



THE TWO WORLDS.

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

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FRIDAY, APRIL 7, 1922.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1795.—Vol. XXXV.

FRIDAY, APRIL 7, 1922

PRICE TWOPENCE.

Some Political Implications.

Stanley De Brath, M. Inst. C. E.

"For forms of government let fools contest.
That which is best administered is best."

THE purpose of all government is that men of differing opinions should live in peace and goodwill and should be free to pursue every useful activity. The causes on which this result depends are:—

1. That untruths and injustices shall be exposed and abandoned;
2. That all men be equal before the law;
3. That minorities shall use logic and not violence; and
4. That both majorities and minorities shall look temperately at all the facts of a political situation.

These are all spiritual (i.e., moral) causes, and if Spiritualism has any spiritual meaning at all, and does not stop at mere psychic phenomena or personal anticipations of a life to come, it must produce the frame of mind that makes these conditions.

These spiritual causes are applicable to every form of government. In the earlier stages of civilisation, under debased social conditions, or when communities are very heterogeneous (especially if violent), despotism (which should be both wise and benevolent) is the only possible form of rule, for only the wise ruler can hold the balance evenly between conflicting claims. Therefore, every imperfectly civilised race, whether African tribes, Balkan States, or Asiatic provinces, organises itself under chiefs more or less absolute.

In later stages, when the moral sense is more developed, a nation at large, constitutional government takes the place of absolute monarchy, and the collective will of the nation is given more and more weight. But the success of this will always depend on its degree of moral attainment, which might be defined by the general observance of the 5th, 6th, 7th, 8th, 9th and 10th Commandments of the Mosaic code!

Peace and prosperity depend on the degree to which these and a few other spiritual causes are recognised and given effect to. This is the chief political implication of Spiritualism. "Political morality begins where moral politics end." The essential principles of abstract justice are applicable to every stage and every nation, but the form in which that justice is administered will differ in each. Justice demands that every man should have freedom of action so far as that freedom does not involve injury to others; it does not demand that individual ideas of justice should be given effect to. For instance, many Spiritualists consider capital punishment unjust. Now Switzerland abolished capital punishment in 1874; but in consequence of the great increase of premeditated murders, the general vote of the whole country annulled that decision a few years later, i.e., the people decided by plebiscite vote that it is better that would-be murderers should be restrained by fear than not restrained at all. Prison discipline, unless much more severe than modern sentimentality allows, has no terrors for murderers. This is not to say that the real and final remedy is not to be sought in childhood's training, but that till the higher mentality is developed the lower motive must be appealed to by such methods as are found effective.

Morally, of course the first, second and third of the principles mentioned above are the most important; so important that if they were observed they would suffice

to abolish nine-tenths of the causes of strife among men. But, as our consciousness of justice (as applicable to others) is so slight that we care little for justice except to ourselves, and our consciousness of truth seldom rises to the distinction between truth and opinions—men's opinions even when most ill-founded seeming certain truth to those who hold them—the fourth condition is, perhaps, the most important of all, because through it we come to those higher moral and spiritual perceptions which are implied by the fact that man is a spirit here and now, and, therefore, that his true evolution is towards higher spiritual consciousness.

Let us apply this in one political case—the Indian problem; a problem fraught with far-reaching practical results on unemployment, on national prosperity and on hundreds of British and millions of Indian lives. It will be seen that this principle of studying actual facts instead of taking up with catchwords, is conducive to the clear thinking that is most emphatically a spiritual process.

I.

The population of India (including Burma) according to the Census of 1901, was 294½ millions; about 232 millions being resident on British territory and about 62½ millions in Native States, all of which acknowledge the suzerainty of the British power, but are nearly or quite independent as regards their own domains. The British area is 1,766,597 square miles; the native area, 679,393 square miles. The area of England and Wales is 58,324 square miles, so that India is about 42 times as large as England.

A million is, to me and to most persons, a number very much too large to visualise. We will, therefore, suppose a representative crowd of 294 persons, half men and half women. These 294 will comprise people of seven chief races and several sub-races, as different from each other as the races of Europe—different in temperament, feelings, descent, and ideals. So very different are they that not only have they languages as different as English, Italian and Greek, but even different handwritings, of which five specimens are given in the figure.

INDIAN WRITING

SHAHJEHANPUR = DELHI

1. Hindustani (Urdu) شہجہانپور = دہلی
2. Hindi शाजानपुर = दिल्ली
3. Tamil இலக்கண வி இணை தலிடி
4. Bengali উৎকল, কলি, উৎকল, উৎকল, উৎকল
5. Gujarati ટેજાનો જુ ડેલિ

Till the British came on the scene the history of India for the last thousand years is one long record of ruthless war and invasion more persistent than even the corresponding period in Europe. The pretty stories of India's Golden Age are pure legend, without any historical founda-

tion worth the name. Even the Bhagvat Gita, the most revered of the sacred books, is a justification of war.

There are twelve or more British provinces and ten great native states, each of these being much larger than Britain, and there are no less than 438 minor states under native chiefs. In all states, British and Indian alike, the population is of mixed race. This would be the political classification. Another method of classification would be by race. In our 294 there would be 11 persons belonging to the wild tribes, described by the Bengali as "black men, only more so, who shoot at you with arrows and hide your body in the jungle"; these are Bhils, Minas, etc. These are quite illiterate. There would be 54 people, descendants of the aboriginal races prior to the "Aryan" invasions of 2,000 B.C., mostly illiterate, those who can write using mostly the alphabet No. 3. Nearly all these would be villagers, cultivators of the land in South India. The next representative group would be 20 pure Aryans, Rajputs and Brahmans, descendants of the original Sanserit, speaking conquerors, using alphabet No. 2, about half able to read and write, and in the 20 there would be, perhaps, two highly cultivated men. Proportionately, there might be among the Rajputs one soldier, one trader, and one landholder, the rest being cultivators as before. Among the Brahmans two might be priests and one a landholder, but the majority would be country folk. All the pure Aryans are very proud of their descent, and the Rajputs are a warlike race that have never submitted to any conqueror. They have the great territory known as Rajputana, divided into several native governments, all friendly to the British.

In the 294 the largest racial group would be 135 mixed Aryans of extremely various descent, cultivators, traders and of various pursuits, the cultivators much predominating. The proportion of literates may be guessed as high as 30, using alphabets Nos. 2, 4 and 5. Bengal is chiefly populated by these mixed races, numbering about 42 millions, so that 42 out of the 135 would be Bengalis. There would be 60 Mohammedans using alphabet No. 1, descendants of the Mohammedan conquerors from Persia who came to India in the 10th to the 15th century A.D.

These are warlike, proud of their religion, looking on all Hindus as idolaters, and mostly highly fanatical; their methods are illustrated in the late Moplah rebellion when many Hindus were massacred, and many more "converted" by the simple method of rough and ready circumcision and putting some raw beef into their mouths, which is to a Hindu irremediable pollution.

Most Mahomedans can read and write, and among them there are men as highly cultivated as any European, but the great bulk, as in all the other cases, are landholders and cultivators, though a larger proportion than in the other groups are town dwellers.

Ninety-two per cent. of the population of the West Frontier Province are Moslems, Kashmir has 75 per cent., Eastern Bengal and Assam 58 per cent., the Punjab 45 per cent., Bengal 18 per cent., the United Provinces 14 per cent., while the Moslem State of Hyderabad has only 10 per cent. These are more or less in antagonism to the Hindus everywhere, and murderous riots are only restrained by British troops.

The remaining 14 making up the 294 would be low caste people performing menial offices in all communities. These racial divisions cut across the political divisions, and in their turn are cut across by the divisions of caste.

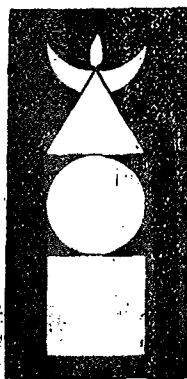
Mahomedans despise caste as the fruit of an idolatrous religion, the wild tribes and the millions out of the 14 last named are below caste; the rest are split up into endless divisions that may not internarry, and are devotedly attached to their customs.

More than 90 per cent. of the population are inhabitants of villages and small towns, mostly remote from the railways. These villages are entirely self-governed by councils of five elders chosen by the villagers. Their lands are rarely held by private owners, but by occupiers under the village council. The land-tax, which is the chief source of revenue both in British and Native States, is due, not from individuals, but from the community represented by the head-man. The aggregate harvest from the village fields is thrown into one fund of account, and before the general distribution the head-man sets aside the share of the State, which is assessed at about one-third of the produce

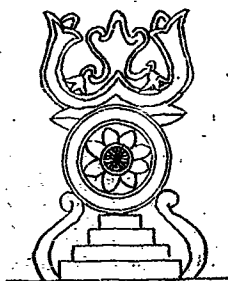
of the year. During untold generations, despite domestic anarchy and foreign conquest, this system has gone on unchanged. The Moslem emperors exacted a large revenue than the British do.

The villagers are skillful cultivators, but outside that they are indescribably ignorant. Only one village in four has any sort of school, and such schools as there are teach little but religious legends and charms, with, perhaps, bare reading and writing. The interests of the villagers are confined to their own affairs, and so long as the land-tax is not increased they neither know nor care about anything outside their boundaries, and are quite indifferent to whom the land-tax is paid, whether to Hindu, Moslem or British.

Religion in India is a vast subject that does not come into our review of relevant facts except in this, that the only way of exciting the villagers is by telling them either that the tax will be increased or that their religion (i.e. their customs) is in danger. The propagandists of unrest can only move them by telling them the most monstrous lies—such as that the census is for the purpose of deciding how many are to be killed and how many to be taxed. There are in India some very highly-developed religious metaphysical systems, but these are known only to a few highly educated Brahmans and other castes, but are totally unknown to and utterly beyond the comprehension of the masses. The actual state of religion in India is quite fairly represented by the figures annexed.



(1) B.C. 400



(2) B.C. 120

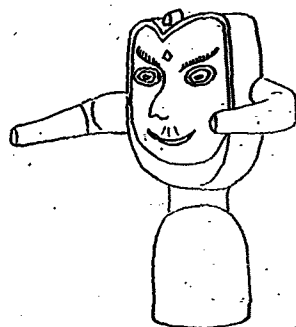
From the Sanchi Tope



(3) A.D. 1820

From the Temple at Puri

(General Cunningham)



(4) A.D. 1860.

From the Temple at Puri

(Rajendra Lal Mitra, LL.D.)
"Antiquities of Orissa"

Fig. 1 is the ancient Buddhist symbol for the Universal Spirit—the mathematical forms standing for Earth, water, fire, air (the crescent moon) and ether. It dates from about 400 B.C.

Fig. 2 is the ritualistic form of the emblem carved in stone on the gates of Sanchi, a great Buddhist tope about 120 B.C. Here the earth has become steps of ascent, water has become the Lotus of existence and the Wheel of the Law, the other symbols being reduced to mere ornament. This symbol was revered at the great Brahman temple of Puri (Jagannath—anglice Juggernaut), and was there made of a very soft and perishable (sacred) wood. It had, therefore, to be renewed many times as time went on, losing at each renewal by ignorant priests some of its characters. When seen by General Cunningham in 1820 A.D., it had come to the form given in fig. 3, in which some traces of its origin are still visible. Fig. 4 is its last modification as drawn by Pundit Rajendra Nath Mitra, a distinguished Hindu archaeologist, in 1860. The latter figure fairly represent average village ideas.

There is a great multiplicity of sects. The leading authority on Hinduism, H. H. Wilson, enumerates 53 "orthodox" and 96 "heretical" sects. The great difference between European and Indian sectarianism is that each of the former claims possession of "the truth," the latter only claim aspects of truth, and therefore rarely quarrel among themselves; the Moslems only being bitterly fanatical. The worshippers of Kali are the exception. Blood sacrifice is a feature of their cult, and a priest of Kali told me at the Calcutta temple that he hoped the time would come when a hundred "white goats" would have their throats cut at his shrine. He thought I should not understand that "white goats" meant "Europeans." I told him that for every white goat, a hundred black pigs would die.

It will be obvious from the foregoing facts, every one of which can be substantiated, that in such a medley of nationalities, castes, and people there can be no such thing as "Indian public opinion." The Hindu character taken as a whole is religious, but its religion is one of domestic caste observances. In its highest forms it is acutely metaphysical; in its lowest crudely idolatrous. Its worst trait is its pitilessness. An educated Brahman said, "You Europeans are not more intellectual than we are, you are less perspicuous; but you have pity (goya) which we have not." Blood sacrifice is still prevalent, and Hindus and Moslems alike are indifferent to the sufferings of others. Not till the British rule was the slightest effort made to mitigate the horrors of famine; and this pitilessness is nowhere more apparent than in Mr. Gandhi's political propaganda.

In the Spring of 1920 thousands of deluded Mahomedan cultivators were induced to migrate to Afghanistan by assuring them that there, under a Moslem government, their belongings and their religion would be safe. The Afghans plundered them of all they possessed, many perished, many are practically starving, and about 13,000 returned, beggared. The British provided these poor people with food and helped them back to their homes. The agitators did nothing whatever, but turned to another section of the people. They promised the Assam coolies free passes back to their homes if they would strike work. They led them to the rail and river and, of course, no passes were forthcoming. Cholera broke out among the crowded emigrants, the agitators clinched matters by organising a steamboat strike and left the poor wretches to their fate. One of the "Moderate" party then chartered a boat to carry away the victims.

Now, there happens to be positive proof of the contentment of the villagers till wantonly disturbed. A short time ago the Lieutenant-Governor of the Punjab wished to carry out a rectification of the frontier between British and Native States. This involved handing over some British villages and taking some native villages in exchange, but this could not be done without their consent. NOT ONE OF THE BRITISH VILLAGES WOULD AGREE TO GO UNDER THE NATIVE RULE.

Addressing a Calcutta club in January, 1920, Mr. Surendra Nath Bannerjee said that the Indian Moderate Party believed that "the connection of England with India was a divine dispensation; that India would never attain her allotted portion in the evolution of humanity except by and through her association with the freest empire the world had ever seen." That the native princes are of the same opinion is shown by the welcome accorded to the Prince of Wales in all the native states. The progressive wealth of India is sufficiently shown by the fact that during the last seventy years India has absorbed 2250 million ounces of silver, or more than a third of the whole world's supply, and since 1914 about £20,000,000 worth of the same metal, besides great quantities of gold.

When the British Government proposed to hand back Barak to the Nizam of Hyderabad, one of the "well-governed" native states, such an outcry was raised by the people that the proposal fell through. There is, therefore, positive proof that the great bulk of the people prefer British rule. To represent the masses of India as clamouring for British withdrawal is a grotesque perversion of the truth.

Such are a few of the leading facts of the situation on which British agitators have to make up their minds. It is quite obvious that the cultivators who are some 250

millions in number out of the 315 millions of the last census, can have no conception of the meaning of "self-determination," and could form no idea whatever of what it implies. Withdrawal from India would mean its conversion into a larger and far worse Ireland. It would mean a turmoil in which hundreds of British men, women and children would be slaughtered. It means the arrest of a trade now about £250,000,000 a year, of which £138,000,000 is with England. It means the ruin of those merchants who conduct that trade. Already cargoes have had to be returned to England at great loss, through Gandhi's propaganda. It means unemployment on a great scale through the loss of £40,000,000 of British exports. It means a great rise in the cost of food. Is such withdrawal imposed by spiritual principles? Is it a moral duty to hand over India which was for centuries the victim of external aggression and plunder, of internal civil war and general confusion, back to the same lawless forces that produced that result, and to conflicts between Moslem and Hindu of which the recent Moplah rising is an example? Or is it our duty to maintain the peace and order under which nine-tenths of the population live happily?

Now, if on a question of politics like this it is considered that spiritual principles demand a British withdrawal from India as from Ireland, let those who so think at least face the facts. To give up £140,000,000 worth of trade and all the employment it gives may be beautiful idealism; to hand over a continent to unavoidable disruption may be a grand surrender; to permit sedition to ripen into massacre may be idealist politics; but it may also be abject cowardice, the base dereliction of a half-completed task and an acknowledgment that Britain is unworthy of her historic mission, all in obedience to a doctrinaire theory of self-determination that is inapplicable to any nation till it has grown to such a point that it can give, and will give, security to life and property, equality before the law to all, and thus be fit to take its place in the community of civilised nations.

The bearing of Spiritualism on politics is that concrete justice to the masses is the purpose of government, and full liberty for all action that does not injure others. The government that does this is in accord with spiritual principle, and the British Government is the only one in India that can do this.

Walked After Sixteen Years.

A HULL correspondent sends the following story:

Mrs. Dredge, wife of John Wm. Dredge, both of Frome, but living at Hull, and the daughter of Mr. and Mrs. Millward, 7, Rose Cottage, Frome, who lost the use of her legs 16 years ago, has just been cured in a remarkable manner. Pastor Stephen Jeffries, the revivalist, saw Mrs. Dredge on Wednesday, and cured her by faith healing. Interviewed, she said, "Pastor Jeffries and two friends placed hands upon me and commenced singing hymns. Almost immediately I felt the Spirit of God go through me, and I felt new life coming into me. I got up and walked, and at each step I felt myself becoming stronger." Mrs. Dredge walked home, and then to her husband's works, where she greatly delighted and surprised him. She is now quite well, and regards her cure as a miracle, as specialists, despite many operations, had failed to make her walk."—BRISTOL DAILY PRESS.

"Darkness."

"I will give thee the treasures of darkness."—Isaiah xlv. 3.

As in the time of Isaiah many of the treasures of darkness are unseen in the light of day. The same moon and stars exist, and although astronomers know more about the starry heavens now, the much-abused darkness is still needed. In the material world to-day we find the brilliancy of gas and electric light, the making and display of films, and the intensity of the wireless message governed by the same condition that is claimed for some of the manifestations of the spiritual world, "the treasure of darkness."

The Implications of Spiritualism.

Stanley De Brath.

[CONTINUED FROM LAST WEEK.]

VI.—SOME RELIGIOUS IMPLICATIONS.

DISPUTES on dogmatic theology have no place in Spiritualism, and I deplore that they should be introduced into it; but since they have been brought in, it is as well to show why such disputes should cease. They belong to an entirely different set of data.

Many thoughtful Spiritualists agree with the Bishop of Oxford who told undergraduates that it was their duty to consider the tradition of the Virgin birth in the white light of historic method. They agree, too, with the Rev. Dr. Percy Gardner, D. Litt., that it is closely associated with the Fall as a historical event, and that the abandonment of the one involves the abandonment of the other; that the genealogy given by St. Matthew is stultified by the insertion of the words "as was supposed"; and that omission of all reference by St. John (with whom the mother of the Lord made her home) implies "that the evangelists brought in the Logos view of the Incarnation purposely as a substitute for the tale of the virgin birth, which he regarded as unspiritual." It does not appear in the earliest gospel (St. Mark), and the author speaks of the efforts made by the friends of Jesus, among whom his mother and his brethren seem to have been included, to keep him closely, fearing danger to his sanity. Could his mother and his brethren (who, according to St. John, did not then believe on him) have taken this action if they had known of the miraculous birth? St. Paul speaks distinctly of Jesus as the son of David according to the flesh (Rom. i. 3), and as declared the son of God by the resurrection. They consider further that in view of the known history of the Canon, no text whatever can be rightly used as final doctrinal authority; and that the earliest ancillary record, the "Teaching of the Twelve" (Didache, which speaks of Jesus as "The holy Child," or "The holy servant" (according as we translate the Greek word that carried both meanings), is another link in the chain of evidence, and makes it probable that the legend grew up in an age when a divine filiation was most easily understood in that manner.

The Rev. Professor G. Henslow points out that both the gospels of St. Matthew and St. Luke have a SECOND beginning with John the Baptist, and that it is noticeable that where the words "Joseph and his mother" occur in the authorised version, they have been changed to "father and mother" or "parents" in the revised version. His mother does not hesitate to say "Thy father and I," and his "parents" are always mentioned as if they were perfectly familiar to the Jews. Christ was habitually concerned only with the spiritual aspects of things, and earthly relationships as of no value compared with the spiritual relationship to one Heavenly Father. "Call no man your father on the earth, for one is your father which is in heaven."

But what has all this theology to do with Spiritualism? Surely it is a matter of evidence to be considered in the "white light of historical method."

There is, however, another aspect of the matter which, though it belongs strictly speaking neither to Spiritualism nor to Theology, is worth mention. The allegorical Genesis story and the actual evolution by the Immanent Spirit, both agree that male and female are such by divine appointment. Are we, then, to suppose that all normal generation is necessarily "under sin," and that a departure from it was needed to produce a sinless being? And would not a person so conceived be so far removed from ordinary humanity that he could scarcely be "tempted in all points like as we are"? And would not that relieve us from following his example or accepting his prayer to the Father "that all may be one EVEN AS WE ARE"? Acceptance or rejection of the virgin birth are alike open to Spiritualists, for neither touches Spiritualism; either should turn on such evidence as is available, but let us have no bitterness about it.

The psychic facts throw a new light on the nature of inspiration by showing it to be dependent on the intellectual and moral level of the recipient, thus enabling us to dis-

tinguish between such versions of the Divine government as are involved in the notion of Jehovah as the tutelary deity of one nation, sending out a lying spirit to lure a petty king to his death (I. Kings, xxii. 19-23), and the magnificent insight of the first Isaiah. Does it not, by its agreement with the results of scholarship, show that inspiration ranges from the most elementary perceptions to the most sublime? And does not this give us a criterion of judgment which enables us to understand the Bible as we never did before? Does it not also explain why the abstract notion of one God, and that a God of Righteousness, should pervade the books from the first page to the last, under whatever forms each writer could apprehend that cardinal truth?

Do not the psychic facts, by showing the tripartite nature of man, imply that he must always conceive of all things under the faculties of that tripartite nature? It is only in dealing with physical facts that we can speak definitely; the witnesses in a court of law testify to what they have seen and heard as being the truth, the whole truth, and nothing but the truth, i.e., to objective facts. All science rests on that same basis, but as soon as we begin to theorise, all inferences are relative to our perceptions, and theory begins to be figurative; while literature, philosophy, and religion must necessarily use figurative language strictly conditioned by our terrestrial and corporeal limitations.

The conclusions of philosophy must always be temporary. Courage, devotion, unselfishness, the love of the beautiful, the true and the good, are doubtless in themselves much the same as when Aristotle wrote his ethics, and Plato perceived man as compact of body, soul and spirit,—the divine directing idea, the formative energy and the physical representation—but we cannot express these notions with the same precision as we can a chemical reaction. Therefore, philosophy and religion must always use a blend of the language of science and the language of drama. It might almost be said that it is a criterion of individual intelligence to separate between the two. Religion necessarily uses symbolical language and speaks of God's thoughts which are not as our thoughts, and His eye in every place beholding the evil and the good, attributing substance and personality to the Deity, but these terms create no confusion unless taken literally. There is actually a response which is personal as far as we can perceive it. The fact is that the relativity in which we live compels these concepts because we ourselves are compact of matter, energy and mind, and can only think clearly in terms of these. Every object is to us a trinity, and philosophical Monism declares that the three are really one.

These seem to me the chief religious implications of Spiritualism at the present time. I shall certainly not quarrel with any who may think differently, but shall imitate a certain Spiritualist who, being reproached by a combative friend for not entering into controversy "I stand up for the truth" replied, "My dear fellow, I expect the truth to stand up for me."

II.—RELIGION V. THEOLOGY.

"For the thing itself which is now called the Christian religion really was known to the ancients, nor was wanting at any time from the beginning of the human race until the time that Christ came in the flesh; from whence the true religion that had previously existed began to be called 'Christian'; and this in our day is the Christian religion, not as having been wanting in former times, but as having in later times received this name"—ST. AUGUSTINE, "Opera," vol. 1, page 12.

This quotation illustrates an evolutionary fact. Principles cannot alter, and if the career of the human race is the gradual development of consciousness directed by the Immanent Idea, that is by the Presence of God in the world, it is impossible that there should be any change in the essential principle.

Some persons are so saturated with creedalism that they actually consider Augustine to mean that the pagan religions that he condemns in vigorous terms were essentially the same as Christianity, because of various similarities in poetical perceptions, dates of festivals, symbolism used, and the like. To think thus is to be as much dominated by creedalism (albeit in a negative sense) as the most

literalist believer; it is to confound religion with theology. Anyone who reads the "Confessions" will see that what Augustine meant was that verities are eternal, and that enlightened minds have always perceived at least a part of the real spiritual meaning under all forms of belief.

So far we have been considering the aspect of "beliefs." How did these come to be considered of such paramount importance?

In A.D. 312 Constantine saw that Christianity had become a power. It had permeated the Roman legions. He saw that by professing himself a Christian he would gain the enthusiastic support of the Christian cohorts in his conflict with Maxentius. He won by their aid. Christianity entered on place and power; the time-servers stamped those who had endured persecution; Christianity became profitable.

Those who see spiritual truths and are ready to face ridicule and suffering for their sake are united by a feeling of brotherhood which obliterates social distinctions. It was so with the early Christians, it is so with earnest Spiritualists now. But as soon as men begin to profess doctrines that do not touch their consciousness and to give assent without conviction, all the old personal, social and academic distinctions regain their sway, names usurp the place of things, assents replace beliefs, and truths cease to influence conduct or emotion. Constantine's "conversion" was a matter of mere policy. Ascertaining that baptism would wash away all sins previously committed, he prudently deferred the sacred rite till his deathbed (337 A.D.), and complaisant bishops concurred. "He was no Christian, but he divined the future that lay before Christianity" (Dean Stanley). It was but natural that he should favour a doctrinal test. He convened the Council of Nicea in A.D. 325, and we have but to read the history of that Council to see how greatly its decisions were swayed by political considerations.

A distinguished doctor of Theology has said: "The Council of Nicea marks an epoch in the conception of the Christian religion, in that it was the first attempt to fix the criteria of orthodoxy by means of definitely formulated pronouncements on the content of Christian belief—the acceptance of these criteria being a sine qua non of membership of the Church."

It did indeed mark an epoch—the abandonment of reliance on the living Spirit—for orthodoxy from the bishop's chair (ex cathedra); and this principle has dominated the official church ever since with disastrous results. Creed took the first place, conduct was relegated to the second. Nor can it reasonably be maintained that spiritual direction is manifest in Conciliar history. The Synods of Rome (322), of Hippo (393), and of Carthage (419), did valuable service in deciding on the books that should be the New Testament, but the œcumenical councils, beginning with the Council of Nicea, heaped definition on definition, and if they secured a certain uniformity of doctrine, they, nonetheless, by conferring the right to vote on bishops only, made the Church an official body founded on official pronouncements. If we regard love and wisdom as the supreme work of the Spirit in man (as it appeared to St. Paul and St. John), it is hard to trace these functions in the anathemas and hard-cut definitions with which Conciliar history abounds. Their most obvious results were hatreds and persecutions.

From that time forward religion has been more and more identified with theology, so much so that even at the present day any discussion on religion invariably turns on what a man "believes."

But to a Spiritualist this is not the only, or even the chief, meaning of religion. Some kind of intellectual foundation is, of course, necessary if religion is not to be mere emotionalism or dry ethic, but creed in any form is not its essence. Nor is it "morality touched with emotion," as Matthew Arnold defined it. I should prefer to say that it is "the sense of personal relation to God that leads a man to act rightly." To those who have this, all formulas, creeds and all theology are quite secondary. There, it is rest to the soul.

A man said to me once, "I have no use for religion; I don't find religious people more just or more good-natured than those that have no religion, and they are one difficult to get on with." That is, unfortunately,

quite true, but only part of the truth. It will invariably be found that those who deserve this criticism have a creed which they call their religion, but they have not its essence. From the point of view here sought to be developed—that the purpose of evolution is a growing consciousness—religion might be more truly defined as the consciousness that enables us to hold right relations with all those with whom we come into contact, and to act rightly in all the circumstances of life. This is the logical inference from the first and second of the Seven Principles. The brotherhood of man is not realised by kindly feelings to humanity in the abstract (often compatible with the exact reverse in the concrete), nor by good will towards those whose opinions resemble our own. It is not realised by ready forgiveness of crimes that do not touch us personally—that kind of forgiveness is very easy, very common, and very cheap. It means putting ourselves in the place of the careless or dishonest employee who has passed his childhood in an atmosphere of class-antagonism; of the hard employer who has won success by industry, hard-headedness and even hard-heartedness too; of the obstinate child, the selfish youth, the silly relation, the competitor in trade, the uneducated man who thinks himself so knowing, or the educated man who thinks himself so superior. The sense of brotherhood with all springs from a conviction of a common spiritual origin—in a word, from religion. This gives the calmness of mind that is not moved to anger by bad manners, by slights, or even by malicious tongues. All this is very difficult of attainment, but the first step towards it is to realise that behind the mask of a transitory "personality" (mainly caused by the environment that we all have a share in making) each one of us is a soul in progress to better things.

[TO BE CONTINUED.]

S.N.U. Fund of Benevolence.

SIR,—I have pleasure in forwarding the income for February as follows:—

Sunderland, Derwent-st., collection and donations, as follows: Collection, £5; retiring collection, £1 2s. 9d.; Donations: Mr. D. Todd, 10s.; Mr. R. Gill, 2s. 6d.; Mr. and Mrs. Clayton, 2s. 6d.; Mr. and Mrs. P. Petrie, 7s. 6d.; Mr. and Mrs. Hipwood, 5s.; Mr. and Mrs. Low, 5s.; Mr. Charlton, 2s. 6d.; Mrs. Charlton, 5s.; Miss Brown, 2s. 6d.; Mrs. Reed, 2s. 6d.; Anon, 2s. 6d. Total, £8 11s. 9d. Dr. Underwood, India, 6s.; Burton-on-Trent, Horninglow Society, 5s.; Barrow Psychological Hall, Sixteen quarterly subscriptions, 18s. 6d.; Keighley, Heber-st., £1 1s. Total, £11 2s. 3d. Disbursements, £33.

It will be seen how necessary it is to keep a balance in hand to continue the grants. Don't let us forget the old workers. Sincere thanks to all subscribers,

M. A. STARR, Hon. Sec.

14, North-st., Keighley, Yorks.

Information Required.

DURING the war a soldier at the front advertised in THE TWO WORLDS that he would like someone to send him "Our Paper," and I complied, and received many letters from him. I understand he was a Manchester man, and had parents living there, but I never had his address. The lad's name was Walter Bowker. Since coming to the United States I have had the name Bowker given me at several meetings, and am wondering whether the lad has passed away, or whether some friend of his has a message for him.

If this should meet the eye of his parents or friends, I would be glad if they would communicate with me.

E. V. J. GRATTON.

23, Belleville Avenue, Newark, New Jersey, U.S.A.

HE who would be invincible must look within and never without, unless to cast bread upon the waters of spirit life and which will surely return. Rely on self and never on another.

GARW.

ON Sunday evening, March 26th, Mr. J. Woodland, of Cardiff, occupied the platform and addressed a fairly large audience on "The facts of Spiritualism and their meaning." Tracing the growth of science, the speaker showed that seeming trivialities had been the seed of the greatest discoveries, as in electricity and gravitation. So it had been in Spiritualism. After dealing with the facts, the speaker further explained the philosophy which had been established on these facts. After a most instructive address of nearly an hour Mr. Woodland invited questions, which were most satisfactorily answered. Mr. J. E. Richards, the secretary of the S.W.D.C., very ably presided.

COVENTRY.

THE Lockhurst-lane Society had a good time on Sunday and Monday, March 5th and 6th, when Rev. G. Ward, of Romford, was missionary. Prof. R. Ayris presided on the Sunday, the speaker (a one-time anti-Spiritualist) detailing the experiences which had turned him from unfaith to knowledge. At the evening meeting the hon. sec., Mr. J. Graham Duffy, presided over a crowded audience, the subject of address being "Is Spiritualism worth calling a religion?" Good clairvoyance was given by Mrs. Ayris. Mr. Ward answering questions on the address. The collection and size of after-circle both broke the record.

On Monday afternoon Mr. Ward gave an intimate address on "Spiritualism in the home," urging the formation of home circles, and the upkeep of spiritual family worship. Excellent clairvoyance was given by Mesdames Webb, Ayris and Hunter.

PLYMOUTH : MORLEY ST.

FROM Sunday, March 26th, to Wednesday, March 29th, we were fortunate in having Miss Bartlam, of Birmingham, with us. We had a morning service on the Sunday, when Miss Bartlam's subject was "Transmission of thought." The evening service was well attended, the subject being "Spiritualism," which was treated with great clearness and charm. Clairvoyance was also given by Miss Bartlam.

Special meetings were also held on the Monday, Tuesday and Wednesday evenings. Great help and comfort has been given to many by Miss Bartlam and her readings and translation of symbolic messages from our spirit friends.

BIRMINGHAM : BALSALL HEATH.

RECENTLY the members and friends of the above church had the pleasure of welcoming Miss F. Morse, of Manchester, and of listening to a well-delivered address, followed by clairvoyant descriptions. The subject of the lecture was "Spirit Communion," and this was treated in a logical, clear, consistent and uplifting manner. We could well do, in our Cause, with more addresses that have a distinctive objective, that "get there," that teach, and put our truths on a higher level of appreciation. The clairvoyant descriptions that followed were each recognised, and all were of a distinctly evidential character.

Mr. Cleaver, the President, made an excellent chairman, and the officials deserve every credit for their enterprise under the existing difficulties in securing the services of Miss Morse. Every seat was occupied, and some of

the more favoured ones present had the privilege of standing during part of the proceedings. Needless to add, everyone expressed warm appreciation of the services.

SUNDERLAND.

THE Monkwearmouth National Spiritualist Church, being unable to secure a hall for nearly two years for week-night services, have secured one in the Co-operative buildings, Green-street, and on Thursday, March 23rd, it was opened for public worship, when the Rev. W. J. Moody, B.A., gave a short address on "Helps and hindrances to mediumship," followed by minutely-described and well-recognised clairvoyance. The hall was filled to overflowing, the meeting being chaired by the President, Mr. J. D. Bellett.

WOLVERHAMPTON.

MRS. TRUEMAN, of Plymouth, paid a visit to Wolverhampton on March 16th and 17th, and held two very successful seances at which we had the direct voice (through the trumpet), flowers distributed amongst the sitters, and a book and portion of a trinket set brought from other rooms in the house by her guides. The whole of the sitters were very pleased and satisfied with the demonstrations.

WEST HARTLEPOOL.

ON Sunday, March 26th, we celebrated the opening of our new church in Charles-st., opposite the Market. Mrs. Frankland was the speaker, and the services were carried out to the satisfaction of the packed audiences, some of whom were unable to obtain a seat.

Mrs. Frankland, under the inspiration of her spirit mother, dedicated the church to God and the angel world, whilst the congregation bowed their heads in reverence to the pioneers, to whose memory the church was dedicated. The name given to the church is 'The Pioneers' Progressive Church.'

Many thanks are due to members and friends for the beautiful floral tributes given and for the admirable way they worked. Mrs. Waters spoke of the pioneers she had known personally, and a solo was beautifully rendered by Miss N. Elwin entitled "Peace, Sweet Peace."

Special services were also given by Mrs. Frankland on Monday afternoon and evening to make the opening a record week-end.

MEETINGS HELD ON SUNDAY,
APRIL 2nd, 1922.

BARROW-IN-FURNESS, Dalkeith-st.—Mr. Gilling, of Manchester, gave addresses and clairvoyance. Mr. Dobson presided.

BARRY, Atlantic Hall.—Mr. A. E. Stark gave an address on "Seek ye not the living among the dead," followed by clairvoyance.

BIRMINGHAM, Balsall Heath.—Mr. Moss gave an address and clairvoyance. Subject, "The unknown God." Mr. Cleaver presided.

Small Heath: Services were conducted by the boy medium, Mr. J. H. Sharpe, who addressed us on "Great lives." Clairvoyance was also given.

BRISTOL, United.—Mr. Spencer, of Glasgow, was the speaker and demonstrator. Mr. Pritchard presided.

Dighton Hall: Morning, address by Mr. Powell. Evening, address by Mr. Fare. Clairvoyance by Mr. Oaten.

Clifton: Address by Miss Mary Mills, followed by well-recognised clairvoyance.

CARDIFF, Queen-st.—Mr. G. H. spoke on "Lest we forget" and "Be a living demonstration is born." F. W. Northam presided.

DERBY, Forester-st.—Services conducted by Mr. D. Smith, of Derby. Clairvoyance.

LIVERPOOL, Daulby Hall.—Hibbins, of Sheffield, gave an address on "What is the value of Spiritualism." Mr. H. Dixon presided.

LONDON.—Brixton: Mr. Nul gave an address on "The test of evidence," and Mrs. Clements followed with clairvoyance.

Clapham: Mr. Engholm gave an address.

E.L.S.A.: Mr. G. Tayler Gwyn spoke on "Certain teachings of Stainton Moses."

Fullham: Morning, circle. Evening, Mrs. Podmore gave an address, followed by clairvoyance.—PROS.: Sunday next, at 7, Mr. R. BODDING. Thursday, April 13th, at 8, M. PODMORE.

Lewisham: Morning, circle, Cowlam. Evening, address and clairvoyance by Mr. Maskell.

Little Ilford: Mr. R. Boddington gave an address on "The pioneers of the Movement" in his usual stirring manner.

London Spiritual Mission: Morning, Dr. W. J. Vanstone spoke on "The life of the spirit." Evening, Mrs. Prior spoke on "Unfolding, divine human."

Manor Park: Morning, Mr. M. conducted the healing service. At noon, the Lyceum held their session. Evening, Mr. Smith gave an address on "Spiritualism," afterwards answering questions.

South London: Morning, conducted by Mrs. Still. Evening, Mrs. M. E. Orłowski gave an address followed by clairvoyance.

NEWPORT, Mon.—Mrs. Suddes Bristol, gave an address, followed by clairvoyance. Mr. Reade presided.

NEWTON ABBOT.—Mr. Palmer Plymouth, gave an address on "The spirit of the Lord is the liberty," and followed by clairvoyance.

NEW TREDEGAR.—Afternoon evening, services conducted by Brooks, of Mountain Ash, who gave an address on "Resurrection falls." Also clairvoyance. Mr. Thomas presided.

PETERBOROUGH.—Addresses and clairvoyance by Mrs. Butcher, Kettering. Good audiences. Mr. Bull presided.

PLYMOUTH, Morley-st.—Services conducted by Mr. Waterfield, gave an address in trance entitled "Ourselves." Clairvoyance by Mr. Trueman, D.N.U.

Stonehouse: Meeting conducted by Mr. Looe. Sacred concertina sessions by Mr. Harry Lee. Address by Mr. Prout on "Clear the mist before your eyes." Clairvoyance by Mr. Dennis.

PORTSMOUTH, Temple.—All collections, without deductions, to the S.N. Fund. Both services taken by Percy Scholey, of Croydon, who gave addresses and clairvoyance.

Lake-road: Mrs. Harvey, of Southampton, gave addresses and clairvoyance.

SCARBOROUGH.—Mrs. Hancock, of Sheffield, gave an address on "Spiritual gifts I would not have you ignorant of." Also clairvoyance.

SOCIETY ADVERTISEMENTS

Manchester Society of Spiritualists

38, MASKELL STREET, ARDWICK

SUNDAY, APR. 9TH, at 10-30, LYCEUM

At 3, OPEN CIRCLE.

At 6-30, MR. RUSSEL PENNY

MONDAY, at 8, Mrs. ASHMO

WEDNESDAY, 3 and 8, Mrs. THOMAS

SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church
PRINCESS HALL, MOSS SIDE.

SUNDAY, APR. 9TH, at 2-30, LYCEUM.
At 6-30 and 8-15, Mrs. BENTLEY.
MONDAY, at 8-15, Members' Developing Circle, Mrs. EASTWOOD.
TUESDAY, at 8-15, Public Developing Circle, Mrs. FORREST.
THURSDAY, at 3 and 8-15, Mrs. WORTHINGTON.

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

SUNDAY, at 6-30.
APRIL 9.—Circle for Members only.
16.—Mr. ROBERT DAVIES,
Collection for WOOD ST. MISSION.
23.—Circle for Members only.
30.—Miss BIRKETT.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, APRIL 9TH, at 2-30 and 6-30,
LYCEUM OPEN SESSION.
At 8, Mrs. HOLT.
WEDNESDAY, at 3, Mrs. VERTY.
THURSDAY, NO MEETING.
SUNDAY, APRIL 16TH, LOCALS.

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

SUNDAY, APRIL 9TH, at 6-45 and 8-15,
Mrs. RICHARDS.
TUESDAY, at 8-15, Mrs. HOLDEN.
THURSDAY, at 8-15, Mrs. SHEARSMITH.
SUNDAY, APR. 16TH, Mr. BACON.
Open Circle on Saturdays at 8.
Doors closed, 8-15.

Horion Spiritualist Lyceum Church,
GO-OP. HALL, AMOS STREET.

SUNDAY, APRIL 9TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, Mr. A. COLLINGE.
WEDNESDAY, at 8.
SUNDAY, APRIL 16TH, LYCEUM,
OPEN CIRCLE, and Miss SHARPLES.

Moss Side Progressive Lyceum,
Church,
66, RABY STREET.

SUNDAY, APR. 9TH, at 2-30, LYCEUM.
EASTER SUNDAY SERVICE at 2-30.
THOUGHTS AND DISCUSSION on
"Mottoes: Why They Appeal."
by Mr. J. BELL.

Also Mr. J. GARNER on
"Colours and Their Meaning."
Open to all. We welcome everyone.

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

SUNDAY, APRIL 9TH, at 11-15 and 7,
See LOCAL PAPER.
At 3, LYCEUM.
MONDAY, at 8, HEALING CIRCLE.
WEDNESDAY, Mr. R. GURD.

Hastings Christian Spiritualist Society
THE TEMPLE, 2, PELHAM CRESCENT
(Overlooking Sea).
THE ONLY SOCIETY IN THE TOWN.

Sundays at 11 and 7.
Mondays at 3. Saturdays at 7.
Public Developing Circle on Thursdays
at 7.
Best Speakers and Demonstrators
engaged.

Special Easter Service to be conducted
by Mr. A. PUNTER.
Visitors cordially invited to send
stamped envelope for list of "Where to
Go" to H. ALTON, Hon. Sec.

SOCIETY ADVERTISEMENTS.

Bristol Spiritualist Temple,
47, OAKFIELD RD., CLIFTON.

SUNDAY, APRIL 9TH, at 6-30,
Mr. EDDY,
Speaker and Clairvoyant.
MONDAY, at 8, Miss MARY MILLS,
Speaker and Clairvoyant.
SUNDAY, APR. 16TH, EASTER SERVICE.
Miss MARY MILLS,
Speaker and Clairvoyant.

Gillingham Spiritualist Society,
ODDFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, APRIL 9TH, at 7,
Mrs. N. BLOODWORTH.
APRIL 16TH, Mrs. H. DAVIDSON.
APRIL 23RD, Mr. PERCY SCHOLEY.

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

SUNDAY, APRIL 9TH, at 11-15, CIRCLE.
At 3, LYCEUM. At 7, Mrs. PODMORE.
THURSDAY, at 8, Mrs. NEVILLE.
EASTER MONDAY, SOCIAL.
Fancy Dress Optional.

Church of the Spirit, Camberwell,
WINDSOR RD., DENMARK HILL.

SUNDAY, APRIL 9TH, at 11,
Mr. G. W. SHARPE.
At 6-30, Mrs. A. DE BEAUREPAIRE.
SUNDAY, APRIL 16TH, Miss BURTON
and Mrs. CROWDER.
WEDNESDAYS at 7-30.

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

SUNDAY, APRIL 9TH, at 11,
Mr. PERCY SCHOLEY.
At 6-30, Mrs. M. H. WALLIS.

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

SUNDAY, APRIL 9TH, at 11, CIRCLE.
At 3, LYCEUM.
At 7, Mrs. M. GORDON,
Address and Clairvoyance.
GOOD FRIDAY, at 8, OPEN CIRCLE.
Mediums welcome.
SUNDAY, APRIL 16TH, Mrs. NEVILLE.

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

SUNDAY, APRIL 9TH, at 7,
Mr. SEWELL.
EASTER SUNDAY, Mr. G. T. GWINN.

Eltham Spiritualist Church,
WELL HALL, CO-OPERATIVE HALL.

SUNDAY, APRIL 9TH, at 7,
Mrs. C. O. HADLEY,
Address and Clairvoyance.
WEDNESDAY, Mrs. NEVILLE, Address
and Clairvoyance.

Hackney Society of Spiritualists,
240A, AMHURST ROAD.

SUNDAY, APRIL 9TH, at 7,
Mrs. E. MARRIOTT.
MONDAY, at 8, CIRCLE.

MEDICINE BY POST SPECIALIST.—
ARTHUR PIKE (late of Burnley), the
well-known Speaker and Clairvoyant,
will resume business as Medical Healer
on April 24th. Successful cures for
Nervous Debility, Catarrh, Chest and
Lung complaints. Note address—
139, Gillingham Road, Bradford. A
trial will convince.

SOCIETY ADVERTISEMENTS.

Hounslow Spiritualist Society,
ADULT SCHOOL, WITTON RD.

SUNDAY, APRIL 9TH, at 6-30,
Mrs. ORLOWSKI. LYCEUM at 3.
TUESDAY, at 7-45.
WEDNESDAY, at 3, GUILD.

Ilford Psychical Research Society,
BROADWAY CHAMBERS, ILFORD.

SUNDAY, APRIL 9TH, at 7,
Mrs. NEVILLE.

THURSDAY, at 3, Mrs. PRINCE.
FRIDAY, at 8, Mr. and Mrs. BROWNJOHN.

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

SUNDAY, APRIL 9TH, at 11,
Mr. TURNER. At 3, LYCEUM.
At 6-30, Mrs. CLEMENTS.
WEDNESDAY, at 7-30, Members'
Meeting.

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

SUNDAY, APRIL 9TH, at 3, LYCEUM
(Visit of the LYCEUM COUNCIL).
At 6-30, MEMBERS OF LYCEUM COUNCIL.
MONDAY, at 3, Mrs. MAUNDER.
WEDNESDAY, at 8, Mr. N. ELLIOTT.
SUNDAY, APR. 16TH, Mr. P. SMYTH.
THURSDAY, APRIL 20TH, at 7-30,
WHIST DRIVE. Tickets 1s. 6d. each
(including refreshments).

Note Change of Address.

London Central Spiritualist Society,
MINERVA ROOMS, 144A, HIGH HOL-
BORN (corner of Bury St.).
(Entrance at Rear.)

Fridays, 7 to 9.
APRIL 7TH, REV. DRAYTON THOMAS
Special Address.
APRIL 21ST, T. W. ELLA,
Trance Address.

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

SUNDAY, APRIL 9TH, at 6-30,
TO BE ANNOUNCED.
THURSDAY, at 8, Mrs. HARVEY.
GOOD FRIDAY, TEA & SOCIAL at 5.
Adults, 9d. Children, 6d.
All are welcome.
SUNDAY, APR. 16TH, Mrs. PODMORE.

SHAFTESBURY HALL,
ADJOINING BOWES PARK STATION, N. 22

SUNDAY, APRIL 9TH, at 7,
Mrs. REDFERN.
SUNDAY, APR. 16TH, Mr. L. CURNOW.

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

SUNDAY, APRIL 9TH, at 6-30,
Mr. E. MEADS.
MONDAY, APRIL 10TH, at 8,
COMMITTEE MEETING.
WEDNESDAY, APRIL 12TH, at 3,
Miss GEORGE.
THURSDAY, APRIL 13TH, at 8,
PUBLIC CIRCLE.
GOOD FRIDAY, APRIL 14TH,
TEA AND CIRCLE.
Tea at 5. Circle at 7. Tickets 1s. each.
SUNDAY, APRIL 16TH, at 6-30,
Mr. and Mrs. SMITH.

Milton Hall, Deansgate, Manchester.

Monday, April 10th, 1922, at 7-30 p.m.

The Pros and Cons of Spirit Photography

Will be Debated by

ERNEST W. OATEN,

of the Society for the Study of Supernormal Pictures, and Editor of "THE TWO WORLDS," and

WILLIAM MARRIOTT, The Psychic Expert and Critic.

CHAIRMAN: COUNCILLOR MATHEWSON WATSON.

The Debate will be illustrated by Lantern Slides.

ADMISSION: 2/- and 1/-. Tickets may be obtained at "THE TWO WORLDS" Office, 18, Corporation St., Manchester. After payment of expenses the proceeds will be devoted to the "Daily Dispatch" Cinderella Fund.

British Magnetic Healers' Association

 The above Association will hold a
PROPAGANDA MEETING

at the

 ELLIOTT ST. SPIRITUALIST CHURCH,
 OLDHAM, on SATURDAY, APRIL 8TH.
 Meeting commences at 7. Healing 7-30.
 All cases for treatment free of charge.

 The opportunity is yours to test
 the healing powers of Spiritualism
 through the Magnetic Forces at the
 command of our healers.

All are invited. Come. Collection.

NEW SECRETARIES.

 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.

 COLLYHURST SPIRITUALIST CHURCH.
 —Mrs. SHEARSMITH, 109, Lightbowne-
 road, Moston, Manchester.

 LONG EATON NATIONAL SPIRITUAL-
 IST CHURCH.—Mr. A. BARBER, 48,
 Walton-street, Long Eaton, Notts.

BIRTHS, MARRIAGES and TRANSITIONS.

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

TRANSITION.

 JONES.—We regret to record the
 transition of our secretary, Annie,
 dearly beloved wife of George Jones
 (President of the Easington Society)
 who passed to the higher life March
 27th, 1922. She will be greatly missed
 by all, but knowing and understanding
 that "there is no death in God's wide
 world," we shall live in anticipation of
 a re-union some time in the quiet
 of the evening hour.—E. REAY,
 Lyceum Secretary.

COMING TO ENGLAND.

 B. C. HAILES, INSPIRATIONAL
 LECTURER AND TRANCE MEDIUM,
 Graduate of Morris Pratt Institute,
 only Spiritualist College in the States
 or Canada. Teacher of Mediumship
 and its Laws, Psychology, Science
 and Warfare, Biblical Spiritualism,
 Higher Criticism, etc.

 She asks will Secretaries kindly
 forward vacant dates, etc., as early
 as possible to enable her to arrange
 her tour of England, Ireland and
 Scotland. Communications to B. C.
 HAILES, 401, Norris Place, Milwaukee,
 Wis., U.S.A.

MYSTIC CROSS.

 CONCENTRATION CARDS painted under
 Spirit Control for the development of
 Spiritual and Psychic Faculties accord-
 ing to the Rules of Psychometry on
 receipt of order. Instructions enclosed.
 Send P.O. for 2/6.

 MRS. F. SALTER, 8, Clarence Street,
 Richmond, Surrey.

SUPPORT OUR ADVERTISERS.

Miscellaneous Advertisements. (NOT DISPLAYED.)

 Prospective Announcements, Speakers' Open Dates,
 Mediums Wanted, To Let, For Sale, Wanted, etc.: 20
 words, 1/6. Each additional line, 3d.

 A DRAWING-ROOM SERVICE is held
 at 15, Sandmere-road, Clapham, S.W.
 near Clapham-road Tube Station. Mrs.
 CLARA IRWIN, the well-known Medium,
 will give clairvoyance every Sunday,
 at 7, for investigators. Developing
 Class starting for Physical Phenomena.
 Write first.

 WILL Secretaries and friends please
 note that Mrs. Crewdson's address is
 now 171, Dorning St., Wigan.

 JOHN G. WOOD'S ENGAGEMENTS TO
 THE END OF JULY (further week-nights
 may be arranged).—April 9th and 10th,
 Leicester (Rupert-st.); 16th, West
 Bromwich; 18th, Balsall Heath; 23rd
 and 24th, Coventry (Bayley-lane); 30th
 Hanley. May 1st, Hanley; 7th, Old
 Hill; 14th and 15th, Sutton-in-Ash-
 field; 16th and 17th, Shirebrook;
 21st and 22nd, Coventry (Lockhurst-
 lane); 28th, Rugby; 29th, West
 Bromwich. June 4th, Liverpool
 (Daulby Hall); 11th and 12th, Burton-
 on-Trent (Temperance Hall); 18th,
 Foleshill; 25th and 26th, Worcester.
 July 2nd and 3rd, West Bromwich;
 9th and 10th, Chesterfield; 16th and
 17th, Northampton (Colwyn-rd.); 23rd,
 Leicester (Queen's Hall); 30th, Erding-
 ton; 31st, West Bromwich. All Sun-
 days booked for 1922. Very few open in
 1923.—49, Gerrard-street, Birmingham.

SPEAKERS, OPEN DATES, Etc.

 DAISY HILL SPIRITUALIST CHURCH.—
 Will-Speakers and Clairvoyants within
 a radius of 20 miles, who desire to
 book for 1923, forward particulars, etc.,
 to JACK POWERS, Mabel-st., West-
 houghton, Bolton.

 MR. R. DAVIES has July 30th, Aug.
 20th and December 24th, 1922, vacant.
 Secretaries please note.—Beech House,
 83, Cleveland-road, Crumpsall, Man-
 chester.

 MR. W. HUTCHINSON, 188, Railway-
 st., Nelson, Lancs., is booking dates
 for Lantern Lectures on Spirit Photo-
 graphy and Spirit Painting. Satisfac-
 tory references can be supplied. Sun-
 days or weeknights.

 RONALD BRAILEY, Trance Lecturer
 and Clairvoyant. Speciality, sketches
 of spirit faces. Few open dates for
 1922.—Castledene, Shoreham-by-the-
 Sea.

WANTED.

 ROOMS TO LET near Brooks' Bar for
 a quiet, respectable couple (no chil-
 dren).—Apply Box "H," TWO WORLDS
 WANTED, Lady, with knowledge of
 Palmistry etc. for the seaside. Photo
 first, letter.—BELVEDERE, East Parade,
 Colwyn Bay.

 WANTED, Working Cook, House-
 keeper, Waitress, Housemaid, for home
 with invalids.—Apply, "B," Hulham
 House, Exmouth.

 TO ALL WHO SUFFER.—Write per-
 sonally and enclose age and sex and
 2d. stamp, and see what can be done
 for you.—Dr. Blackburn, N.Y., 35,
 Chapelhouse-road, Nelson, Lancs.

Bad Leg.

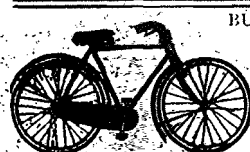
 Mrs. English, of South Shields,
 Cured by Germolene.

 AWARDED FOUR GOLD MEDALS
 Soothes at a Touch and Expels
 Corroding Poison.

 Germolene, the new aseptic
 dressing, was awarded four gold medals
 at great pharmaceutical exhibition
 held before the war. That was
 initial success. Since then Germolene
 has proceeded from triumph to triumph
 and in the treatment of all skin
 complaints such as eczema, rashes, psor-
 asis, pimples, piles, bad legs, ulcers,
 impetigo, and ringworm it has de-
 finitely superseded all the old ointments
 and salves. It is aseptic, which means
 that it possesses kindly, cleansing,
 comforting and healing influence,
 cannot corrode the tissue or cause
 smarting and pain that was bound to
 occur when the old-fashioned
 septic were used.

 Mrs. Jane English, of 2, Railway
 Terrace, Cornwallis-square, South
 Shields, was a terrible sufferer from
 bad leg. The whole of the leg from
 knee to the toes swelled to an enor-
 mous size, and the pain of the swelling
 which caused the trouble was
 She could not stand nor sleep,
 could she endure the pain of dressing
 and the ulcer was very deep and as
 as a five shilling piece. She took ad-
 vail, and the case was consid-
 ered very dangerous. But the effect
 Germolene was almost magical.
 pain was relieved, the swelling
 subsided, and in a fortnight the leg
 quite natural. Soon it healed
 entirely, and now it is as well as
 ever.

 Germolene is manufactured by
 Venio Drug Co., Ltd., in their won-
 derful laboratory at Manchester, which
 without a doubt the most hygienic
 up-to-date and perfectly equipped
 its kind in the British empire, and
 also the home of the world-renowned
 Dr. Cassell's Tablets and Venio
 Cough Cure. Sold at 3/- per tin (the
 small size) by all chemists.

 Vi-Vax, the wonderful, highly con-
 centrated Herbal Remedy for Nerve
 Dyspepsia, Wind, Flatulence, Pain-
 tion, etc., is now obtainable in liquid
 form. Vi-Vax strengthens the whole
 nervous system, tones up the stomach
 and bowels to healthy action. Vi-Vax
 is non-purgative, yet laxative. Vi-Vax
 is packed under plain wrapper and
 post paid to any address on receipt of
 P.O. for 2/6. Write plainly. Agents
 considered.—Vi-Vax Co., 288, Deans-
 gate, Manchester.

 BUY your new 1922
 direct from the
 makers at first
 £5 19/6
 for our 1922
 also at £6 19/6
 and £7 19/6
 for our 1921 & 1920
 We have secured
 many readers
 Two Worlds
 Immediate Delivery
 There's a life time's wear in the Harris Cycle
 ESTABLISHED 30 YEARS
 THE HARRIS CYCLE CO., HULL, CHORLEY & COVENTRY