson, Robert Dale Owen, Cora L. V. Richmond, and many of the foremost library men of America. The addresses by Emerson on "Free Religion" have not been reproduced in his collected writings.

I may state that the librarian, Mr. Deas, has defended the policy of discarding these two volumes, and, in a letter to me, said of "Free Religion" that it was "neither missing or important." As it had been thrown aside I requested that it should be given to some other library in the town, and the truth was elicited that it was no longer in existence. It is unfortunate that our Sunderland people have not appreciated these two volumes. This is an important object-lesson to Spiritualists in other towns.

J. R.

AN EXAMPLE OF ENTERPRISE.

SIR,—It has fallen to my lot to give many lectures in Scotland on "Psychic Photography" with more or less satisfactory results, and not without some deeply interesting experiences. Outside of those in Glasgow I cannot do better than specialise Greenock.

I lectured to the Greenock Camera Club on behalf of the Society for the Study of Supernormal Pictures in November. I was apparently well received, but the discussion which should have taken place in the club-room was carried in "The Greenock Telegraph" by someone of the pen name of "Pyro," keen on the fraud theory and other illities, and some by others, till the discussion was closed by the editor.

Among those present at that lecture was Mr. Percy Hon. sec. Greenock and District Spiritualist Association.

As the result of his presence I was subsequently requested to lecture in public for this Association. That the executive of a small band of Spiritualists composing this young Society should possess the courage was extraordinary. The secretary hired—being refused other suitable but smaller halls—the Town Hall for Monday, December 20th, and that with advertisements in three papers and posters, etc., making an outlay of about £20 was an example of "casting bread on the waters," which has never occurred in my experience. The aim of the executive to place Spiritualism before the public was very successful. There was a fine audience—not large compared with the size of the hall. The lantern and lanternist produced the finest results. A quantity of literature was sold while the audience entered and on retiring. In conclusion the courageous effort paid all expenses and left a favourable credit balance. The Society possess—at present—30 members, none of whom are wealthy. It is affiliated with the S.N.U.

In presenting this brief record of faith and works, I do so more because this is the second effort put forth to reach the public, the first being when in another hall—quite suitable, but less expensive—Mr. Horace Leaf gave his lecture, now so well-known, illustrated by lime-light views, about two months before. From Mr. Leaf's services the Society has excellent financial returns.

However, clairvoyance may be esteemed for work of giving pleasure to a few Spiritualists, and valued by executives to get funds to carry on. That is a short-sighted policy. Unless Spiritualism is presented by men and women with some intelligent power of exposition, drawing the thoughtful and asserting the attention of our fellows in the world without, the growth of our Societies and Churches will be crippled.

JAS. COATES.

A CORRECTION.

SIR,—Will you please allow me the hospitality of your paper in the interest of truth, and to correct a misstatement made concerning the great Col. Ingersoll in a lecture delivered by Mrs. Alice Harper, at Attelcliffe, reported in THE TWO WORLDS of December 10th.

She stated that "he (Col. Ingersoll) was not an Atheist, he was a great humanitarian, and practiced the brotherhood of man; he believed in God, etc."

The passage from which the above quotation is taken is about as silly as anything I have come across for many a long day. It is a gross and unpardonable misrepresentation of a great man, and is more worthy of some ignorant fanatical Christian than one who is looked up to as being one of our foremost platform workers. Anyone who has the most rudimentary acquaintance with Col. Ingersoll's lectures and writings knows that the statement is not true. That he was an Atheist, although—as he said—he preferred the term Agnostic a more respectable term for the same state of mind. He preferred it not through any cowardice on his part, but because of the misrepresentations woven around the term "Atheist" by Theists. The latter class have never been noted for veracity when talking about Atheists, but have claimed for themselves a superior state of morality, which they do not, and never did, possess.

The sentence in the above quotation, "He was not an Atheist, he was a great humanitarian," contains the suggestion that Atheists are not humanitarians. But what are the facts of history? They have provided the bulk of the pioneers of the great social reform movements, and fought valiantly for human liberty on every occasion. They were fighting for human freedom when Theists were busy perpetrating all manner of devilish atrocities upon their fellowmen for opinion's sake. As Shelley says, "The name of God has fenced about all crime with holiness."

As a convert from Secularism to Spiritualism, I vehemently resent such libelous misrepresentations of great and good men whom I have learnt to revere. "Let us have the truth though the heavens fall." In the interests of truth I hope you will publish this correction.

S. LINGETT.

THE BIBLE LESSON.—The magistrates' clerk at Tottenham, to a boy: What do you learn from the Bible? The boy: I don't think we learn anything, we only read it.

give their services must be mentioned the Misses Olive Hills and Dorothy Phillips and Messrs. Arthur Belling, F. Pattison, and G. Burrows, who contributed in no small measure to the success, whilst Mr. Harry Hayden at the piano was, as usual, au fait. During the evening a hearty vote of thanks was proposed by Mr. W. A. W. Watson to the artistes and all who had rendered assistance, and to the organiser, Mrs. Alice Jamrach, which was unanimously carried, and the singing of Auld Lang Syne brought a most successful evening to a termination, and the New Church Fund will benefit thereby.

Society Advertisements.

South Manchester Spiritualist Church, PRINCESS HALL, MOSS SIDE.

SUNDAY, JAN. 9TH, at 2-30, LYCEUM.
at 6-30 and 8-15, Mr. CRAVEN.
MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD.
TUESDAY, at 8, Public Developing Circle, Mrs. FORREST.
THURSDAY, at 3 and 8-15, Mrs. HOPE.

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

SUNDAY, at 6-30.
JAN. 9.—Mr. WALTER HOWELL.
" 16.—Circle for Members Only.
" 23.—Mr. F. CHANDLEY.

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. 9TH, at 10-30, LYCEUM.
AT 3, OPEN CIRCLE.
At 6-30 and 8, Mrs. HYNES.
MONDAY, at 3 and 8, Mrs. IRONS.
WEDNESDAY, at 8, Miss LOMAS.
SUNDAY, JAN. 16TH, Mr. TONGE.

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

SUNDAY, JAN. 9TH, at 6-45 and 8-15,
MISS F. COTTERILL.
TUESDAY, at 8-15, Mr. LAPPIN.
THURSDAY, at 8-15, Mrs. THORNTON.

Moss Side Progressive Lyceum Church, 66, BABY STREET.

SUNDAY, JAN. 9TH, Mr. A. E. JONES,
Subject: "Illusions."
SUNDAY, JANUARY 16TH,
Special Naming Ceremony, conducted
by Mr. MEER.
A very hearty invitation to all.

Pendleton Spiritualist Church, FORD LANE.

SUNDAY, JAN. 9TH, at 2-30 and 6-30,
LYCEUM DAY.
WEDNESDAY, at 3, Mrs. HOLDEN.
THURSDAY, at 8, Mrs. TAYLOR.
SUNDAY, JAN. 16TH, at 6-30 and 8,
Mr. GILLING.
At 2-30, LYCEUM.

Oldham Spiritualist Church, ELLIOTT ST., OFF EGBERTON ST.

SATURDAY AND SUNDAY,
JANUARY 9TH AND 10TH,
Mr. JOE DICKINSON, of Halifax.
Saturday at 6. Sunday at 3 and 6.

SUPPORT OUR ADVERTISERS.

Society Advertisements.

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

SUNDAY, JAN. 9TH, at 11-15 and 6-30,
Mrs. A. M. BURT.
MONDAY, at 3, Select Circle under
LEADER.

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

SUNDAY, JAN. 9TH, at 11-15 and 7,
Mrs. GLADYS DAVIES,
of South Africa.
Lyceum at 3.
WEDNESDAY, at 8, Mr. E. C. CAGER.

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

SERVICES:
Sundays at 11-30 and 7. Lyceum at 3.
Mondays and Thursdays at 7-15.
Tuesdays at 3.
Healing meetings, First Wednesday in
every month at 3.

SUNDAY, JAN. 9TH, at 11-30,
Mrs. MARY GORDON.
at 7, Mr. J. J. GOODWIN.

MONDAY and TUESDAY,
Mrs. MARY GORDON.

SUNDAY, JANUARY 16TH,
Dr. W. J. VANSTONE.

Liverpool Spiritualist Institute No. 1.

CLARION CAFE, LORD ST. AND 25,
CABLE ST.

Will Members and Friends please note
that the
OPENING LECTURE FOR SECOND
SESSION.

will be given on
MONDAY, JANUARY 10TH, at 7-45,
in the above cafe.

DR. W. J. VANSTONE
will lecture on
"Spiritual Initiations in the Great
Egyptian Pyramid."

A cordial invitation is given to all
Spiritualists and earnest inquirers.
SILVER COLLECTION.
Fee for Half Session, Jan. to March, 3s.
For further particulars apply Hon. Sec.,
N. GOULDEN, 65, Rosalind St., Kirkdale

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

FRIDAY, JAN. 7TH, at 7-30,
Mr. T. W. ELLA,
Controlled Address.

FRIDAY, JAN. 14TH, at 7-30,
Mrs. MARY GORDON,
Address and Clairvoyance.

Stratford Spiritual Church, IDMISTON ROAD, SIXTH TURNING DOWN FOREST LANE GOING FROM 7 MARYLAND POINT STATION.

SUNDAY, JAN. 9TH, at 6-30,
Mr. G. R. SYMONS.
MONDAY, JAN. 10TH, at 8,
COMMITTEE MEETING.
WEDNESDAY, JAN. 12TH, at 3,
LADIES' MEETING.
THURSDAY, JAN. 13TH, at 8,
PUBLIC CIRCLE.
SUNDAY, JAN. 16TH, at 6-30,
Mrs. NEVILLE.
Forward Movement at 11.
Lyceum every Sunday at 3.

LONDON, FULHAM, 12, LETTICE ST.,
MINISTER RD. Sunday next, at
7, Mr. PUNTER.

Society Advertisements.

Battersea Spiritualist Church, TEMPERANCE HALL, 640, WANDSWORTH ROAD, LAVENDER HILL.

SUNDAY, JAN. 9TH, at 11-15, CIRCLE.
At 6-30, Mrs. ORLOWSKI.
Annual Members' Meeting after
Service.

THURSDAY, at 8-15, Address and
Clairvoyance.

Silver Collection at door at all Services.

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

SUNDAY, JAN. 9TH, at 3, LYCEUM.
At 7, Mrs. MARRIOTT,
Address and Clairvoyance.
SUNDAY, JAN. 16TH, Mr. T. W. ELLA.
CIRCLES: Monday, at 7-30, Ladies;
Tuesday, at 8, Members; Thursday
at 8-15, Public.

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

SUNDAY, JAN. 9TH, at 11, SERVICE.
At 6-30, Mrs. M. CROWDER.
SUNDAY, JANUARY 16TH,
34TH ANNIVERSARY SERVICES.
WEDNESDAY, at 7-30.

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

SUNDAY, JAN. 9TH, at 11, CIRCLE.
At 3, LYCEUM.
At 7, Mr. H. BODDINGTON.
FRIDAY, at 8, Meeting for Enquirers.
SUNDAY, JAN. 16TH, Mrs. CLEMPSON.

East London Spiritualist Association NO. 7 ROOM, EARLHAM HALL, EARLHAM ROAD, FOREST GATE (pass through Main Building to Last Room on Right)

Meeting on Sundays at 7.
SUNDAY, JANUARY 9TH,
MR. GWINN.
SUNDAY, JAN. 16TH, Mr. MEAD.

Hackney Society of Spiritualists, 240A, AMHURST ROAD.

SUNDAY, JAN. 9TH, at 7,
Mrs. BROOKMAN.
SUNDAY, JAN. 16TH, at 7,
Mr. & Mrs. SMITH.

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

SUNDAY, JAN. 9TH, at 7,
Mr. ORLOWSKI.

Hounslow Spiritualist Society, ADULT SCHOOL, WITTON RD.

SUNDAY, JAN. 9TH, at 6-30,
Mrs. BROOKMAN.
TUESDAY, Annual General Meeting.

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

SUNDAY, JAN. 9TH, at 3, LYCEUM.
At 6-30, Mr. MASKELL.
WEDNESDAY, at 7-30, Mr. LAMSLAY.

Manor Park Spiritualist Church, SHREWSBURY ROAD.

SUNDAY, JAN. 9TH, at 11,
HEALING SERVICE. At 3, LYCEUM.
At 6-30, Mr. T. W. ELLA,
Trance Address.
THURSDAY, at 8, Mrs. RODMORE,
Address and Clairvoyance.