



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. 1759—VOL. XXXIV.

FRIDAY, JULY 29, 1921.

PRICE TWOPENCE.

Marylebone Spiritualist Association, Ltd.

SUNDAY EVENING MEETINGS at 6-30 p.m. at
WINWAY HALL, Lower Seymour Street, LONDON, W.
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SUNDAY, JULY 31ST, DR. W. J. VANSTONE.
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SUNDAY, JULY 31ST, at 11, MR. E. SPENCER, of Glasgow.
Subject: "In the Spirit." Also at 6-30. Subject:
"Signs and Wonders of Modern Spiritualism."
MONDAY, AUGUST 1ST, at 7-30, MR. E. SPENCER.
Meeting for MEMBERS AND ASSOCIATES ONLY.
TUESDAY, AUGUST 2ND, at 7-30, MR. E. SPENCER, Recital.
WEDNESDAY, AUGUST 3RD, at 3, Healing Circle. From
4 to 5, Treatment per Mr. and Mrs. LEWIS.
7-30, MR. E. SPENCER, Public Meeting for Phenomena.
THURSDAY, AUGUST 4TH, at 7-30, MR. SPENCER.

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WEDNESDAY, AUG. 3RD, HEALING CIRCLE (Members).
SUNDAY, AUGUST 7TH, at 6-30, MRS. MARY GORDON.
WEDNESDAY, AUGUST 10TH, MR. G. G. BROWN.

N. L. S. A.

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SATURDAY, JULY 30TH, at 7, WHIST DRIVE.
SUNDAY, JULY 31ST, at 11 and 7, MRS. S. G. HEATH
(of Brighton).
WEDNESDAY, AUGUST 3RD, at 8, MRS. S. G. HEATH.
Mrs. HEATH will also conduct circles.
SUNDAY, AUGUST 7TH, at 11, MR. W. NORTH.
At 7, MR. AND MRS. BROWNJOHN.

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At 7, MRS. M. E. ORLOWSKI, Address & Clairvoyance.
THURSDAY, AUGUST 4TH, at 8-15, MRS. M. CLEMPSON,
Address and Clairvoyance.
SUNDAY, AUGUST 7TH, at 7, MR. A. T. CONNOR, Address.
THURSDAY, AUGUST 11TH, at 8-15, MRS. S. PODMORE.
SUNDAY, AUGUST 14TH, at 7, MRS. A. BODDINGTON.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1759—VOL. XXXIV.

FRIDAY, JULY 29, 1921

PRICE TWOPENCE

The Mediumship of Miss Ada Besinnet.

Horace Leaf.

MATERIALISATIONS have long been regarded as the "plus ultra" of psychic phenomena. They certainly seem to be the most remarkable form of spirit manifestation. It is practically impossible for neophytes in psychic research and Spiritualism to believe that living organs and organisms, corresponding with those of the human body, can be temporarily manufactured, as it were, and as mysteriously destroyed. Now, however, the well-informed in psychic phenomena cannot deny the reality of materialisations. During the last few years unimpeachable scientific evidence has been obtained, and nothing short of directly accusing eminent men of considerable standing in the ranks of orthodox science of deliberate fraud, can overcome it. No one has yet come forward with sufficient temerity to make so stupid an accusation.

At one time Great Britain seems to have led the world in the number and ability of its materialising mediums; now it has fallen sadly back, and America holds the front position. With the retirement of Mr. Williams and Mr. Craddock and the passing of Mr. Cecil Husk, Great Britain appears to be without one materialising medium capable of producing human forms.

We are indebted to Mr. J. Hewat McKenzie for having persuaded Miss Ada Besinnet, a remarkable materialising medium from U.S.A., to come to London to hold a long series of seances under the auspices of the British College of Psychic Science.

I had the pleasure of sitting in one of Miss Besinnet's seances on the evening of June 21st, and was more than gratified with the results. It is quite impossible to convey a correct idea of what took place, in writing. The whole proceedings were characterised by a movement and liveliness that must be experienced to be realised.

Miss Besinnet's psychic powers are very varied. At each seance, I understand, the same kind of phenomena usually occur, including spirit lights; direct voice—singing, talking, whistling; playing of a tambourine; the tying the medium securely to her chair and a sitter; direct writing; clairvoyance; table rapping and tilting; and materialisations. All these occurred at the seance I attended. The mental atmosphere is very bright and natural, the medium's spirit helpers maintaining cheerful conditions throughout. The first part of the seance is given up to music, no doubt for the purpose of creating suitable vibrations for the more serious work of materialising which takes place later.

I have never heard the direct voice better than with Miss Besinnet. The singing of two or three of the spirit helpers is exceedingly beautiful, whilst the whistling by "Pedro," who claims, I am told, to have been a Spanish soldier killed in the Spanish-American War, equals anything I have ever heard by performers on the stage. An outstanding peculiarity of this whistling is that the whistler does not pause to draw breath, yet this in no way weakens its loudness and sweetness.

One can speak as highly of the tambourine playing of the spirit "Leonora" as of the singing and whistling. A small patch of phosphorescent paint had been placed in the centre of the back of the tambourine so that all present could observe it rapidly rising and falling as it played to the music of the gramophone near by. When the tune was finished the tambourine would fall with a clatter on to the table, usually resting on the hands of one or other of the sitters.

The tying up of the medium is very interesting and convincing. It seems as if the spirit people, realising how sceptical we mortals are, are undertaking whenever possible to apply tests themselves which will meet the doubtful enquirer's demands. Two coils of thick white cord are on the table, round which all the sitters are placed with their hands resting on it. The medium forms one of the circle. About half-way through the seance, "Black Cloud," one of the principal guides of Miss Besinnet, announces through the medium that they are going to tie the medium.

The sitter on the left of the medium is informed that the medium will be tied to him, whereupon, as requested, he takes the right hand of the medium in his left, and at once states that the tying is in progress. In about two or three minutes the guide asks for the light to be turned on, and there sits Miss Besinnet tied hand and foot to her chair. Her right hand and arm bound by several strands to the left arm of the gentleman on her right and both tightly to the arm of the chair. The medium's left hand is bound securely to the other arm of the chair; several strands pass round her body, and her legs also are firmly bound to the legs of the chair.

The light is again turned off, and the gentleman who is bound to the medium is requested to place his handkerchief on the tambourine. This he does, and it immediately disappears. In two minutes the light is again turned on, and the handkerchief is seen firmly bound round the mouth and nostrils of the entranced medium. Out go the lights once more, and immediately there is a farrago of sounds, voices singing and the tambourine rattling; then up goes the light once more, showing the medium still tied to her chair and securely muffled, apparently sleeping peacefully. I estimated the time which elapsed between the turning off and on of the light this time to be about a minute and a half. The light is again excluded, and in about three minutes turned on once more, and the medium, still unconscious, sits easily in her chair free from her bonds, which lie neatly coiled up on the table.

All through the seance occasional lights shoot upward, usually in a curve from near the table. They open out and glow intensely, and then die quickly away. Hands keep gently touching those of the sitters—they are soft and cold. Sometimes a startled but delighted sitter is patted lovingly on the cheek, or another's hair is gently smoothed. The consciousness of the nearness of our loved ones grows strong upon us, and we become tense and even nervous in our desire to look upon them once more.

The materialisations manifest in a very orderly way, commencing with the sitter immediately on the medium's right, and passing on from sitter to sitter until the other end of the half-moon of sitters is reached.

The first thrill of expectation comes to us all when the first sitter calls out, "Someone is pulling me forward."

We have been told to expect this by Mr. Hewat McKenzie, who makes the best Master of Ceremonies. His strong, jovial, sane personality pervades the seance from beginning to end. He talks to the invisible singers as if they were his life-long friends, and they clearly show they like him for it, and trust to his generalship of the human side explicitly.

The sitter, unseen by the rest of us, has risen to his feet, and leaned forward over the table. Now a light blazes up, and in two or three seconds all is darkness once more. Nothing can be heard except the strained breathing of the company. Then the fortunate sitter's voice breaks the silence in a request for the face to show again. All those near to him have already seen more than the light.

A rather small death-like face was to be seen distinctly by the side of it. I saw it as certainly as I have ever seen anything. There it is again! Once more the light has flared up. How calm and still and peaceful it looks. The sitter, too, can be plainly seen looking directly at it, and so can his daughter, who is one of the circle, and seated beside him.

"Come again, please, and open your eyes if you can," says the sitter's voice from the darkness, for the light has gone out once more. There it comes again, and its eyes are open. "It's Alec," says the sitter, and three faint taps upon the table signify it is.

In this strange, almost uncanny way another rift is made in the Veil. The wonders of nature are further revealed to us. Death has received another blow. His ugly scythe is being inevitably turned against himself. If this kind of thing goes on he will have to take his ugly, nerveless, bloodless skeleton and cold sightless eyes from off this planet, for we will not be deceived by him much longer.

It is much the same with all the other materialisations. On the whole it is difficult to recognise them this evening, although several are quite satisfactory. One feels intensely sorry for those spirits who have tried to give sure proof and failed. In my own case their intense anxiety to be recognised was pathetic. During the manifestations of one face, a hand lovingly caressed my cheek, and shoulder and hair. I thought I knew that touch. I intuitively felt who it was. I felt quite certain that the best of mothers was there to let her son know that she still felt the warmth of affection for him and her other children, which always characterised her unselfish life on earth.

My confidence was strengthened at the end of the seance by the writing on a piece of paper slipped into my hand in the dark just before the seance ended. This was an excellent example of the "direct writing" obtained through the mediumship of Miss Besinnet. Several of the sitters received them. As far as I could judge those sitters who did not receive communications in the direct voice received written messages.

Mine was very appropriate, and contained just the sort of message I think my mother would send could she write. It is obvious that the same hand wrote all the messages. No doubt whoever does it is one of the spirit helpers co-operating with Miss Ada Besinnet in her efforts to prove to mankind the great fact of the survival of bodily death.

The Need for Workers.

G. S. Hendry

THE recent article in THE TWO WORLDS has again been taken up by E. Jones, whose recent remarks I fully agree with. Still some other explanation is essential to answer the query "Why are there so few active workers?"

Within recent years Spiritualism has advanced with leaps and bounds, but workers for our platforms are not keeping pace with the great cry from many centres not yet touched. Some reasons must be forthcoming to answer the query, "Why?"

Our platforms must be supplied with men and women whose developed intellect is attuned to intellectual forces from the spirit spheres. In our educational system teachers have arisen from the taught, but the gate was not always closed against them when they had attained the necessary degree of proficiency, and in almost every case they have added to their mental knowledge by being actively engaged in educational work.

Just as this counts for progress in scholastic life, it can prove effectual in spiritual instruction. Then why the dearth of workers? One reason is very predominant—the lack of enthusiasm in many churches in failing to give an invitation to those workers whose powers have been acknowledged in their own churches. They require new ground to work upon, and too often local criticism becomes a thorn in their flesh. Certain critics are not afraid to challenge the mediumship of the new worker. More so with the clairvoyants. They think this worker periodically

scans the death columns of the local newspaper and goes to know the relations left on this earth-plane, to be qualified for their next time on the platform.

If not guarded against, this tends to destroy the enthusiasm of the new worker. To avoid this let invitations be given to visit other centres—it will strengthen their faith in their spirit guides, and make them realise the great work in front of them. Only this year a church recently formed in the East of Scotland gave a hearty invitation to three workers who had never been away from their own hall, and as a result those workers have been invited to some of our largest churches.

Another reason might be given: the lack of developing classes or circles, and the lack of practical sympathy in supporting these. Yet some of our wealthy members and friends freely pay for a sitting at a seance conducted by a well-known medium. They fail to see ahead of them. The great harvest seems to be ripening in the midst of their dim vision, yet they seldom consider the necessity of encouraging the young workers, the new reapers. Churches need to build round about our new workers the grand conception of the Divine work to be done by the new evangelists of our teachings, and the new seers to give the demonstration of our phenomena.

What will be the aftermath of all this? Surprise blessings to the church, renewed activities to the new mediums, and a pathway opened up so that our new workers may carry the banner of Spiritualism under the loving sympathy of our various churches. Pearls of great price are yet to be found in our churches. It is, therefore, essential to committees of the various centres to aid in bringing forth the manifestations of angel love as given through our new workers.

A Pointed Case of Healing.

THE following incident would, perhaps, be of interest to readers of your paper. My little boy aged 4 was admitted to the children's hospital, Paddington Green, with a temperature of 105°; his ear was painful very much, and the doctor said an operation was necessary, and I signed papers giving my consent.

The next evening my husband and I attended Mrs. Cannock's circle at 95, Crawford-street. I told her about my boy, and she suggested that the circle should send out healing thoughts on behalf of the child.

The members did so, and while so employed Mrs. Cannock went in spirit to the hospital and told how a band of spirit friends were working on the child. Also, she described the ward and position of the bed which the child occupied and that an operation was not necessary.

Not having been in the ward, I could not verify Mrs. Cannock's statements until the next day, when I found everything as she had described.

When I arrived at the hospital the next day, there was a remarkable change in the child. The ear had discharged at 10 p.m. the previous evening, and his temperature was practically normal, the child being discharged six days later. An operation was not necessary.

The doctor in charge of the case could not understand the change in the child, and told me so. I then told him all what the circle had done with the aid of our spirit friends, but he only smiled, although he acknowledged that a wonderful change had come about; but he would not accept what I told him. At any rate, the cure is real.

(signed) Mrs. NEWTON,

60, Lancaster-rd., Westbourne Park, W.

The following are the signatures of those present at the circle: J. H. Headley, A. Howard, H. R. Collins, H. Posstlewaite, E. Elliott, F. A. Collins, F. M. James, E. B. Offer, H. LeClerc, R. Donohoe, W. Hoar.

THE pessimist always picks out a broken chair before he attempts to sit down.

KNOWLEDGE does not come all at once. First it comes as a germ, and gradually grows as does a plant. It may take days or weeks for a principle to fully unfold.

Tom Tyrrell.

An Appreciation by Frederic H. Wood, Mus. Doc.

SIR A. CONAN DOYLE, describing some psychic experiences of his recent Australian tour in the "Weekly Dispatch" of a recent Sunday, remarks that "little could be said to be truly evidential. After seeing such clairvoyance as that of Mr. Tom Tyrrell at home, when a dozen names and addresses will be given, together with the descriptions of those who once owned them, one is spoiled for any lesser display."

It may interest a few of my readers to know that the subject of Sir Arthur's eulogy is a Blackburn man. He belongs to a class of people who have hitherto received scant recognition from the general public. The exponents of an unpopular truth pay the full penalty for their courage, whether they be highly-gifted demonstrators like Mr. Tyrrell, or doughty champions of it like Sir Arthur himself. The lot of nearly all genuine psychics and their friends in the past has been to suffer contumely and ostracism, to say the least of it, from those of the public who neither could nor would take the trouble to test their powers. But a change is rapidly coming over the aspect of affairs. People are inquiring more seriously than ever before into the questions of contact with the Unseen. Much is already known of conditions on "the other side," though men and women of Mr. Tyrrell's stamp are all too rare in a field of inquiry that has only by sheer weight of evidence won its right to be recognised as a legitimate branch of modern science.

It is his unflinching honesty, no less than his psychic qualities, that makes Tom Tyrrell so valuable to the Cause he represents. Nothing could make him accept payment for his services, and nothing on earth could make him add one syllable to the messages he received, with such remarkable accuracy, from "the other side." His platform work is well known in the big towns and cities of Britain, and here perhaps he was at his best. Facing a roomful of strangers, he would single out some individual in the audience. "There is a man standing behind you," he would say, "stout, thickset, grey moustache. He comes here dressed in a grey frock-coat, kid gloves. Now he holds up a hymn book bearing the name of — Street Congregationalists, Manchester. Age about 66. He was an auctioneer, and gives me the name of John Edwards. He passed on eighteen years ago." "Quite right," says an astonished man in the audience. "That was my father."

Then Mr. Tyrrell would point to an old lady in the row of faces behind. "There is a boy close to you with his hand on your shoulder, mother. He is dressed in khaki, dark moustache, very tall. He holds up an army disc giving the number so and so. Now he shows me the red cross on his sleeve, and gives the name of Thomas Vaughan Brown. He says, 'Tell mother I am very happy, and have met Dad and sister Isabel.'" And before the glad mother can grasp the wonder of it all Mr. Tyrrell has passed on to another member of the audience.

These two cases are typical ones taken from many thousands of similar instances. Take Mr. Tyrrell to Aberdeen or Bristol, place him before any audience of, say, four thousand people, chosen at random from the town's inhabitants, multiply such description by thirty or forty, all given with the same accuracy and speed, and the reader would begin to understand why Sir Arthur Conan Doyle should single out this remarkable man for special comment. In fact, the curious thing to me is that such a highly-gifted man should have lived in Blackburn for twenty or thirty years, unknown and unrecognised outside the Movement he represents, except by a few disinterested investigators like myself. Now he has retired from public work and his wonderful clairvoyant faculties, so highly esteemed by Sir Arthur, will become a tradition.

In private life he is one of the most modest of men, shy, abstemious, and of simple tastes. What he does not know about herbs and their medicinal properties is not, I imagine, worth knowing, for this has always been his hobby. Like St. Paul, he began life by persecuting those who held the faith he now demonstrates, and tells, with great enjoyment, the story of his involuntary "conversion." To speak

with him, one would gather that he belongs to the type of elderly Lancashire men whose past environment has been one of hard industry, plain living, and even plainer speaking. In homely Lancashire phrase, he does not "wrap it up," but expresses himself bluntly and to the point.

It might be interesting to examine the various hypotheses which have been advanced from time to time as an explanation of such strange clairvoyant faculties, but this would lie outside the scope of an article of general interest. Mr. Tyrrell himself has no doubt that they form a link between us and the unseen "spirit world," and this view is obviously shared by Sir Arthur, too. Meanwhile, it can be said quite definitely that human experience will be greatly enriched when what is now known only to the few in this field of research becomes known to the many.

Prejudice dies hard. When mixed with religious preconceptions, it dies very hard indeed. Even now there are to be found many who will ask what good can come of "dabbling"—to quote a much-abused word—in this new field of science.

Well, some of us are old enough to remember the dreary Materialism of the "nineties," now happily more dead than Queen Anne. Another heresy that has gone overboard is the notion that after death we must sleep for untold ages, until some mythical trumpet blows our disintegrated bodies into flesh and blood again. These exploded dogmas are two beneficent results for which we must thank the "dabblers." Nor are their efforts merely negative. Theirs is a constructive creed, more in harmony with the Christian Faith than is generally believed. It establishes, as its fundamental principle, that the great law of progress is identical with the law of service, not only here, but through all the life hereafter. The shores of the Unknown are being charted more surely every day, and our efforts are more than seconded by those "beyond the veil." Sorrow, alas, is theirs, too; sorrow for our grief that ignorantly weeps; pity for our frailty that ignorantly errs.

As time goes on it will be seen more clearly that the work of men like Mr. Tyrrell provides the new science with the data upon which it is destined to work, at any rate, until such time as human intelligence on both sides of the veil can devise some other means of communication. The evolution of such means may be a long and laborious process. It will be hampered and delayed, of course, by those who believe, quite sincerely, that the human race was never meant to widen its vision or enlarge its boundaries. Facts, however, are invincible. Whatever truth underlies the apparent heresies of to-day is bound to permeate the religious belief of to-morrow. Rightly directed, nothing but good can come from the pursuit of the problems of man's ultimate destiny. Let us, therefore, be honest with ourselves, and fair to those whose psychic gifts can penetrate the thick veil which surrounds our limited senses, and who tell us some of the marvels that exist on other planes of living consciousness beyond our ken.—"BLACKBURN TELEGRAPH."

The Man on the Other Side.

EVERY Spiritualist should read this charming psychic novel by Miss Ada Barnett. Whether the phenomena are actual experiences or not, they have the merit of being true in detail and presented in a very reverent and sympathetic manner. The whole atmosphere of the work is healthy and uplifting, extremely comforting to the sorrowful, as pointing to the actual inter-communion between the two planes of existence. The characters are strongly drawn, and the love romance interwoven with the psychic happenings holds the reader's attention from first to last. I consider it a valuable book for propaganda purposes, for it can safely be lent to friends who know nothing of our subject, and cannot fail to stir up their interest and cause further questions. Nearly every form of phenomena is dealt with, but in so natural a manner that there is no striving to force the subject nor to create "thrills" in the old ghost book style. It is deeply interesting throughout. London: George Allen & Unwin Ltd., 40, Museum Street, W.C.1. 7s. 6d. net.—Reviewed by I. Toye Warner, Staples, F.R.A.S.

The Phrenology of David Livingstone.

W. George Wheeler, L.P.I.

DAVID LIVINGSTONE, although born in comparative poverty, owed much to parental training, and the ethical influences that in his childhood surrounded him—he belonged to the respectable, self-educated poor. He learnt to use his life, not waste it.

Livingstone was at work in a cotton mill when only ten years old, and studied the Latin Grammar as he walked to and fro watching the spinning wheels; he studied at a night school on his return; he studied afterwards until his mother put out the candle and ordered him to bed. At sixteen he was acquainted with the classics, had read Virgil and Horace, and given attention to almost every class of literature that came into his hands. His holidays were spent in mental activity, for he searched the country for botanical and other specimens.

Livingstone, like Dickens, Darwin, Russel Wallace and Ward Beecher, possessed wonderful powers of perception, observation. His photo shows enormous development over the eyes. He had the practical intellect in a large degree. He was scientific, and his scientific organs were large in conjunction with construction. His head was of the type which tends to make builders, engineers, explorers and organisers.

Livingstone, as a boy, showed wonderful powers of self-control. He ruled himself. When by an oversight he outraged the strict rules of the home he was prepared, quite naturally, to pay the penalty. He did not yield, even to his parents, when he felt right and knowledge on his side. His father—an excellent man and a man of character—wished to prevent his son reading scientific works and books of travel. The boy objected and received the rod. Livingstone's head shows high in the crown, large firmness, conscientiousness and self-esteem. There was not, however, an atom of false pride about him. He never over-estimated himself, and his ambition was never selfish.

His strength of character was the result of powerful ethical forces, a strong will, and resistless energy. Where others of a lesser character type, although possessed of even greater ability, would have failed, he succeeded. He set his face resolutely towards his goal, and never wavered. Fate and fortune seemed desperately against him, but he never lost heart. There was a splendid combination of the faculties which make for character, and he knew no fear. Livingstone, however, did not possess all the gifts, and his first studies for the London Missionary Society seemed likely to spoil his career—he was considered a failure as a preacher, he had a hesitating manner in conducting family worship, and was not good at extempore prayer. He had a second chance, and was eventually accepted for Foreign Missionary service. It was his medical studies, into which he threw himself with enthusiasm, that largely enabled him to attain his ends.

Livingstone was twenty years of age when he found his ideals—at first a great medical missionary, afterwards the ideal of that missionary—Jesus Christ. A great spiritual power possessed him, became part of him, directed every detail of his career. In all his travels in a great and lonely land he kept his soul concentrated on his ideal. He was inspired, loved, influenced by the greatest soul in the spiritual realm.

Livingstone's missionary world was Africa. Here he travelled thousands of miles, opening up country, through forests and by rivers, building houses, constructing waterways, healing dark-skinned children, lifting the standard of Christianity. This one man, often alone, at other times attended by a small army of natives, kept his soul while pressing toward his goal. He became to the population in the villages through which he passed a great white chief, a healer, a teacher, an ennobling friend.

Livingstone possessed a living magnetism, and this was revealed in his eyes. His mother was remarkable for the beauty of her eyes, and in some sense her son resembled her; but they were more than beautiful, they were extremely powerful. He could resist and fix a mad savage,

and control native tribes with comparative ease. His eyes were large, finely formed, and deep-set. He ennobled men, not so much by what he taught as by what he was. He possessed a magnificent moral worth.

Livingstone's head was large in the direction of the spiritual and ethical region. His brain was not only large from the ear outward, but upward. He had the religious instincts large, combined with a noble generosity. The views he took were not narrow or cramped. It was his to practice the brotherhood of man as he ever recognised the Fatherhood of God. Livingstone was not the sort of man to talk much about things, he was practical, with plenty of common-sense, perceptive and scientific.

Livingstone understood human nature—he could read men. Although he perceived it would take several generations to implant sound civilisation and Christianity in the native tribes, he was not disheartened. He pressed on in perchance he might reach the populous dark-skinned communities in the unknown interior of Africa. He was an explorer as well as a missionary.

Livingstone was a plain man in regard to living. He travelled in simplicity, often in discomfort, without a bed to sleep on or a rain-tight tent, or good clothing, books and medicines sufficient. He had too little of the good things of this life. His expeditions were ill provided for through lack of means. He never travelled in style like Stanley. Livingstone never grew proud through success, he was always the same. He did not desire wealth or title or fame, but simply to fulfil his mission. What Sir Harry Johnston said of him was true, "The greatest and best man who ever explored Africa." He was an explorer, a pioneer, a benefactor rather than a theologian.

Livingstone had large conscientiousness. He was strictly honourable, and in this he was a true gentleman. It was his to be the friend of the down-trodden and the oppressed. He thought of the slaves and wrote appealing letters to England to suppress the slave traffic.

Livingstone was not then the ordinary missionary type. True, he followed the Christ—the greatest of medical missionaries, the great, strong, beautiful God-like man—but he was no theologian. To summarise his character, he had a large moral brain and type of mind. Fine powers of construction, immense energy and activity, with powerful perceptive, firmness and decision of character. He had a great magnetic personality and knowledge of human nature. He went in for consecration of life and concentration of thought. His sympathies were very broad. He loved God and all humanity.

Stanley's meeting with Livingstone is historical. The great missionary was lost to the outside world, in poverty and failing health, pushing on and on, no news came to England as to his whereabouts. Stanley found Livingstone after travelling thousands of miles, found him at the lowest ebb, robbed by slave-porters, without stores or medicines, without letters. It was a great glad meeting, but the missionary would not return.

Stanley helped Livingstone, and his last expedition was fairly well equipped. The great explorer returned without him, and Livingstone pushed on, over mountains, by lake and river, mid a filthy population, vile huts. At last, half unconscious, without water, suffering from loss of blood and in danger of starvation, he was carried by his men.

His earthly end came sadly yet beautifully. Far from the great civilised world, a lonely wanderer, he retired to a hut which his men had prepared for him. At four o'clock in the morning a boy—his personal attendant—found Livingstone kneeling by the side of his bed, his head buried in his hands upon the pillow—his mighty soul had fled.

The great explorer-missionary's work had finished. The natives embalmed his body and carried it across Africa for England. A great service was eventually held at Westminster Abbey in memory of the immortal dead, attended by the highest in the land.

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THE greatest of powers in the form of empires created by man has vanished from earth, while not one divine truth by the most obscure individual has perished; it is born in the astral and cannot die.

Remarkable Seance at Plymouth.

HAVING received a very kind invitation from Mr. and Mrs. B. of Plymouth, to spend a week-end with Mrs. B. and myself embraced that opportunity on 21st, and never shall we forget their kindness in not looking after our creature comforts, but providing with food for thought for the remainder of our days on the side of the veil.

Mr. Trueman had arranged with a few friends to have one of their home seances for physical phenomena on Monday evening, May 23rd. The room was made as dark as possible by hanging some dark cloth over the window, and then the blind was pulled down. The gas was lighted, books placed on the table, and the harp, slate and trumpet were examined by all of us, and a card which had been covered with luminous paint was also placed on the table. The door was then locked, and the key taken out and given to one of the gentlemen sitters, who also placed the harp and slate (with pencil attached) and trumpet underneath the table.

We commenced by singing a hymn. An invocation afterwards offered up by a lady sitter, and Mr. Trueman then made a few remarks as to the kind of phenomena we might expect, but could not promise anything. He then asked us to sing another hymn, and to sing slowly and softly, as he wished our spirit friends to play the harp in the light, so that we could all see each other's hands on the table. We had not long to wait. The harp was played, and kept beautiful time to our singing.

The medium by this time was well under control, and the control then asked for the lights to be put out. We were not in total darkness, as I could see each sitter and the hymn books on the table. Almost as soon as the lights were out a gentleman said, "I have had something pressed on my head," and the lady next to him took a bowler hat off him and placed it on the table, which had been brought in from the hall, and belonged to one of our circle. Then the harp was taken from underneath the table and placed on top, and also a brush and some flowers brought from the drawing-room. The control then said there was too much light, and asked Mr. Trueman to take off his coat and place it on the table to cover over the books, etc., which he did, and we were asked to sing again, slowly and softly; almost immediately I saw a greyness on the coat just in front of me, and at the same time the slate glided, as it appeared to me, out of this greyness and stopped close to the tips of mine and my wife's fingers. Up to this we had heard nothing of the trumpet, and we kept singing or humming a tune.

Suddenly a very gruff voice came from underneath the table, and said, "Albert is here, Annie, and all is well, God bless you all." The trumpet then left from under the table, and came outside and moved about, knocking the furniture; then it came in the centre of the circle, and I could plainly see it as it moved around and touched each of our hands. We were still singing, slowly and softly, and I saw the trumpet quite three feet above the centre of the table, and also that the coat was being moved or lifted, and the small end of the trumpet trying to lift the card with the luminous paint on it, which it did, and it was carried around to each of us to see—in fact, placed quite close to our faces. Then it went outside the circle altogether, and was quite four or five feet away from the medium and moving about so that I could plainly see every movement. It then came in the centre of the circle and called my name, and said, "John Hodgson is here." The name had not entered my mind, because, like all other people, I wanted to hear from my boys, but was told that they gave way to let J.H. come through. He was a very old Spiritualist, and came to Buckfastleigh in 1879 from Keighley, in Yorkshire, and introduced the subject of Spiritualism to me somewhere about 1885.

There was then a general conversation by spirit friends through the trumpet, and all the sitters had something. We were then asked through the trumpet to sing, and we were accompanied through the trumpet with gusto, and as we sang it kept time with us in its movements. When we stopped singing it went over to Mr. T. and began tapping

him under the chin, which caused us all to laugh, and it did the same to most of us. All the time this was going on the card was on the point of the trumpet and in air or space, not resting a moment anywhere, and how it was balanced was a marvel to me as it was turned in so many different ways.

We then closed the sitting in the usual way and each of us was delighted with the time so well spent, and verily I can say that where two or three are gathered together in an honest endeavour to know the truth they are not sent empty away. I may say that everything was done above board, and that all thoughts of trickery, etc., are absolutely abhorrent to me. I forgot to say that when the slate was examined the writing on it was Albert W's, and was recognised by one of the circle.—JAS. F. BOWERMAN.

The West Country.

A Mission by Mr. E. Spencer.

I THOUGHT you would like to record in the pages of THE TWO WORLDS the splendid mission we have had in the west country. Paignton friends are somewhat held up for lack of a hall, and have to rest content at present to see a full house. Exeter friends I found full of life and zeal. Mr. Harold Grainger and the committee had well prepared for my visit. The city had been flooded with advertisements.

Our Sunday meetings in the Market Hall were full, and during the week we held meetings in the Barnfield Hall. In spite of lovely weather, all meetings were well attended, many strangers coming among us. On the Wednesday I went down to Sidmouth for an afternoon meeting, and found about 60 or 70 people waiting to hear the truths of Spiritualism.

Leaving Exeter, I went to Plymouth and found the friends here very much alive. They had secured the splendid hall of the Corn Exchange. Posters and handbills had been sent all over the town, and their efforts and enthusiasm were rewarded with the largest meetings ever held in Plymouth. In the afternoon when I took for my subject "The valley of shadows," I had as my chairman a Mr. Watkins, a Theosophist and Spiritualist, and a prominent citizen in the Co-operative movement. About 400 people attended, and the rapt attention that prevailed bore testimony to the great interest in the subject.

The evening subject was "Man, a little lower than the angels." The chairman was Mr. Hearne, a schoolmaster and Wesleyan local preacher. About 600 people were present, extra chairs having to be brought in. Rapt attention again prevailed, whilst I spoke to them of man not as a vile sinner, but as a very glorious creation, with powers that would continue to unfold after time and decay had stripped him of his earthly mantle. Truly the spirit of the people was moved. The spirit world had visited us in full force. All descriptions save one were recognised.

Plymouth is waking up. The great work that Mr. and Mrs. Trueman and other early pioneers have done here is going to gain its reward. The progressive presences have come into their midst, and the spirit friends are urging them forward. The splendid work of Mr. Mason and his committee in organising this mission has already borne fruit. Mr. Mason's singing of "The Promise of Life" undoubtedly added to the strength of our meeting. These meetings will long be remembered by the people.

ARE THERE ANY OTHERS?—Mr. W. E. Pugh, writing from South Wales, tells us of a remarkable case of child clairvoyance. Dudley Plummer (aged 4) was standing on his brother's knees when he said he saw a policeman standing behind his brother, and the child exclaimed, "Watch, little Ed., or the bobby will have you." Asked what the bobby was like, he described the figure, adding, "He's coming to fetch little Ed." Within an hour a policeman called for Mr. Ed. Plummer, re income tax, the officer answering to the description given. Several other visions of the child have been veridical. The visions of children are always interesting, because of their spontaneity.

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FRIDAY, JULY 29, 1921.

Spiritualism and Medicine.

A GOOD DEAL of conservatism clings around the great professions, and the medical professor above all others is particularly reticent. Candour is not one of the characteristics of the traditional "bedside manner." We therefore welcome the frankness shown by Dr. David Drummond in his presidential address to the British Medical Association at Newcastle. Dr. Drummond asserts what has long been familiar ground to the student, that the doctor's diagnosis is, generally speaking, merely "a matter of opinion," which can only be adequately confirmed by an autopsy, and this in most cases under present circumstances is not permissible. The doctor goes on to plead for an extension of post-mortem examinations, in order that the diagnosis of his fellow medicos may be confirmed or rebutted. The medical faculty has our respect and sympathy. The general practitioner is a very capable man where he is certain of his diagnosis, but the President of the B.M.A. has put his finger on the weak spot. Every human being is pathologically and psychologically different from every other, and within the last century the medical man has recognised this fact. Such being the case, "signs and symptoms" must vary in different patients, and are consequently not as reliable as guides to disease as they were once thought to be.

The suggestion of extended post-mortem examinations may startle the general public; but every medical student conversant with hospital practice knows with what frequency unsuspected disease is thereby discovered—disease, too, that did not apparently produce the effect upon the patient which might be generally expected. The great objection, however, to the post-mortem is, that it occurs too late. When a man has to die in order to discover his malady, its discovery cannot benefit him. The findings may or may not prove of benefit to subsequent patients, but it is of little value to the deceased, and is often objectionable to his relatives.

The whole question turns on one point, i.e., that the only reason for the existence of the medical faculty is that it should keep the nation in health. The cure of disease is perhaps less important than its prevention, but it is at least the half of the problem to which attention is generally directed. The unorthodox healer is undoubtedly thriving. There are in this country probably as many herbalists and healers (psychic, magnetic, hydropathic and spiritual) as there are registered medical practitioners. There is only one reason for their existence and popularity, viz., they produce results. We make bold to say that some of our healing mediums are showing as great a percentage of cures as any medical man, and in large measure their success is due to greater accuracy in diagnosis, resulting from the use of the psychometric and clairvoyant faculties. Scores of patients have gone to the healer when the medical man has failed them, and been restored to health. Surgery has been greatly benefitted by the use of the X-rays when

dealing with fractures of the osseous system. They do not give "an opinion," but show the exact location of the fracture. In a recent article, dealing with sprains, a physician in a popular daily paper, the writer told us that X-rays had recently demonstrated that sprains were accompanied by a crack in the adjacent bones—hitherto unsuspected. There is a class of clairvoyance which parallels for the medical man the function which presents to the surgeon, and the use of such a gift, successfully used, would give all the benefits of a post-mortem examination without waiting for the patient to die. We think that, as a scientist, the medical man may profitably devote his attention to research along these lines.

That there are difficulties to be overcome we are all aware. Given a medium who can see through the body of one person, it does not follow that he would be successful with the next patient. Psychic sympathy, which may mean the wave of the length of the vibratory psychic force in the clairvoyant—helps to success, but its absence hinders. This we think could soon be overcome. The late Mr. George Spriggs, we believe, often assisted medical men in diagnosing stubborn cases, and we think the time will come when our doctors will use as assistants individuals endowed with psychic faculty.

Of course, we shall be told that reliable individuals of this type do not exist, and judged by the constant accuracy of diagnosis in all cases, we agree that they do not. Let it be remembered, however, that the few individuals who possess the gift (and it is comparatively rare) have acquired it without any special form of development or training. The gift has been largely sporadic in its emergence, and its possession has had no one to advise him, and no definite goal to which he could advance, whilst the whole of the conventions of the medical profession were against him.

If the medical man is to obtain the invaluable help offered him, he must find the possessor of the psychic faculty, and devise means for his training. The present methods of unfolding psychic powers by the help and stimulus of the denizens of the spirit world, are in the nature of the case not the best that could be devised. The great need of the people is to develop mediumship for their purposes. If we would have such faculties for our exclusive benefit, we must devise and perfect the processes for their development. In the absence of such methods we have no right to complain that the necessary psychics are not ready to hand. The gorgeous rose of the garden was developed for the man's care and attention from the wild rose. The medical man of to-day is the legitimate successor of the primitive medicine-man and the alchemist. Scientific method applied to the material to hand has given us the wide advantages of modern privileges and benefits. There are faculties latent within man that can be, and ought to be, used for his comfort and security, and there is no more urgent call than that such should be harnessed to rid man of pain and disease. We believe that by the patient investigation of the possibilities here suggested, the use of the surgeon's knife would be reduced by 50% within a few years.

We may be asked why we deal with such a subject in a journal like THE TWO WORLDS? What has it to do with Spiritualism? We reply—"Everything!" A sound and healthy body is the proper tabernacle for the residence of a clean and progressive spiritual nature. The offices of priest and doctor were once filled by the same man. Latterly the two have become discrete and separate. In a complex world such as we have to-day, specialisation may prevent the dual role being filled by one man, but the materialist and the Spiritualist—using the word in its widest sense—are coming together again, and Spiritualism as "the science of spiritual things," is blending them. The health of the body is the health of the bivouac of the spirit, and clean, healthy, sane and sanitary conditions can help that spirit forward on its eternal journey.

WE regret to hear that Mr. Joseph Armitage, of Harewood, Heaton, Batley, is confined to the house by increasing weakness. Mr. Armitage has come to the seventy-ninth milestone, and has been for over 48 years in active membership with the Spiritualist movement. We extend to him and his good wife our sincere goodwill, and trust that he may be left to us a little while longer.

CURRENT TOPICS.

Useful Testimonies.

AN interesting little brochure reaches us from Mr. W. Britton Harvey, of Melbourne, entitled "Death Defeated," containing the testimony of a number of scientists, philosophers, literateurs, statesmen, lawyers, and others, as to the actuality of Spiritualism. A special section is given to the utterances of over fifty clergymen and ministers on this subject. It is a useful pamphlet for propagandists, and can be obtained from this office post free 1s. 3d.

Help Wanted.

A NEW Society is in process of formation in Leek, Staffs., the first public meeting being held in the Labour Church on the 19th inst. A good attendance gave promise of a bright future. There are many unconnected Spiritualists in the area who ought to be doing something for the spirit world. Mr. H. Ward, 9, Picton-street, Leek, will be glad to hear from any who would help to establish a strong Society in the town.

The National Hymn Book.

WE are receiving steady and regular orders for the National Hymn Book, the present edition of which is nearly exhausted. During the war the book ran out of print, and paper restrictions prevented republication. When twelve months ago the book was re-issued we had nearly three years' orders in hand. We have never been able to overtake these arrears, since orders have rolled in steadily. We are now about three months behind; all supplies ordered to date will be despatched within a few weeks. We offer our apologies for unavoidable delay, and thank the long-suffering secretaries for their forbearance.

Its Popularity !

THE National Hymn Book has nearly completed its seventh edition, making in all one hundred thousand copies, of which twenty thousand have been sold in the last twelve months. We have been surprised at the demand, which exceeded our expectations. We are already negotiating for an eighth edition, which will be parallel in every sense with the seventh. The work has not been above criticism, but when so many varied tastes have to be provided for, and so many classes of meetings have to draw their supplies from one source, it must ever be difficult to meet all demands.

Some Historical Notes.

IT is interesting to recall that the Hymnal was originally compiled by Mr. E. W. Wallis (then editor of THE TWO WORLDS) in the year 1895, and a 3,000 edition was considered such a large risk that special measures were taken to provide against possible loss. The first edition took three years to exhaust, but a second issue of 5,000 in 1898 dragged on for 9 years. A third edition followed early in 1909, and a fourth at the end of 1911. The S.N.U. and THE TWO WORLDS Company then drastically revised the whole collection, Messrs. G. Young, A. E. Button, H. G. Hey and J. J. Morse being appointed for the purpose. Many numbers were excised which were poor in sentiment or incompatible with Spiritualistic ideas. Others which were parodies of existing hymns were discarded, and several specially written to suit modern needs and modern thought, and a fifth edition of 10,000 was printed. The new compilation speedily leapt into favour, and was followed by another larger edition in 1914, which was speedily exhausted.

Another Revision.

AFTER another revision by Messrs. Frank Hepworth and E. W. Oaten, a sixth edition was issued in 1916, and when this became exhausted the war prohibited further printing until last year, since when over 25,000 have been sold. This in itself is evidence that the National Hymn Book meets the needs and demands of our people. Over one hundred thousand hymn-books have been put into circulation, the greater half of them since 1912. We are now negotiating for an eighth edition

of larger dimensions. The book will maintain its present form, and we hope to announce early in the Autumn that it is ready for delivery. We think the many readers of THE TWO WORLDS will be interested in the historical particulars here given.

A Revolting Suggestion.

DR. DRUMMOND, in his Presidential address to the British Medical Association, suggested that, with a view to correcting the errors of diagnosis by medical men a "post mortem" should always follow death. We can imagine the PATIENT complaining that it is then too late. The speaker, of course, merely claimed that it would add to the education of the medical student, and thereby benefit the survivors, but of this we have our doubts. The cost would probably run into millions of money, and we question whether doctors would have time to diagnose cases at all if they were always in the operating room. We are not sure either that the system would be as illuminating as the doctor suggests. There is all the difference between a living heart and a dead one. Pathological and physiological processes have ceased or changed after death, and we have never yet noticed veterinary surgeons prowling round slaughter-houses. Dr. Drummond has started at the wrong end, and it appears to us that he has yet to realise that to a larger degree than is generally realised the uniqueness of an individual covers his body as well as his mind and personality.

New Methods Needed !

F. W. H. MYERS has told us of experiments at the Nancy Hospital, where patients, both illiterates and 'varsity students, children and adults, successfully diagnosed each his own case, and in many cases, despite their ignorance of medical matters, prescribed their own means of cure. After much opposition the faculty are taking up the study of hypnotism, and we believe that here is a far wider and more useful realm of research than merely cutting up dead bodies. To find the cause of disease in time to apply the remedy is far better than a search when too late.

ONE with strong psychic power can uplift another spiritually, precisely as a good teacher can educate another in any branch.

NEITHER "The Theosophical Society of India," nor "The College of Cardinals at Rome," nor "The Masons," possess what they claim. They all stand self-convicted in spiritual ignorance.

WALTER JONES, Esq., J.P., sends us a copy of his recent book, "Capital and Labour—Their Duties and Responsibilities" (2s. 6d. net. P. S. King & Son, London.) In these days of high taxation it is essential that the man in the street should understand the fundamentals of national finance, and this book, written by a successful businessman, places the complex problem before us in such manner that it is understandable by the ordinary citizen. The author defines his terms and places before us a method by which the national finances may be speedily put upon such a basis that they will cease to be a crushing burden. We cordially commend the work to those who are grumbling at the present incubus of taxation. The measures proposed are simple, heroic, and we think sound.

MR. SIDNEY WRIGHT was recently charged at the South-western Police Court with assault on a man named Ady. Mr. Wright, in a letter too long to publish, admits thrashing the complainant, and wishes us to point out that he did so in consequence of certain anonymous letters which had been circulated concerning his wife, nee Mrs. Olive Bush. As several of our Societies have received such letters (we do not know whether Ady was the sender or no), we advise all Societies to systematically ignore all anonymous letters which make charges against others. Of course, Mr. Wright was wrong (ahem!) in taking the law into his own hands, but his method is probably less expensive and more prompt than appealing to the courts. Anonymous letter-writers are a pest, whilst a waste paper basket is useful.

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.

"CHRISTIANITY AND THE HUMAN RACE."

SIR,—I note the article in the issue of THE TWO WORLDS dated June 24th by G. W. Westrope. I would quote two passages. One to where he refers to the Bishop of London and others, "Heaping condemnation upon poor humanity for using the knowledge science has given them to prevent the misery, starvation and bad health caused by too frequent conceptions." The other quotation has reference to what Mr. Westrope refers to as an aim of the Church, i.e., to keep the greatest possible number of people in a state of sexual starvation. Would Mr. Westrope mind stating clearly what he has in mind in connection with these two passages. Frankly, to me they left a nasty taste in the mouth.

W. GREGORY.

THE A.G.M. POLICY AND FINANCE.

SIR,—The Report of our Annual Conference shows that we are growing—have quite a large number of Societies, but that they are scattered all over the United Kingdom. The annual meeting is means of showing what is going on in the several districts. Thorough organisation is essential to efficient propaganda.

Further, I notice the need for more money, and understand it was intended to increase the membership fee from 5s. to 7s. 6d. I do not complain of that, but is there not a better way? There must be thousands of Spiritualists up and down the country who can well afford a yearly subscription of 5s. for National membership, yet one sees so few names on the list. Why? Surely our people do not object to pay a trifle to spread the glad tidings. It must be because the claims of the National Union have not been brought to their notice.

Let us start a "Catch My Pal" movement to greatly increase the membership, and the financial stress would be eased at once. Just ask and ye shall receive.

WILLIAM ATKINSON.

OTHER BROAD ISSUES.

SIR,—Mr. May's article in your issue of June 17th does not appear to me to do much to clear the air, but rather to further befog the issue. He says that the original text of the Bible "being based upon astronomical science is true for all time." What exactly this means I am quite at a loss to understand. Then as to the Virgin Birth. What I referred to was, not any verse of scripture, but the definite claim by the Catholic Church (Roman and Anglican) that Jesus was not the son of Joseph the carpenter, but that he was miraculously conceived by the Almighty. How Mr. May can suggest that both sides are true passes my comprehension.

Re justification by faith as expressed in No. XI. of the Thirty-Nine Articles. This teaches by implication that a swindler and scoundrel who has "faith in Jesus Christ" is in a better position than an honest, kindly man who cannot accept the claims made for Christ!

Christianity will always remain the religion that produced the Inquisition, no horror approaching which defiles either of the other four great world religions, and not even Christ himself can wipe out this stain. Had he ever been "Very God of Very God," as claimed in the Nicene Creed, would he have permitted his effigy to form part of the outfit of every torture chamber?

It is surely our duty as Spiritualists to receive with the greatest sympathy all genuine enquirers belonging to other religions, but I submit we should fail in our trust if we did not point out where our higher knowledge of the truth showed them to be in error.

The Beatitudes (Matt. v. 3-12) form, I think, our common meeting ground with the Christians, and these we do not intend to throw away with the dirty water, although each jewel therein is also to be found either in Confucius, Buddha or Zoroaster. Meanwhile it is ours to be reviled and persecuted and have all manner of evil said against us by

those whose Founder said, "The meek shall inherit the earth."

G. W. WESTROPE.

CHRIST AND MODERN SPIRITUALISM.

SIR,—Permit me to make a few remarks re the above. While studying the problems of Christ's divinity, etc., I lighted upon the following: "As all of the rainbow is sunlight, so all of Christ's divine soul is God." As the bow may be on the earth and the sun in the sky, and yet the solar radiance remain undivided, so God may remain in heaven and appear on earth as Christ. Christ is virtually the spirit. The Holy Spirit is his spirit (II. Cor. iii. 17, 18).

Re the atonement: "The plan of redemption is no insertion into the universe to correct mistakes. It is a part of the perfect purpose of Him who was and is and is to come, who in all eternities past and in all eternities future will be faithful to the plan which was and is and is to come."

E. P. PRENTICE.

SPIRITUALISM: ITS RELATION TO SOCIALISM.

SIR,—I have been interested in the discussion evoked by Mr. White's question relative to the relationship between Socialism and Spiritualism. That relation may briefly be defined thus: Socialism deals with the material means whereby the brotherhood of man may be realised; Spiritualism deals with the spiritual aspect of human brotherhood. But a true understanding of our principle of human brotherhood can only be gained by combining these two aspects, that is, by regarding the question from the one point of view.

It is useless to declare that Spiritualism has nothing to do with politics, it has. After all, politics is the science of government, and is at the root of the universe. If the universe is governed by law, then the elucidation of those laws and the application of the knowledge so gained becomes for us practical politics. The fact that the S.N.U. has been spending a lot of time in perfecting its organisation—that is, its system of government—indicates that we cannot get away from politics. The fact is, politics have been, and still are, divorced from morality, and as such is regarded by many as a dirty game. But that only supplies a reason for all right-minded, moral people doing their best to cleanse the Augean stable of our present political life. Spiritualists must be bold; they must not only give lip-service to the principle of human brotherhood, but must seek to evolve the best material means whereby it may be realised. As we are in the body, and these bodies have been called "temples of the living God," it is only logical to try and discover the best means whereby we may be able to treat our bodies as such temples; that is, by providing the very best means whereby everyone may be assured of the three primary needs: food, clothing and shelter, together with the means and leisure for unfolding the higher powers of the mind.

I would like to offer a criticism of Leo Apollo's letter. While we as Spiritualists agree with the law, "What a man sows, that he reaps," I submit that it is not wise to postpone that reaping until we reach the spirit world. While agreeing that our mode of living here determines to some extent our attitude in the spirit life, it is a mistake to suppose that we have to wait until we reach spirit life before reaping the harvest. A great deal of it is reaped before we pass to the other life, and that needs to be insisted on more than it usually is.

Let me also point out, then, men are not born equal. We all differ. The only equality which exists is that we all need equal care in our young days, but from the moment of birth we start reacting to our environment, and as our heredity is different, and our environment also, we develop all the wondrous varieties and inequalities of nature which make human life so attractive. It is a mistake to think that Socialism teaches equality. What it seeks to do is to create the conditions whereby the present scramble to live might give place to orderly development, so that all the divine inequalities and differing aptitudes of human nature may have freedom to unfold. The question of free-will I leave, as I have sent an article to the Editor dealing with that question, and simply express the thought that free-will is an illusion.

W. H. EVANS.

**MEETINGS HELD ON SUNDAY,
JULY 24th, 1921.**

BARROW-IN-FURNESS, Dalkeith-st. — Mrs. Ellen Green, of Manchester, gave addresses on "The religion of Spiritualism" and "Spiritual manifestation." She also gave clairvoyance.

BARRY, Atlantic Hall. — Mr. F. W. Northam, of Cardiff, gave an address on "Death and the after life," followed by clairvoyance. Mr. Millard presided.

BIRKENHEAD, Hamilton. — Mrs. Olive Birch gave an address on "The absent." Mr. R. G. Roberts presided.

BIRMINGHAM, Aston. — First visit of Mr. David Smith, who gave addresses and clairvoyance.

BRIGHTON, Athenæum Hall. — Mr. A. Punter gave addresses and clairvoyance.

BRISTOL, United. — Mr. and Mrs. Alexander, of Penarth, gave address and clairvoyance. Mr. Pritchard presided.

Universal: Mrs. Neville, of London, conducted the services. She also gave clairvoyance.

BRISTOL LANE. — Mr. Duncan, of Sunderland, gave an address on "Spiritualism and its aims." He also gave clairvoyance.

EDINBURGH. — Miss Reid, of Edinburgh, gave addresses on "The sleep after death," and "Seek ye first the Kingdom of God." Mrs. Coleman Jarvis, of Birmingham, gave clairvoyance.

LIVERPOOL, Daulby Hall. — Mr. Smith, of Southport, gave an address on "How I became a Spiritualist," combined with his own personal experiences, which were very interesting.

LONDON. — Brixton: Mrs. Harvey, of Southampton, gave an address and clairvoyance.

BL.S.A.: Mr. Pulham gave an address on "Darkness and light," and Mrs. Pulham gave clairvoyance.

Pulham: Morning, circle. Evening: Mr. Prior gave an address.—Pros.: Sunday next, at 7, Mr. W. Ford. Thursday, Aug. 4th, at 8, Mrs. G. Prior.

Lewisham: Morning circle conducted by Mr. Cowlam. Evening, Mrs. Cheeketts gave an address on "Ministering spirits."

Manor Park: Morning, Mr. Mead conducted the healing service. Afternoon, the Lyceum held their usual session. Evening, Dr. Sanders gave an address on "Our invisible helpers."

SL.S.M.: Morning, circle conducted by Mrs. Stell. Evening, Mrs. M. E. Orłowski gave an address and clairvoyance.

LOUGHBOROUGH. — Mr. Elvidge, of Nottingham, conducted the services.

PETERBOROUGH: — Addresses and clairvoyance by Mr. Harvey Metcalfe, of Kettering. Mr. F. W. Rickett presided.

PLYMOUTH, Morley-st. — Mr. J. Pearce, of Plymouth, spoke on "Proof" and gave clairvoyance.

PORTSMOUTH, Temple. — Mrs. A. Charnley, of Leeds, gave addresses and clairvoyance.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, at 6-30.

JULY 31.—Circle for Members Only.
AUG. 7.—MR. W. ROOKE.
" 14.—Circle for Members only.
" 21.—MR. E. W. OATEN.

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

SUNDAY, JULY 31ST, at 10-30, LYCEUM.
At 3, PUBLIC CIRCLE.
At 6-30 & 8-10, MR. CHAMBERLAIN.
Monday and WEDNESDAY, AUG. 1ST
and 3RD, No Meeting owing to holidays.

SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church,
PRINCESS HALL, MOSS SIDE.

SUNDAY, JULY 31ST, at 2-30, LYCEUM.
At 6-30 and 8-15, MR. F. HEPWORTH.
MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD.
TUESDAY, at 8-15, Public Developing Class, Mrs. FORREST.
THURSDAY, at 3 and 8-15, Mrs. BOOTH.

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

SUNDAY, JULY 31ST, at 6-45 and 8-15,
MR. RENSCHAW.
TUESDAY, at 8-15, Mrs. LANE.
THURSDAY, at 8-15, Mrs. LAW.
Open Circle on Saturdays at 8.
Doors closed at 8-15.

Moston Spiritualist Lyceum Church,
CO-OP. HALL, AMOS STREET.

SUNDAY, JULY 31ST, at 10-30, LYCEUM.
At 3, OPEN CIRCLE. At 6-30, B.M.U.

Collyhurst Spiritual Church,
COLLYHURST STREET.

SUNDAY, JULY 31ST, at 10-30, LYCEUM.
At 3, 6-30 and 8, Mrs. SHARPLES.
MONDAY, NO MEETING.
WEDNESDAY, at 8, Mrs. WOLFENDALE.
SUNDAY, AUG. 7TH, MR. ROGERSON.

Milton Spiritualist Church,
BOOTH STREET, ECCLES CROSS.

SATURDAY, JULY 30TH, at 7-30,
MISS LARNEY.
SUNDAY, JULY 31ST, at 3, 6-30 & 7-45,
MR. ROSENE.
MONDAY, at 3 & 7-45, Mrs. LEWIS.
WEDNESDAY, at 7-45, OPEN CIRCLE.
THURSDAY, at 8, Members' Circle,
conducted by Mrs. COTTON.

Hyde Spiritualist Church,
CLARENDON STREET.

SATURDAY, JULY 30TH, at 7-45,
MR. JOE DICKENSON, of Halifax,
the WELL-KNOWN CLAIRVOYANT AND
CLAIRAUDIENT.

Also on SUNDAY, JULY 31ST, at 2-45
and 6-30.

Silver Collection.

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

SUNDAY, JULY 31ST, at 6-30,
MR. EDDY,
Speaker and Clairvoyant.

Bristol Universal Spiritualist Church,
BISHOP STREET, ST. PAUL'S.

SUNDAY, JULY 31ST, at 11 and 6-30,
MR. SCOTCH-BRODY,
Address and Clairvoyance.
SUNDAY, AUG. 7TH, Mrs. BOWDEN,
of Pontypriid.

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

SUNDAY, JULY 31ST, at 11, CIRCLE.
At 3, LYCEUM.
At 7, Mrs. M. GORDON,
Address and Clairvoyance.
FRIDAY, at 8, Meeting for Enquirers.
SUNDAY, AUG. 7TH, Mrs. M. GLEMBSON.

SOCIETY ADVERTISEMENTS.

Gillingham Spiritualist Society,
ODDFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, JULY 31ST, at 7,
Mrs. L. HARVEY.
SUNDAY, AUG. 7TH, Miss V. BURTON.
SUNDAY, AUG. 14TH, Dr. VANSTONE.

Sutton Spiritualist Society,
CO-OPERATIVE HALL, BENHILL ST.,
SUTTON.

SUNDAY, JULY 31ST, at 6-30,
Mrs. EDEY,
Address and Clairvoyance.

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

SUNDAY, JULY 31ST, at 11-15 and 7,
MR. A. BODDINGTON.
LYCEUM at 3.
WEDNESDAY, at 8, Miss SCOGGINS.

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

SERVICES:

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

SUNDAY, MONDAY and TUESDAY,
JULY 31ST, AUGUST 1ST and 2ND,
MR. R. BRAILEY.

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

SUNDAY, JULY 31ST, at 11-15, CIRCLE.
At 3, LYCEUM.
At 7, MR. H. BODDINGTON, Address.
SUNDAY, AUG. 7TH, Mrs. PODMORE,
All Circles as usual.

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

SUNDAY, JULY 31ST, at 11,
MR. PERCY SCHOLEY.
At 6-30, MR. T. W. ELLA.

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

SUNDAY, JULY 31ST, at 11, SERVICE.
At 6-30, REV. G. WARD.
WEDNESDAY, at 7-30.

Hackney Society of Spiritualists,
240A, AMHURST ROAD.

SUNDAY, JULY 31ST, at 7,
Miss V. BURTON.
MONDAY, at 7-45, CIRCLE.

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

SUNDAY, JULY 31ST, at 6-30,
Mrs. BEAUREPAIRE.
At 3, LYCEUM.
WEDNESDAY, at 7, PUBLIC CIRCLE.

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

SUNDAY, JULY 31ST, at 11 and 6-30.
SERVICES WILL BE HELD.
At 3, LYCEUM.
WEDNESDAY, at 7-30, Mrs. G. PRIOR.

Yorkshire District Council of the S.N.U.---Speakers' Plan for August

SECRETARY: W. G. GUSH, 127, Blackmoorfoot Road, Huddersfield.

BRADFORD DISTRICT COMMITTEE—Hon. Sec.: H. CLAUGHTON, 34, St. Paul's Rd., Shipley.

	Aug. 7	Aug. 14	Aug. 21	Aug. 28
Batley, 2, Station Rd.	Mrs. Cambria	Miss Todkill	Mrs. Fozzard	Mr. Wood
Batley Carr, Carr St.	Mrs. Williamson	Mr. Yates	Mrs. Thornes	Miss Hawkyard
Birstal, Railway Terrace ..	Mrs. Clough	Mrs. Wright	Mrs. Cape	Miss Fitzpatrick
Bradford, 165, Otley Rd. ...				
Bradford, Bankfoot, 813, Manchester Rd.	Mr. Gawthorp	Mrs. Kendall	Mr. Woof	Service of Song
Bradford, Ripley St.	Mrs. Butterworth	Open	Open	Mr. Goodwin
Cleckheaton, Old Robin Rms.				
Dewsbury, Bond St.				
Heckmondwike, Tower St. ...				
Liversedge, Well St.	Mrs. Tearne	Mr. Fretwell	Locals	Heart Sunday
Morley, Queen St.	Mrs. Stott	Mr. Cloughton	Mr. Leng	Mr. Leng
Ossett	Closed	Closed	Closed	Closed
Saltaire, Victoria Rd.				
Skipton, Tem. Hall.	Mr. Ridgeway	Mrs. Stair	Mr. Wilson	Open
Windhill, School Hill				
Yeadon, Town Hall	Mr. Clark	Open	Open	Mr. Williamson

HALIFAX DISTRICT COMMITTEE—Hon. Sec.: A. E. KERSHAW, 53, Haigh St., Battinson Rd., Halifax.

Brighouse, Commercial St. .	Open	Holidays	Mrs. Crowther	Mrs. Essam
Brighouse, Martin St.	Mrs. Stair	Mr. Rastall	Mr. Wright	Mrs. Ramsden
Halifax, St. Paul's, Alma St.				
Halifax, Raven St., Queen's Rd.	Closed	Mr. Wilson	Mrs. Todd	Mr. Oaten, D.N.U.
Hebden Bridge, Hope St. ...	Mr. Oaten, D.N.U.	Mr. Gush, D.N.U.	Mr. Edwards	D.C. Conference
Huddersfield, Quarmby	Mr. Hamer	Mr. Williamson	Mrs. Taylor	Mrs. Gledhill
Huddersfield, Ramsden St. ...	Mrs. Cropper		Mr. Owen	Miss Morse
Huddersfield, St. Peter's St.				
Keighley, Heber St.				
Marsden				
Slaitwaite, Hollins Glen. ...	Mr. Gush	Lyceum Day	Mr. Quarmby	Mrs. Stair
Sowerby Bridge, Hollins Lane				
West Vale, Tram Terminus.				

HULL DISTRICT COMMITTEE—Hon. Sec.: Mrs. DOWNS, 6, Wellington Terrace, Bean St., Hull.

Cleethorpes				
Hull, Holborn Hall, Witham	Mr. Sutton	Supply	Mrs. Lockwood	Open
Hull, Dairycoates, Dee St. .	Mrs. Wright	Locals	Mrs. King	Mrs. Stell

LEEDS DISTRICT COMMITTEE—Hon. Sec.: A. E. BEETY, 17, Thomas St., Shipley.

Castleford, Lr. Oxford St. ...	Mrs. Begg	Mr. Verity	Mrs. Haythornthwaite	Mrs. Gibson
Grimesthorpe, Cromer St. ...				
Hemsworth, South Moor Rd. ...	Mrs. King	Miss Fitzpatrick	Mr. Rothery	Mrs. Ambler
Leeds, 67, Cookridge St.	Miss Taylor	Mrs. Bolton	Mrs. Smith	Mrs. Booth
Leeds, Easy Rd.	Locals	Mr. Clay	Mr. Oxley	Mrs. Wright
Leeds, Theaker Ln., Armley	Mrs. Glenn	Mrs. Smith	Mrs. Smith	Mr. Clay
Morley, Cross Church St. ...	Mr. Jowett	Mrs. Cooper	Miss Barnes	Mrs. Lockwood
Normanton, Assembly St. ...			Mr. Beety	
Normanton, Queen St.	Mr. Leng	Service of Song	Mrs. Thickett	A. E. Beety
Pontefract, 18, Beast Fair				
Shipley, Teal Court.				
South Elmsall, Moorthorpe	Mrs. Beecroft	Locals	Mrs. Myers	Mrs. Stott
South Kirby		D.C. Conference	Mrs. Hurley	Mr. Harding
Wakefield, Kirkgate		Mrs. Ambler		Mrs. Abbott
York, Spen Lane.	Mrs. Gardiner	Mrs. Jones	Mrs. Charnley	Mr. Wright

SHEFFIELD DISTRICT COMMITTEE—Hon. Sec.: T. OLIVER, 272, Edmund Rd., Sheffield.

Barnsley, North Pavement	Mrs. Chapman	Mrs. Furley	Mr. Ward	
Doncaster, Spring Gardens	Mr. Smithson	Mr. Essam	Mrs. George	Mr. Porter
Doncaster, Wood St.		Lyceum	Miss Batty	Mr. Lang
Goldthorpe, 1, Main St.	Mrs. Dixon	D.C. Conference	Mr. Gibson	Mr. Lunn
Mexboro, Lees Arcade, West St.				
Parkgate, Ashwood Rd.	Lyceum	Mrs. Roddis	Mr. Davis	Mrs. Longcake
Rotherham, Percy St.	Miss Allam		Miss Norwood	Lyceum
Scunthorpe				
Sheffield, Centre, Paradise Sq.	Mrs. Furniss	Miss Whitfield	Mr. Tozer	Rex Sowden
Sheffield, Attercliffe, Bradford St.				
Sheffield, Heeley, Bramhall Ln	Mr. Brown	Mrs. Steele	Mrs. Nicolls	Mrs. Seed
Sheffield, Heeley, Gifford Rd.				
West Melton	Mrs. Wilby	Mr. Brown	Mr. Bower	Mr. Batty
Wombwell, Melville St.	Mr. Gibson	Mrs. Furniss	Mr. Haywood	Mrs. Collins

For times of Services and Lyceums, see Platform Guide.

a "The Two Worlds" on sale.