

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

No. 2148—VOL. XLII.

FRIDAY, JANUARY 25, 1929.

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No. 2148—VOL. XLII.

FRIDAY, JANUARY 25, 1929

PRICE TWOPENCE

A Seance in the Roman Catacombs.

VISIONS OF A MARTYRED SAINT.

THE story of an interesting seance conducted in the depths of the ancient Roman catacombs was told by Mr. Harry Price, of the National Laboratory of Psychical Research, at the Queen's Gate Hall, London, on Tuesday, Nov. 6th, 1928, Father Herbert Thurston, S.J., presiding.

Mr. Price said he had entered into the experiment with some misgiving, fearing an intolerant attitude on the part of the Catholic Church and the possibility of obstruction from official authorities. All the Roman officials, however, ecclesiastical and civil, showed great interest and sympathy.

Before detailing his experiment, Mr. Price gave a brief outline of the catacombs themselves. They consist of about fifty groups of subterranean labyrinth of galleries surrounding the city. They are of immense length; if added one to another in a straight line the total distance covered would be nearly 600 miles. The passages are narrow, their average height is eight feet. At the sides, hewn out of the rock, are recesses resembling the berths in a steamer cabin, each recess having been intended as a resting place for a dead body. Originally the body was closed in by a marble or terra cotta slab having engraved upon it the name of the deceased, together with a pious legend either in Greek or Latin. There are several large chambers dating from about the fourth century; these appear to have been built for the special purpose of religious services or else as family vaults. Byzantine mural paintings dating from the eighth century can be seen in parts. The most ancient portion of the catacombs are those named after the young martyred Roman virgin, St. Agnes.

After the sack of Rome in 410 A.D. the catacombs ceased to be used for burial purposes, and the place seems to have been completely forgotten for many centuries. It was explored, however, by a Maltese, Antonio Bosio, in the 17th century and by many subsequent excavators.

It is quite possible to lose one's way in the winding passages. Many stories are told of careless explorers who entered the catacombs and were never seen again. One well-authenticated case is that of a party of thirty students who were conducted into the labyrinthine passages by a teacher. No trace of them was ever found. A French officer who undertook a solitary exploration disappeared for several days, returning a weak and trembling skeleton.

Permission having been obtained to conduct a psychic experiment in the two largest catacombs, Mr. Price was then obliged to search for a suitable physical medium. These, however, were somewhat rare in Rome. The directorate of the Italian psychic journal, "Luce e Ombra," was helpful and sympathetic, but was unable to suggest a suitable psychic. Fortunately Mr. Price was able to secure the services of a good clairvoyant and mental medium, whose name he is not at present permitted to divulge. This lady became partially entranced in the catacombs, and everything she said was taken down in Italian and subsequently translated. No suggestions were given to her. After fifteen minutes from the commencement of the seance she appeared to fall into a semi-sleep, and in a strange voice said that St. Agnes was present. She then described a number of scenes or visions relating to the life of this saint, not, however, in chronological order.

The first vision was of St. Agnes herself. She appeared to be aged about nineteen, very tall, thin, frail, with long

hair hanging down to her waist, hazel eyes, thin arched brows and a pronounced rosy complexion. A prominent nose and small white hands with extraordinarily long tapering fingers, completed the description of her personal appearance. She was dressed in a stola, or robe, of white linen, reaching to the instep: over this was an upper garment, also white linen. A maroon-coloured girdle encircled her waist. Her hair was drawn together by a fillet of twisted wool.

Another vision showed the saint in a marble hall, apparently engaged in teaching children. Many details were disclosed.

Next was the scene of a crowd of people rushing through one of the narrow streets that skirted the Forum Romanum. At the foot of a wooden bridge over the Tiber they stopped short at the sight of Agnes, who barred their way. She appeared to be exhorting them to return to their homes and to refrain from some contemplated action, speaking to them earnestly for a long time. The medium was unable to ascertain the cause of the disturbance.

Another scene showed a large stone temple theatre (probably the theatre of Marcellus). A sudden uproar occurred among the assembled audience, synchronising with the entrance of Agnes, accompanied by three persons, into the podium (the space in front of the last row of seats which was reserved for magistrates and nobles). The demonstration was obviously hostile, but died down when Agnes and her companions departed.

One visualisation depicted the main entrance of the Colosseum at nightfall. Said the psychic: "Huge flares or flambeaux, placed high on poles, illumine the scene. Vast crowds are pouring along the Via Sacra on their way towards the huge stone circus, over the principal entrance of which is a triumphal car drawn by horses. It is probably a holiday, and senators and warriors, priests and women, slaves escorting their masters, youths, artisans, Jews and mobs of nondescript types are surging towards the gigantic arena, afoot and in litters. A number of wheeled vehicles, drawn by horses, are discharging their loads at the various entrances, at which men are selling scrolls of paper or parchment. [Possibly a programme or libellus of the events taking place in the Colosseum.] A small crowd of people is assembled at the base of the great statue. [Apparently the colossal bronze statue of Nero, who gave the name Colosseum to the Flavian Amphitheatre.] Mounted on the plinth is St. Agnes, exhorting the public not to attend the dreadful exhibition which is about to take place in the amphitheatre. A group of Roman soldiers stand apart from the crowd, watching her."

Among the other visions seen by the medium the following is peculiarly interesting. There was described a group of people headed by St. Agnes threading their way in single file across a field near the ancient church of Quo Vadis, not far from the catacomb of St. Calixtus, and about half a mile from the Porta San Sebastiano. It is nightfall. Agnes carries a solitary candle, which she shields with her hand from the wind. At a short distance from the stone wall separating the field from the road, near to the junction of the Via Ardeatina with the Via Appia, the procession stops. A hole is dug, and there is buried a box which contains several parchment scrolls, embossed and engraved bronze plates, bronze statuettes, a long and heavy gold chain, and other valuable relics.

The precise position of this box was given to Mr. Price, who stated that he intends one day to return to

Rome for the purpose of trying to locate it. He had visited the scene of the burial and made a rough sketch.

Other visualisations showed St. Agnes seized by two centuriones while addressing a meeting near the meta sudans, a fountain opposite the principal entrance to the Colosseum, a portion of which is still visible to-day. The saint was also seen in prison in the vaults of the Colosseum. These vaults were formerly brothels, which suggests an unpleasant fate intended for the martyr.

Next came the picture of the murder of Agnes by two soldiers outside the Porta San Sebastiano on the Via Appia, near to the church of Quo Vadis. A document had just been read out to her [possibly an official interdiction] by an officer in charge of a posse of soldiers, who had been escorting her through the city streets, followed by a hooting mob. At the conclusion of the reading of this document the soldiers return to enter the city. Then two apparently drunken soldiers appear and approach the saint, who recoils from them. Friends step in between St. Agnes and her assailants; there is an altercation, a struggle, the flash of a knife, and St. Agnes sinks lifeless.

Next came the picture of the placing of her dead body in one of the niches prepared for her in the catacombs.

On the marble slab covering the body the medium deciphered the letters OFFIC. XX.

It would be noticed, said Mr. Price, that there was an hiatus between two of the more important visions. What happened to the saint between the time that she was thrown into the prison and when she is seen being escorted outside the city? Perhaps it might be assumed that after her imprisonment she was tried and found not guilty, but that recognising the girl to be a source of trouble, authorities warned her not to frequent the city, which might account for the reading of the interdiction (if such it was). It was well established that the Court of that period had power to command a person not to live within a particular region, and that he might be interdicted from fire and water, two essentials of life, if he overstepped the bounds prescribed. In other words, that person became an outlaw.

"I doubt if the psychic invented this story, which differs from the traditional story accepted by orthodox Catholics," said Mr. Price. The medium herself was a good Catholic, so that presumably she would tell in her normal condition the traditional life story of St. Agnes, and not one that departed from it on important points. He saw no reason why the medium should consciously draw upon her imagination, though he had no method of ascertaining to what extent the subconscious was "tapped."

But the traditional version of the life of St. Agnes, said Mr. Price, states that in the reign of Diocletian a young maiden named Agnes was publicly humiliated and beheaded at the age of 12 or 13 because of her adherence to the Christian faith. There was also a legend that she refused to marry the pagan son of the Prefect Sempronius, who in revenge denounced her to the Emperor. Another legend has it that she was sentenced to be burnt at the stake, but as the wood refused to burn, the executioner beheaded her with a sword.

At the conclusion of the lecture, which was illustrated by several interesting lantern slides, Father Thurston addressed the audience. "My principal purpose in coming here," he said, "is to put before you the traditional story of St. Agnes. There is, however, no fully authoritative story." Students generally agreed that it was legendary. What little they knew about the saint was gathered from a few sources, which, however, told them very little. There was an acrostic inscription in the church of Constantina which merely stated that she was a martyr, a virgin, and that she triumphed. She was referred to in a hymn (probably the authentic hymn of St. Ambrose, Bishop of Milan) belonging to the 4th century. By tradition we learnt that she testified in the 13th year of her age. "Her little body was hardly big enough for a sword thrust." She was "dragged with clanking chains" and "made ready to submit her neck and hands to the iron shackles." There were also references to her bearing before the threats of the executioner, and we are told that "she bent her neck for the stroke." These somewhat rhetorical utterances told us little.

Another version stated that St. Agnes was brought before the governor of the city, and sentenced to be exposed to prostitution, but that in some miraculous way her body was covered her body, so that no impious eyes could rest upon her form; finally her throat was pierced.

There could be no certainty in these vague accounts. One could not even be certain as to the date of her martyrdom. With regard to the visions seen by Mr. Price's clairvoyant, he was sceptical of their real truth. A great many Catholic mystics claimed to have similar revelations; these were given with a wealth of minute detail, and in some cases disclosed remarkable evidential features, but at the same time included other features that were highly improbable. Furthermore, the same scenes seen by different visionaries frequently failed to confirm each other, and it was extremely difficult to separate what was probable and what was improbable in such visualisations. He instanced the case of Anne Katherine Emmerich, who lived about a century ago. Some of this lady's visions were remarkably interesting, but they contained an unsatisfactory mixture of the probable and the improbable. One of her supernatural descriptions related to the alleged mission to Cyprus undertaken by our Lord. The sea journey to the island was given as occupying a day, which was not possible, short of a miracle. On the other hand, details were amazingly accurate, as, for instance, descriptions of heavy-tailed sheep, masses of salt found on the island, and St. Bridget, the widow of a Swedish magnate, who lived in the 14th century, had also claimed to have had similar visionary experiences.

One had to face the fact that so many of these mystical revelations did not agree on many points, although the speaker would not say that they did not contain elements of truth.

He disclosed the interesting information that St. Agnes's head is probably still in existence.

Before the meeting concluded Mr. Price showed a painting which had been lent by a gentleman who had been in touch with the National Laboratory. It was only recently that the owner was able to ascertain that the painting represented the martyrdom of St. Agnes. A peculiar interest lay in this: That although the details of the saint's life and martyrdom as told by the Italian medium differed from the traditional story, they confirmed—or were confirmed by—the painting in some notable respects. For instance, the saint certainly appears to be closer to the age of 19 than 12 or 13, which was the age at which tradition says she met her death; she appears, too, to have the fair hair, the long tapering fingers, and to be dressed in a "robe of white linen reaching to the instep," having an upper garment made of white linen. There is a girdle round her waist. Furthermore, the "two drunken soldiers" were represented in the painting by two male figures, one of whom is stabbing the girl from behind—some slight evidence against the theory that she was beheaded. Further, the scene takes place outside a stone gateway very similar to the main entrance to the Quo Vadis church. These points tend to confirm the Italian medium's statements, though, of course (as Mr. Price pointed out), the evidence is far from conclusive.—N. G.

A NEW PAMPHLET: THE CHAFFIN CASE

THE TWO WORLDS Publishing Co. have to thank the Society for Psychical Research for permission to re-publish "the Chaffin Will Case" as a cheap pamphlet. It is one of the most convincing cases of spirit intervention which have been recorded in recent times, and is now on sale 1d., post free 1½d., from this office. Spiritualist Societies and Churches can be supplied with quantities at reduced rates, and would be well advised to see that the pamphlet gets wide circulation. As evidence of spirit return is conclusive.

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MESSAGE XXIII.

THE GREAT WONDER OF RELIGION. THE MYSTERY THAT IS ALL ABOUT US. THE PARABLE OF THE MAN WHO SEARCHED FOR GOD.

"WHAT is man, that thou art mindful of him, and the son of man, that thou visitest him."—PSALM viii. 4.

SON, one of the great wonders of religion is the power it has to bring the impersonal to the level of the personal. It makes God familiar to man, opening up his being to receive the divine unction which blossoms into wisdom. And it appears to man a wonder that God should be mindful of him and visit him; that He who governs suns and systems should yet care for a being upon one of the tiniest planets. The diffused and omnipresent life of God is manifest in all regions throughout the whole universe. It is the creative power which ever holds all in equipoise and moves all towards its given ends. It is a mystery before which the soul bows in awe; which the intellect as yet cannot grasp. Yet the psalmist thinks of the Omnipotent power as being mindful of and visiting him.

Men are confused by terms; they make puzzles, and declare there is no solution to them. They wrap simple facts in verbal mystery, and declare there is no understanding of them. Few men come to realise that their own existence is evidence that God is. They know little about their own nature, though they constantly search therein. All over the world men are probing, and rightly so, into the ways of Nature. The thirst for knowledge is insatiable, and no part of Nature is sacred to the advancing intellect of man. And wherever he turns, there is evidence of mind, intelligence, will. He gives this various names, but everything in Nature mocks his understanding. The tiniest cell acts with an independence which is amazing. It is alive, and as much a mystery as the most complex organism. It embodies something majestic, serene, sure in its effort. It is the tiny spear of creative activity, thrusting out from the invisible realms. It is potential man and god; yet so minute, so apparently helpless, so simple in construction, that one is left in wonder at the power which fashioned it. With the astronomer, the biologist can exclaim, "Oh, God! I think Thy thoughts after Thee."

Son, we wish not to dwell upon the mystery of things that is ever present to the thoughtful mind. We turn to that power of soul which flowers in religion; that brings the infinite close to the finite, and knits them lovingly together. To religion God is not an unlimited abstraction, but a real, living power in the universe and in the soul.

Closer is He than breathing, nearer than hands or feet. Faith, which is an essential element in religion, can clothe the impersonal and bring the distant near: can inspire a love for that which is not seen, and exalt man to the highest heaven. It can impart vision to the intellect, and unfold the wonders of the heavenly life of the soul. It infuses warmth, and the genial glow of love in the heart springs from it. And because it has such power, because religion deals with the great and holy things of man's life, it has been subject to all manner of perversions, and men have made idols of all kinds, which they have invested with false powers, and from such have flowed all manner of evil and intolerant actions. Yet, in itself, pure religion increases love, fellowship and union. Verily, man turns the blessings of God to curses. But these are things arising from lack of life, which is lack of understanding. When man comes to full stature, and realises in himself something of the fullness of God, he will know he can best serve Him by serving his fellow-man. Now, son, let us turn from these

things which have perplexed the wisest men, and turn to the realities of the spirit.

In a world of change, to where shall man turn for an abiding place? All things flow, and on earth nothing is stable, not even the ground man walks upon. Yet he has an intuition that there is a rock upon which he can build. Let him, if he will, turn to the work of his scientists, and he will be led to an ultimate beyond which he cannot go. But it is invisible, and cannot be seen with the physical eyes. They only know of it by its effects. Yet they are as sure of this ultimate as of their own existence. Law, order, unity, life, freedom, consciousness, all spring from it. It flows in and through all things. All form embodies something of its principles. It embraces the universe. It is the "I am that I am" of the mystic. At once the seed and the fruition of all things. A power which transcends all manifestation, yet cares for all. It expresses itself through form, yet transcends it. It speaks to man through a thousand avenues, and runs through the corridors of his brain as thought, will and desire. He is of it, in it, one with it. It is the one Power, mindful of him, dwelling in him, guiding him on the long journey to self-realisation, a realisation that will embody in its fullness the omnipresent life of the universe. This is God, transcendent and immanent, which man is ever seeking, whom he finds in various ways, through different channels of approach, all of which ultimately lead to Him Who embraces both the impersonal and the personal.

Son, there was once a man who became much perplexed with knowledge of the world, so that the simple faith of his childhood departed from him. He grew weary and dispirited, and went about as one who had lost some precious thing, yet knew not where to look for it. And after many days of wandering he returned to his native village, and went to see his priest. He told him of his doubts and fears and his unbelief, and at last said: "Show me God, that I may believe." And the old priest said: "You have wandered the earth, have you not found him?" "No, not I, or I should not ask you to show me God." The old priest said to him: "Go to the top of yonder hill, and look." So the man left him, and went to the top of the hill. And when he arrived, he sat down and looked about him, as if he thought God would spring up from the grass and confront him. He gazed over the landscape, all peaceful and smiling, and a calm crept into his heart of its beauty. But he did not recognise God. So he returned to the priest, who asked him how he fared, and he said that he was as before: he had not seen God. Then the priest said: "Go to the hill at night, and look up." So he went at night, and looked up into the heavens, all studded with the jewelled thoughts of God. And again the calmness of its majesty crept into his heart, and he murmured: "How wonderful!" But he did not recognise God.

The next day he went again to the priest, who took him into the village, and there quietly let him see how men and women ministered to each other of their love: of the many sacrifices that are made, and how their simple lives are sweetened by service. And the man wondered at the priest, and when they returned he said: "Why do you show me these things?" And the priest said: "You asked me to show you God, and you went to the hill by day and by night, and you saw Him not. Did you see Him to-day as we went amongst the people?" And some glimmer of light crept into the mind of the man, and he replied: "Perhaps I did, but did not recognise Him." And the priest said: "If there be no light in a man he cannot see God in His works, and if he cannot see Him in His works, how can he recognise Him in his soul? You have wandered over the world, beset with doubts, full of knowledge of earthly things, yet you never found God. On the hill top you saw His beauty, yet recognised Him not; amongst the people you saw His service and ministry, and now think, perchance, you saw Him. One place more you must look for Him, that is within. If you recognise not God in your soul, I cannot help thee." And the man departed wondering much, but as the key was now in his hands, he found the lock which opened the door that leads to God. And though he had travelled widely, he found there had been no need

to stir from his own fireside. For God was within, and in the light of his own soul he saw the shining beauty of his Father.

May you ever be conscious that the Father is mindful of you.

BROTHER JOSEPH.

A Prophetic Dream.

By A. S. WORMALL.

THE following dream was related to me by a friend, whose experience it was. Not being usually given to dreaming makes this one all the more wonderful. The dream commenced with finding herself in an Eastern country of brilliant sunshine. She was standing in front of a hall, the door of which was slightly open. Someone was evidently either lecturing or preaching. Presently the door opened wider, and twelve men came out, eleven of whom were looking upward, as if in deep and holy adoration. The last man was in equally deep meditation, but with head bowed, and a look of anxiety on his face. She was greatly surprised to note that this one was a Bishop whom she knew slightly. Curiously enough, he was so like a friend who had recently passed to the spirit world that they might easily have been taken one for the other. As he passed he raised his head, and looked at her with an expression of sorrow. Then her unhappy experiences, spiritually, rushed to her mind.

She was brought up a member of the national church, but as she grew older doubts began to assail her mind. During the service she would often look at her fellow worshippers, and wonder how it was she could not feel so devotional as they appeared to be. At last she became so uneasy, sceptical and dissatisfied that she decided to discontinue attendance at church. In this unhappy state she remained for some years.

Surely it must have been the knowledge of her spiritual destitution which caused her friend the Bishop—or shall we say two friends, for surely her other friend, so like the Bishop, must also have been present, for he would have been equally grieved for her sad state—to look at her so sadly.

Turning again to look at the hall, she was more than surprised—she was startled—to see the Christ standing at the door. With an entreating and loving look, he said to her, pointing to the door with one hand, holding out the other invitingly to her, "Will you not enter? The door is always open."

No wonder the dream made a great impression, and she could not but feel that it had a special and divine message for her.

About this time she became acquainted with Father H—, with whom she often talked of her mental difficulties with regard to religion. His explanations, teachings, and influence had such an effect on her that eventually she decided to attend his church.

Regarding the congregation somewhat critically, she noticed how devout the worshippers were. In fact, they appeared to feel as if the preacher had a special message for each soul, even as if he were saying, like the Christ of her dream, "Won't you come in? The door is always open."

The happy result was that she decided to join Father H—'s church. So now she realises the joy of being spiritually at rest.

Very soon after returning to membership in the church she again had her beautiful dream repeated in every detail, except that now her friend looked at her with a joyous expression as of deep thankfulness.

But this time there was a continuance of the dream. The Christ suddenly disappeared from the door, and was standing a short distance on the road the disciples had taken. Then she noticed that Father H— was standing by her side. He took her hand, led her to the Christ, and left her there. In deep adoration she knelt down at his feet, when he put his hands on her head in blessing. No wonder she now feels to be at perfect peace.

Reincarnation and the Open Mind.

By H. T. WHORLOW.

"I STILL FEEL that the case for reincarnation is made out." So says Mr. David Gow in THE TWO WORLDS of Sept. 14th, and that is the most favourable conclusion any man who has investigated this unprofitable subject can arrive at. I will go further, and assert that no case can be made out, for the reason that after long and patient examination nothing of evidential value is or can be adduced in favour of it.

Nothing is proved by declaring a belief in something. Facts are needed, and it happens that known facts concerning the natural processes of physical birth and death, and the progressive conditions of life in the spirit spheres, are found to be entirely opposed to the theory of reincarnation. The subject has been so fully discussed, debated, and investigated that nothing more can be got out of it, and it seems useless to keep an "open mind" about it. It is reasonable to have an open mind when we are uninformed on a matter, but so long as we "keep" an open mind we never arrive at a conclusion, and in that case we might as well have no mind at all.

If reincarnation were true, it would be a natural process of such tremendous import that no one could be ignorant of it, and certainly those who have passed through earth lives and are in the spirit spheres would know if they are to come to earth again, or whether they are, as Spiritualistic facts and teachings certify, living a continuous progressive spirit life, from which there is no return to physical conditions. I have been communing for 25 years, and have at times happily contacted with highly advanced spirits, but I have met with nothing but repudiation of the idea of reincarnation. Gods' plans are progressive, not retrogressive.

Johanes, who has had 2,000 years experience in the spirit world, when speaking on this question at one of Mr. Dennis Bradley's sittings, said, "You will certainly move on to a more vivid and younger plane, but back to the earth you do not go again. . . . growth here is continuous and ever upward."

W. Stainton Moses, M.A., gave this message from the spirit side: "As to an entire individuality being reincarnated into the unborn child, it is, to our mind, not only absurd but impossible."

Galen, the "Father of Medicine," who passed into spirit life over 1,700 years ago, declared in a communication to A. J. Davis that "the spiritual body will for ever retain form and shape" (Recorded by John Rutherford in THE TWO WORLDS).

David Duguid, speaking through Mrs. Roberts Jones, said: "I have never yet anyone here who had been with you any previous time, and I have spoken to many who have been here thousands of years."

Dr. Sharp, speaking through Mrs. Wriedt, said: "Those on the earth are living on a low plane, so you will rise to higher spheres. . . . God is present in all of these stages of life. But do not believe that you are born a second time in the flesh. Once in the flesh born for ever. Reincarnation is a man-made theory."

The Rev. H. R. Haweis, M.A., when communicating through Mr. Lonsdale, replied rather sharply that he never came in contact with anything of the kind (of reincarnation), and that he had no reason to suppose such a thing occurred.

Reincarnation is an imported Buddhist tradition. Indian scholar, Babu Kumar Ghose, says of it: "I consider the re-birth theory the greatest scourge and blackest pall that hangs over India to-day."

MEN should all have their feet on the same level, and leave to grow as high as they can from the charter God in their souls. Oregon pines are three hundred feet high, how solitary their tops must be; but they start from the same place that the shrub does.—H. W. BEECHER.

Psychological Aspects of Dramatic Art and the Picture Palace.

By W. GEORGE WHEELER.

THERE has been a wonderful evolution in regard to the drama, both as regards its artistic and its ethical side. Few professions have worked so splendidly toward perfection, transforming crude presentation, and still cruder morality, into truer art and a more refined education. It is no longer necessary for the representatives of religion to denounce the stage, and, indeed, they do not, unless belonging to some extremely narrow school, wherein salvation is for the few, or wherein the study of the mind lacks logical basis.

There have always been, no doubt, distinguished actors and actresses. We need not blame the good old dramatists and players for early crude efforts in the mass, or even for the low forms of morality, largely due to lack of ethical culture on the part of the masses. The drama has unfolded and ennobled from within, but it has, also, been aided and lifted by an advancing education from without. My impression is that many of the old religionist leaders were cramped in their ideas and harsh in judgment, though there was no small truth in their denunciations as regards the stage. Perhaps, sometimes, a "degraded stage" did hold "its warped mirror to a gaping age," and, no doubt, it did happen all too often that through moral distress, "from the neighbourhood angels and holy men trembling retired."

It is conceivable that some of the old poets and moralists if reincarnated to-day would modify their former ideas: perhaps they have done so. There was once a degree of truth in the statement that "he who sends his child to the theatre risks his soul"; to-day, whole schools of refined children visit the plays for higher educational purposes.

It did appear to the spiritual teacher that the theatre in time past was "a school of vice"; but Wilson Barrett, of our day, in presenting "The Sign of the Cross," made people think of one of the most wonderful religions of the world. A distinguished woman of long ago described the theatre as "one of the broadest avenues that lead to destruction," but now, our great modern actress, Ellen Terry, looks upon her profession as "a divine calling." Thus the standard of play is different in our times, and one of our ablest pulpit orators, Joseph Parker, said, "In my judgment the dramatic representation of truth may be not only harmless, but most educational and useful. Christian teachers should recognise this fact, and consider to what advantage it can be turned."

W. J. Dawson writes, "A broad-minded Christian may read 'The Merchant of Venice,' or 'Faust' and be unspeakably enriched. They are part of the literature of culture. They deepen and widen thought, manifest and interpret life, unravel the subtle elements, help us to understand humanity and quicken our sympathy. We gain by hearing and seeing. Can we doubt that we should understand 'Faust' and 'The Merchant of Venice' better if we saw them acted; or that, whatever may be the gain acquired by personal study of the drama, the advantage would be multiplied a hundred-fold if we saw and heard the same truths in the action and speech of the gifted and trained actor?"

The splendid evolution of dramatic art undoubtedly owes much in our own time to Sir Henry Irving. He, above others, put the highest art and culture into it. His production and staging of "Faust" was wonderful. My now departed friend, Mrs. Alfred Mellon, a distinguished actress of bygone days, gave me among the essential qualifications for her profession, "extreme sensibility, a wonderful observation and great love of human nature generally, a good physical constitution, early study and concentrated work." She remarked, "The study of a piece, if difficult, is very prolonged, long hours and very late. After a production I have been too prostrate even to close my eyes and could not forget, being too excited and getting very little rest. You see, the body as well as the brain is so engrossed in the work." Physically, she thought, "a fine chest and back, and as muscular as possible" desirable.

Mrs. Mellon said, "I could study best at night. For impressions, I found the easiest way was to write and re-write my parts. Much profit is received from rehearsals; the memory is impressed by the action of the play and surroundings generally."

Irving had a wonderful mind for details. Maud Jeffries' power of impersonation was excellent, she showed intensity of feeling. Wilson Barrett was so natural. Tree was noted for his versatility. Ellen Terry touched alike the depths of human joy and sorrow. Irving, as a youth, formed theories as to working out a play. Mrs. Kendal revealed special gifts for her art in childhood. Garrick created as a boy. Mrs. Mellon appeared on the stage and acted for her father's benefit as a girl. Sarah Bernhardt practised concentrated application, and read largely relative to the plays on hand. Wilson Barrett once said, "The most sensitive organisation, coupled with the highest art, makes the greatest actor."

The picture palace is a wonderful creation, and will prove one of the world's great lesson books. Here, there is everything to learn; a thousand things to know; things worth knowing, and things better not to know. The church and the schools, the scientists and the moralists, the educationalists in general must consider how best to apply this wonderful production for the highest purposes.

At the cinema the representations of many minds more readily display themselves than at the theatre proper, owing largely to rapidity; although, to the writer, the living characters are always more delightful. The moving pictures, however, make the individuals wonderfully real to us; the pictures of the true become almost as the true.

Many of the finest pictures are based on great literature, and, no doubt, this will become more apparent as time goes on, until the great mass of fine literary-art is reproduced. Fortunately, this does not lessen the sale of the books in question. Many secure the two-fold blessing: seeing the picture representation and reading the book. We have seen Betty Compson in Barrie's "The Little Minister," John Gilbert in Dumas' "Monte Cristo," Pina Menichelli in Pinero's "The Second Mrs. Tanqueray," and Jackie Coogan in Dickens' "Oliver Twist." These are a few samples. Jackie Coogan is probably at his best in "A Boy of Flanders." It has sometimes been objected that literary productions are undervalued in reproduction and adaptation; but I have read many books and seen many pictures and the idea has not impressed me.

The cinema is an educational force for better or for worse, for it is possible to draw out the lower and baser qualities as well as the higher, to unfold the passions and emotions for ill instead of the ethical and spiritual for good. There is art at the picture show, the art we sometimes call divine; but there is vulgar art also, inartistic art. Art that we call art because of its mental colourings or striking blendings, even when outraging our moral sense. Truest art should suggest the pure, the beautiful, the spiritual, the soul of things behind and above the actual. It should make for divine unfoldment. Of course, someone may say: "Art cannot be vulgar." Yet, is it not true, man may possess a strong idealistic sense and yet lack the moral sense. There are artists who blend vulgarity with their art. This two-fold view of art, then, is apparent at the picture palace. With productions exquisite in design, great plays of the noblest order, magnificent scenery from the world's luxuriant fairyland we are ennobled and enriched. Herein the cinema is supremely triumphant. All such is educational. The educational pictures for specific subjects fail to draw the majority, which is quite understandable; but there is splendid education apart from the specific. The cinema opens up a world of character study, which in itself is an education. Then life apart from man is peculiarly instructive. Those who witnessed Mr. and Mrs. Martin Johnson's great travel pictures at The Regent, Brighton, or elsewhere, could scarcely be otherwise than delighted.

There are, however, other and different impressions: productions appealing more or less to the lower nature, suggested by unhealthy speed mania, prize fights, mad dancing, Wild West shooting stories, encouragement of the war spirit and the vulgarly comic. We thoroughly approve of the humorous, the laugh-making, the playful;

there is a healthy funny side to human life. But man has a strong animal side; he readily drifts toward a lower plane. He should be a law unto himself, but he rarely is. His baser passions need not to be overmuch encouraged. There are false sentiments as well as true, false ideas of patriotism as well as right, unholy ideas which take the place of ideals. A picture show needs to be varied and versatile to meet many minds; but surely it may be and is considerably overdone. There is a tendency to draw from the concentrative, to present a mass mixture, collectively confusing the thought life, jumbling ideas in the temple of the soul.

Modern life is all too restless. There is a mania for starting things, and a failure to work to a finish. Lack of concentration and love of change is characteristic of the age. It is partly a resultant of the great war. The soldier knows it too well. The message of teacher to parent is that the child does fairly well, but lacks concentration. The present form of cinema show tends to encourage the weakness. There must be difficulties as to right balance. The producers naturally consider what will best pay financially, and what the public want financially pays. Affairs may be largely in the hands of big trusts and combines.

However that may be, a different class of picture show for children is absolutely essential. They have every right to see the movies, but there are limits. There are for children at any rate doubtful books and doubtful plays. Little people appreciate art and beauty adapted to their years; they like the pretty and the playful; the tender and the graceful. It is anything but nice to see children acting a divorce play seen on the cinema. They are wonderful imitators, therefore avoid murder scenes, Wild West shooting yarns, divorce and matrimonial scandals if at all possible. If everything leaves impressions on the mind the protection of young life at the picture houses demands attention.

A word, as regards the churches. The rush to the cinema may have depleted the places of worship. We rather think though the church generally lost its hold on the people before the Sunday opening of the picture houses. The church *had* to lose its hold, since many of its teachings were found untenable. It is not the cinema that has emptied the churches, but rather science and psychology. It is for the church generally to alter its methods and adapt itself to new conditions. The picture houses might easily improve its Sunday programme. Perhaps the religious organisations might use the cinema more to advantage. There are great spiritual plays.

Our Future Home.

By, A. DEARNLEY SERJEANT.

WHEN we build a house for ourselves to dwell in, do we not take the utmost care about it, to ensure that it shall be damp-proof, secure against inclement weather, and entirely to our individual liking?

We take the trouble to ascertain if the soil is one suitable to the manifold peculiarities of our constitution, so fearfully and wonderfully made. If the drainage is in order. If we buy the land as well, we make full inquiries as to whether there are any restrictions attached to the conditions of purchase, and any charges to be made towards the paving of the footpath, if the road is not as yet made up.

But, dear friends, we take all this care of our material house, but do we exhibit the same amount of care towards our spiritual house? Do you realise that, every moment of your life, you are consciously building that house, of which every part is made here by your deeds, thoughts and actions, in God's great training school, where the raw recruits are being daily put through their paces.

Every fraction of a second in your life adds some part to that mansion which shall be yours when the silver cord be loosed.

Aye, every deed, every word, we know full well, in the light of angelic revelation, steadily constructs some part of that mansion. So does it not behove us to keep guard and watch, even our inmost actions? For that mansion is of a more permanent nature than that of any earthly

one, for we too know that spirit is indestructible; it can never be destroyed, only refashioned or reconstructed. With the realisation of this in our minds, it must be apparent to us of the paramount importance of building wisely and well. That the house we are building in the eternal city, in one sense, can never be altered, but only refashioned, reconstructed, corrected or improved, never destroyed. This is a great law of the occult and spiritual sphere, and should be brought home to the hearts of all mankind.

This process of reconstruction is a laborious and painful piece of business, involving a great expense of time, delaying our spiritual progression by æons of time. Just as if we built a house for ourselves, and then found that the architect had made several bad blunders; he omitted, for instance, the staircase, or had left the floor out—what a difficult task it would be to put right. In the case of the staircase, it would doubtless be necessary to reconstruct the whole of the interior of the house, which would delay us considerably from taking possession of our new home.

So is it with our spiritual home. Every error we make we have to make good, each one at a considerable expense of time. So let us remember, as far as this plane goes, that:

"The moving finger writes, and, having writ,
Moves on, nor all your piety or wit
Shall lure it back to cancel half a line,
Nor all your tears wash out a word of it."

So let us not be dismayed, but take heart and begin again, ever remembering that with our spiritual home we are building, every direction in the way of wrong building delays our progression towards God, for we have to correct and re-correct, erase and re-erase, at the expense and retardment of our spiritual evolution. So that it behoves each one of us to make quite certain that we are fashioning our house in God's holy plan.

For are we not the architects, as well as the builders of our future home, building them in the likeness and according to the plan of Him, the Great Architect? So that His radiance shall be reflected in the glories of the mansions of His beloved, as it is only the mansions of the just and the pure in heart that can catch and reflect His morning glory and loveliness.

Being the divine sons and daughters of God, there are within us all infinite powers of construction and building. He gives us the materials to build aright, and to do His Holy Will. But alas! many of us do not make full or proper use of the materials that lie within our reach and grasp; some of us, unfortunately for ourselves, do not make the full or proper use of the materials that lie within our reach and grasp. Some of us prefer materials of a more shoddy and showy nature, which endure for a time in temporal glory, but have no premanence in them, failing to remember the injunctions of the Great Master, to build on that rock that knows not dissolution or decay. Rather, in preference, seeking to build on those sands where the winds and the rain ever prey, ever seeking to destroy.

So while we sojourn for our brief span in this most beautiful world of God's most wondrous creation, let us ever build with care and foresight, that our mansion shall gleam lovely with a pearly radiance in the morning glory of God's own day, shall truly possess those spiritual qualities of eternal youth and purity.

Build thee more stately mansions, O my soul,
As the swift seasons roll,
Leave thy low-vaulted past.
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free
Leaving thy outgrown shell by life's unresting sea."

A CHURCH without a community is like a watch without a main spring.

MAN is saved by truth, not by sincerity, not by steadfastness in what he *believes* to be true but by the revelation that fixes his belief upon its true object.

MRS. ELLEN GREEN'S JUBILEE FUND.

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Contributions previously acknowledged	42	16	1
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I beg to thank the kind donors of the above, and also to gratefully acknowledge the generous courtesy of THE TWO WORLDS in regard to the appeal, to which, however, the response is still less than HALF the amount urgently needed in the circumstances of Mrs. Green's bad accident in 1927, subsequent illnesses, and heavy contingent expenses—apart altogether from the richly-earned recognition due to her 50 years faithful delivery of the "message" in its best and purest aspects. May I, therefore, earnestly hope that those sympathisers, Churches and Societies who are able will, as a New Year's offering, in the spirit of loving service, generously help to make up the balance still needed to make the fund really effective. All donations will be gratefully acknowledged by

E. ADAMS.

22, Kimberley Road, Cardiff.

SPIRITUALISM IN INDIA.

MR. AND MRS. V. D. RISHI were entertained by the Indian Spiritualist Society on their safe return from their visit to the International Spiritualists' Congress in London, and were presented with an address of welcome, in which the Society states: "We are fully aware of the importance and significance of Spiritualism generally, and your unique self-sacrifice in the cause of this much-neglected branch of vital science." The address recognises the debt the Society owes to Mr. S. T. G. Khatav, who from its very existence has placed suitable premises at the Society's disposal free of charge.

It concludes: "We trust that your exemplary self-sacrifice and indefatigable industry may act as an incentive to many of our members, friends and sympathisers to devote themselves in a similar way to the task of putting the Infant Society on a sound basis, as the pioneer of psychical science in India."

Mr. Rishi assures us that the trance development of Mrs. Rishi is progressing very well, one of the strange features being that her control always speaks in English, though Mrs. Rishi is totally ignorant of the English language.

OUTSIDE TESTIMONY.

"THE UNIVERSE," the Roman Catholic publication, in some comments dealing with St. David's Home for Totally Disabled Ex-Service Men, says:—

"There is another and more recent tradition attaching to St. David's, which, although it is what might be termed a ghost story, has nothing of the gruesome or repulsive about it. On the contrary there is a touch of real human tenderness, quite in keeping with the spirit of St. David's. About five or six years ago the patients in one of the wards saw one night a lady, dressed in pale grey wearing a white cap, sitting by the bedside of one of their number, apparently in very close converse with each other. Thinking that she must be his mother, no one disturbed them or made any remark, but left them to themselves. No one heard them speak; no one saw the lady leave, but the patient died in the night."

That which is not for the interest of the whole swarm is not for the interest of a single bee.

The Britten Memorial.

OBJECTS.

To establish in Manchester the Headquarters of the British Spiritualist Movement and a National Spiritualist Institute and Library to commemorate the lives and labours of our Pioneer Workers.

The accumulated Funds now total over £4,500.

100,000 SHILLINGS EFFORT.

The Trustees earnestly appeal for further contributions to this Special Effort.

11,954 SHILLINGS RECEIVED.

A further list of Subscribers will shortly be published.

A Souvenir Book is provided, upon which will be inscribed the names of those friends, Churches, Lyceums, or other organisations who subscribe 100 SHILLINGS or more. THIS APPLIES TO PAST SUBSCRIBERS AS WELL AS FUTURE.

Is your Name included in this ever-increasing list of Donors? A small contribution at intervals would soon place you in the happy position of having your name included. May we have the pleasure of adding yours?

One subscriber has given 2s. 6d. per week throughout the past year. Another friend sends along a yearly subscription. These are examples worth following. What can YOU do to assist in the early establishment of this long-looked-for Memorial?

Donations, large or small, will be gratefully acknowledged by—

JOHN JACKSON, Hon. Secretary.

30, Buxton Road, New Mills, nr. Stockport.

MR. W. ASANO.

WE have received an intimation from Mr. W. Asano of Japan, that he has arrived safely home after his visit to the International Spiritualists' Congress in London. Mr. Asano travelled via America, and has had interesting sittings with "Margery" and Valiantine, and has been well pleased with the evidence thus obtained. Undoubtedly, his experiences will give a fillip to psychical research in Japan.

A USEFUL DIARY.

THE Diary issued by the Spiritualists' National Union is selling well. It contains a full list of the S.N.U. Council, particulars concerning Trust Properties and Churches owned by the movement; the officers of the various District Councils; particulars of the International Spiritualists' Federation, and colonial organisations, as well as the Secretaries of all the Districts under the Lyceum Union. The dates of the meetings of the District Councils are particularised, and the Diary gives a week to a page, while at the close there is an engagement list for the year 1930. It is a handy size, and admirably got up. The Diary can be obtained for 1s. 9d., post free 1s. 11d., from the Spiritualists' National Union or THE TWO WORLDS Office, 18, Corporation Street, Manchester.

MRS. BEN DAVIS and family desire to express their sincere thanks for the many letters of sympathy which they have received in their sad bereavement. The multiplicity of communications prevents individual replies.

MR. AND MRS. E. W. OATEN beg to thank the many friends who have kindly sent letters of sympathy in their recent bereavement. It has been impossible to reply personally to all sympathisers.

If all unkind and unjust words were arrows, like needles and pins; and if instead of piercing the ear, and then the heart, they flew against the bodies of those to whom they were directed, the children in some men's families would be like pincushions, stuck completely full of sharp and painful weapons.—H. W. BEECHER.

FOUNDED NOVEMBER 18TH, 1887.

THE TWO WORLDS.

THE PEOPLE'S POPULAR SPIRITUAL PAPER
PRICE TWOPENCE. POSTAGE ONE HALF PENNY.

ISSUED EVERY WEEK BY
THE TWO WORLDS PUBLISHING COMPANY LIMITED,
AT ITS REGISTERED OFFICE,
18, CORPORATION STREET, MANCHESTER,
Where All Business Communications Should Be Addressed.

SUBSCRIPTION RATES TO ALL PARTS OF THE WORLD.
One year, 10/10; Six Months 5/5; Three Months, 2/9 post free.

Editor and Secretary: ERNEST W. OATEN,
To Whom All Communications Should Be Addressed.
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FRIDAY, JANUARY 25, 1929.

Ancient and Modern Spiritualism.

TOO OFTEN there is a general opinion that Spiritualism is something new. There is certainly a wide difference between Ancient Spiritualism and Modern Spiritualism, since in these days scientific investigation and close analysis of all the facts characterise our treatment of the subject; but we must insist that all conceptions of the after-life have had their origin in phenomena which may be termed Spiritualistic. There is no gainsaying the fact that the records concerning ghosts, which have been seen amongst all nations and at all times, have had much to do with impressing the human consciousness as a whole with the fact that the dead survive. When we are told that "the belief in immortality is universal" there seems to be an idea that it is a divinely implanted instinct. We question whether such a conclusion is at all justifiable. The human instincts have been built up on the past experiences of the race, and the persistence of the appearance of ghosts has had much to do with moulding the mind of humanity concerning this fact of human survival.

Ghosts and hauntings, and spontaneous outbursts of psychic phenomena amongst the savage, the semi-civilised and the civilised, have characterised the accumulated human experience which survives in the terms of instinct. Then it is the fact that the priests and the most saintly of all peoples and nations have been visited by visitors from the unseen world. This too has much to do with the fact that Pagan as well as Christian devotees have been conscious of the nearness of the spiritual world. The constant repetition of such phenomena has made human survival a human conviction.

The psychic faculty, too, which has always lain dormant within the human race has occasionally burst into manifestation in certain special representatives of the human family, who have been clairvoyant, clairaudient, etc., and thus have seen visions and heard voices from the land invisible. These phenomena may roughly be called Spiritualistic, but it must not be forgotten that the ancient people lived in a world of miracle. They believed in the personality of God, that He acted as a human being would act, and that He occasionally personally interfered in the affairs of men. Since He was the divine ruler of the universe, it was both rude and blasphemous to question Him or His manifestations. The visions and experiences had, therefore, to be taken at their face value.

To-day we have grown to such a mental stature that we conceive that whatever Deity may be, the natural laws of the universe are the form of His manifestation, and that the necessity of interfering with the normal course of those laws would imply some imperfection in the laws themselves. We must insist that the laws of the universe are sufficient for all the needs of the universe: otherwise, divine wisdom must be questioned. Consequently, the psychic phenomena of to-day are not accepted with awe and wonder, with staring eyes and open mouth, but are brought to the crucible of reason and closely investigated with all the apparatus which modern science is capable of

bringing to bear upon them. That is the essential difference between Modern Spiritualism and Ancient Spiritualism. The ancient method was "Open your mouth, shut your eyes, and see what God will send you." The modern method is "Accept nothing until by complete and exhaustive analysis you have made certain of your facts." That is why many of the psychic phenomena of the Bible are today closely questioned. Not from any desire to weaken or destroy them, but from a sincere and earnest desire to be certain about their happening and recording.

One can easily imagine the surprise and astonishment with which his fellow disciples greeted the "doubting Thomas," who, on seeing the form of his beloved Master, insisted that unless he "put his hand in his side" he would not believe. Too often Thomas is looked upon with contempt, and has become a by-word in our mouths as "doubting Thomas," but we certainly do not read that Jesus chided him or did anything whatever to condemn his scepticism. On the other hand, he condoned the attitude in the words, "Reach hither thy hand." We sometimes wonder whether Thomas was the forerunner of the modern Psychical Researcher. One thing is sure—once his scepticism had been satisfied there would be no room for doubt in his mind.

To accept all phenomena at their face value is to cultivate an attitude of mental credulity which is by no means admirable. The Spiritualist who is prepared to go to the meeting and accept everything told him as gospel truth without an attempt at analysis, is certainly not a source of strength to the movement. The Spiritualists who are worthy are the individuals who have closely and exhaustively analysed the evidences which have come their way, and who by such analysis may have to reject 70 per cent non-evidential, and yet who find, as most of them certainly do, that there is a solid residuum which can only be explained on the hypothesis that discarnate entities are mingling amongst them. Such men have convictions which are unchanging and unchangeable. They have left no hole for doubt or uncertainty, but have a solid foundation upon which they can rear a philosophy of life which is sound and unmovable.

When, however, we get to the realisation of the fact that there is another world inter-penetrating this, where human denizens perform similar functions of helpfulness to those of our fellow creatures upon the physical earth, we begin to see where the ancients had reason for the belief in interference from an invisible world, for it is true that, as we are helped and advised, guided and retarded and warned by the advice and actions of our fellow-men here, so it is true that warnings and cautions, messages and suggestions very often come into our life as the result of the activities of those who watch us from a larger state of life. A story was recorded in one of the daily papers in a northern town recently of a woman (not a Spiritualist) whose life had become so entangled that she resolved to end it. When going down to the river, however, she was suddenly confronted with the ghostly form of her mother, who had passed over some few years before. A warning and a few words caused the woman to alter her plans, and she went home convinced of divine interposition. We repeat the woman was not a Spiritualist, and had no interest whatever in the subject, but a very real experience changed the whole course of her life. One can understand the ignorant imagination that God in person had interfered to stop a foolish act, but in the light of modern investigations we begin to realise that the mother upon the spirit side of life, having knowledge of the woman's intention, did exactly as she would have done had she been still on earth. The whole realm of psychical phenomena and our dealings with the so-called dead become rational just in so far as we realise the naturalness of the laws under which we are all governed.

That the operation of these laws constitutes the "will of God" is, of course true, but we are beginning to perceive that we are all moved by the laws of life and being to conform with our own natures. The whole realm of the miraculous has gone forever, and the opening of our eyes to the laws of psychic phenomena makes even the interference of a spirit world a perfectly natural part of human association and helpfulness.

CURRENT TOPICS.

THE HUMAN
EDITOR.

By a curious slip last week we referred to an interview with Mr. G. B. Shaw as having appeared in "The Sunday Chronicle." This should have read "The Weekly Dispatch." It would, of course, be easy to blame the printer, but a Spiritualist has been accustomed to the idea of taking the responsibility for his own sins, and we regret the error.

CHRISTIAN
SCIENTISTS
IN TROUBLE
AGAIN.

At an inquest held at Southport on the body of a Christian Scientist, aged 72, it was stated that the following declaration had been made by the deceased: "This is to certify that I, Sarah Jane Walmsley, desire that no doctor touches me in life or in death. My Lord has told me not to fear him who killeth the body, but rather him who is able to kill both body and soul." Then followed a number of texts: I. Corinthians iii. 17: "If any man destroy the temple of God, him shall God destroy." I. Corinthians, vi. 13: "The Lord for the body and the body for the Lord." I. Corinthians, vi. 19th and 20th: "What, know ye not that your body is the Temple of the Holy Ghost, which is in you, which He gave of God, and ye are not your own, for ye are bought with a price. Therefore, glorify God in your body and your spirit, which are His."

A "QUACK"
DEFINED.

The Coroner passed very severe comments upon what he called "quackery." He said it was not his desire to show any disrespect for people who prayed to the Lord, but those who lived in England must be guided by the law of England, and he wanted faith healers, peculiar people, or Christian Scientists to recollect what was the law of the land. Those who believed that the Lord himself was the only person who could cure either disease or broken legs came within the designation of quacks." He asked Mrs. Barrett, who had attended the deceased, whether she would rely upon the Lord if she broke her leg. Mrs. Barrett said she would. She would not call in a surgeon. The Coroner was evidently of opinion that in certain cases the doctor was cleverer than "the Lord."

DIVINE LAW
INCLUDES
MUTUAL
ASSISTANCE.

We should not be surprised to find that the Coroner himself was a regular attendant at church, and even countenanced prayers for Divine assistance. The controversy which arises is the old story between science and theology, which in an extreme case comes forcibly before the public eye. It is, of course, always the extremists who make the most sublime things absurd. That applies not only to the individual who has a credulous faith, but equally to the individual with an incredulous disbelief. The laws of life show us that we are interdependent upon one another, and these laws are surely God's laws.

THE
SALVATION
ARMY.

AND so the High Council of the Salvation Army has deposed General Booth from the autocratic control of its vast organisation. A beneficent and capable autocracy, such as the Army had in its original founder, was probably capable of greater accomplishments than any present day democracy could hope to attain, but the onward march of civilisation is towards democratic control. It has its difficulties and its limitations, owing to the fact that the lazy and incompetent have an equal voice with the serious and industrious, but the spread of education and the gradual extension of public interest in all matters concerning human well-being are helping to bring about a democracy which shall be equal to its task. We have not the slightest doubt that the Army will be worse governed under a new system than under the old, and it is quite within the realm of possibility that the present change is a sign that its growth has reached its zenith, and that process of decay is beginning. Its theology has long been out of date, and it is its record of social service, more than its evangelicalism, which has appealed to men. We wish the

Army well, for, despite its blemishes, it has done good work in a field of labour which no one else would have touched with a long pole: but we find ourselves wondering whether this crisis would have occurred had there not been some twenty to thirty million pounds worth of property at stake.

PENALISING
THE
UNBAPTISED.

The Bishop of St. Alban's has dropped a bomb-shell in the Church by refusing to grant permission for any clergyman to marry men and women who have not been baptised. Dr. Furse has forbidden the clergy to perform the marriage service for such people. We have also heard of clergymen who have refused to officiate at the interment of a child who had not been baptised. Such cases aroused a good deal of interest, and concentrate attention upon the question: Does the Church exist for the people or the people exist for the Church? Narrow-minded men of the type of Dr. Furse seem to have an idea that the ministrations of the Church to the people are a favour. Any man who has any sense of spiritual values will regard them as a duty, and when all is said and done, the Church, as by law established, is the official Church of people of this country. Though a man never enters a church of any denomination, he is nonetheless a member of the Church of England in law. If he joins the army or goes to prison and makes no choice of religion, he belongs to the Church of England, and that being so, he should have the right, in our opinion, to call upon the officers of that Church to perform such ministration as he needs, and we question whether a clergyman has a legal right to refuse to solemnise marriage for any parishioner.

WE ARE NOT
TERRORISED.

The crux of the whole question turns upon the point of whether baptism is in any sense essential to a man's spiritual well-being. While it is a goodly thing that parents should realise the sacred obligation imposed in the bearing and training of children, yet we must insist, and insist emphatically, that baptism in itself adds no essential virtue to human life. In the great world of spirit no one is handicapped in any sense by the fact that he is not baptised. If the performance of certain ceremonies and rites enables parents to fulfil their duties with a greater sense of responsibility, or acts as a stimulus to the individual upon whom such rites are performed, then they may be useful. But do they? We venture to suggest that an analysis of the returns of our prisons or criminal records would show that quite as many baptised people had fallen into disgrace as the unbaptised, while it is probable that amongst the greatest benefactors of the world would be found a good many who had not been baptised. Mental attitude may mean a lot, but in our opinion the ceremony is chiefly of value by its predetermining motive, and not by its results.

MADE
HONOURABLE
BY FAITHFUL
MEN AND
WOMEN.

To imagine that baptism makes an infant a "child of God and an inheritor of the Kingdom of Heaven" is to perpetuate a childish fancy which is a survival of the time when people were sheep who followed an ordained shepherd. It is a relic of the time when men were frightened into doing right, not for the love of God, but for fear of hell and future punishments. It is probably true that more people have been kept straight in life by the fear of the Devil than have ever been lured into heaven by the love of God. That was the essential feature of an old theology—a theology now happily dead. Dr. Furse's attempt to penalise people by threats of withholding that which every citizen has a right to is a survival of old-time medieval theology, and the best suggestion we can offer is that the Bishop of St. Alban's be put into the British Museum as a relic of a bygone day. Marriage was an honourable institution centuries before Christianity was born, and is in no sense the property of any church. It has been made an honourable estate by the faithful keeping of good men and women in all times, and its sacredness still remains in the keeping of the contracting parties, and not in the office of the priest.

Book Review.

"HERE AND HEREAFTER." By Leon Denis. Manchester: THE TWO WORLDS Publishing Co. 2/9 net.

Every reader of "our paper" should get a copy of this book, for at this price it represents a good bargain. Leon Denis is well known in the Spiritualist movement, and his clear vision and the logical presentation of his views are a delight. Here is no nebulous or foggy thinking; even when treading the highways of transcendentalism his view is given with the clear definition of a good photograph. The ground covered is wide, and we are presented with a view of the ancient esoteric religions, and the fundamentals are brought out clearly. Like most Continental Spiritualists, he accepts and champions the theory of reincarnation. Whatever criticisms may be levelled against this theory, many people find it ethically satisfying. But it cannot be proven in the ordinary sense. Like the ether, it remains an hypothesis formulated to explain certain phenomena. Unfortunately a strong prejudice against this theory prevents many people from examining it; hence the nonsensical articles which sometimes appear about it. Everyone should at least seriously study it before criticising. One is not bound to accept it because he strives to understand it and its implications. But this is but one aspect of our author's theme, and grapples with the Great Problems of God, the Universe, Immortality, The Purpose of Life. A vast amount of ground is covered, and the whole knit into a logical unity. It is thought provoking, lucid, and elevating to the reader. You must have this book. Buy it—if you can't buy it, borrow it; but, anyway, get it and study it. It will pay a hundred per cent. dividend upon the attention you give to it.—W. H. EVANS.

"A GUIDE TO THE PSYCHIC LIFE." By Philip S. Haley, Ph.C., D.D.S. Los Angeles, Cal.: The Austin Publishing Co. Price not stated.

All who are interested in the reality and production of psychic phenomena should possess this original and striking book. We have never before seen one just like it, nor, in some ways, one just as good. Here are explanations which do, indeed explain. The instances quoted are taken from personal experiences of the author, his immediate acquaintances, from observations made by him during twelve years as an active member of several societies devoted to the study, from different angles, of matters pertaining to psychic or spiritual experiences. Facts are quietly yet firmly stated, but where the author's conclusions are not definitely formed, the reader is told. It is scientific throughout, but understandable, and the *modus operandi* of all manifestations are convincingly explained. The gentle persuasiveness of the work deeply impressed us. No serious-minded medium—and no genuine searcher after spiritual truths—should miss it.—A. H. W.

"MY TRAVELS IN THE SPIRIT WORLD." By Caroline D. Larsen. Rutland, Vermont, U.S.A.: The Tuttle Company. Price not stated.

The authoress has the faculty of leaving the physical body and living for a time in the "astral" (her term). Herein are described scenes in the spirit world which she has witnessed. Conversations with spirits are related. There is an orderliness and humanity about this book which is most refreshing. First are described the conditions of spirits immediately after death. Uncommonly interesting is this, as the authoress met many she had known in earth life. Very wisely she devotes most of the book to these experiences. The tie with earth would appear to be a terrible reality. "Earth-bound" is an uncomfortable fact that causes the reader, furiously to think. Secondly, we get a wisely restrained description of the higher spheres up to the fourth, and lastly, observations of the surging life which fills the entire universe. Let us say at once that this book convinces by the very naturalness and expectedness of the scenes witnessed. The spiritual becomes more human (if we may so express it) than is the case in most books of this type. We cordially recommend it. It rings true.—W.

"BUDDHA, THE ATHEIST." By Upasaka. London:

Pioneer Press, Farringdon Street, E.C.4. 1s. 6d.

"It is distinctly laid down that the Buddhist ought always to 'Honour other religions, for whatsoever in them worthy of honour.'" It is a pity the author did not remember this, which he prints on pp. 50-1. Some people may say that this book was written with great force. So it is where he denounces and condemns. The present reviewer deplores what seems to him bad taste and bad temper. Printed in English for, we assume, English readers mainly, it is deplorable to refer to Jesus as "a puling, sickly infant." The reader is in a state of defence all the time. He feels he is being attacked. There is readable material in this book, but the irritation the author provokes by his unkind allusions to all who think differently, interferes with careful reading. Few Englishmen will like this typical attack "Christians, with their footling little Bible God." The philosophy of the book is indicated by the following quotation: "There is no room in Buddhism for the God idea. The Buddha taught not the creation of the universe out of nothing by some impossible almighty being, but an eternal sequence of cause and effect that goes back to infinity." The value of all M. Upasaka writes in eulogy of Buddhism is discounted by the strong bias against other philosophies and religions. One feels there is probably a similar bias in favour of Buddhism.—A. H. W.

"SNOWFLAKES AND SILVER FEATHERS." By "D." London:

The C. W. Daniel Co., Bernard Street. 3s. 6d. net.

A series of compositions on the beauty, joy, comfort, peace, and helpfulness of the spirit world. They convey the idea of contrast between the drabness and monotony of earth and the colourful bliss of heaven. We are led to believe that these are actual experiences, during sleep or semi-consciousness of the spirit body. No evidence of the hereafter is offered, it is simply taken for granted, and its attractiveness described in simple but smooth and poetic language. Clearly the outpouring of a devout mind.—A. H. W.

WHEN sick of humanity, away to the desert, the forest, or the ocean shore. There is balm in nature for the wounded and weary heart; healing is in all her low-uttered voices. H. W. BEECHER.

WE are asked to state that owing to serious illness necessitating her removal to a nursing home, Mrs. Cantle of Cliveden Place, S.W.1, will be unable to fulfil her engagements. A severe operation has necessitated a complete rest for some two or three months.

CANCELLATION.—Mrs. Crisp, of Wellingboro', who was recently injured in the unfortunate railway accident at Ashchurch, asks us to notify all Societies with whom she has engagements of her inability to fulfil them for some months. She also desires to express her thanks for the kind letters and gifts of flowers sent to the hospital.

MANCHESTER.—On Tuesday, Jan. 15th, the remains of Mrs. Ada Jones were interred in mother earth. Prior to the interment a service was conducted by Mr. G. F. Berry at the New Manchester Lyceum Church, Brunswick Street. The cortege then proceeded to Weaste Cemetery, where Mr. Berry, in the presence of her husband (Mr. A. E. Jones), relatives and members of the church, performed the usual funeral rites. Many floral tributes were sent by relatives and friends, and also the members of the church, of which she was one of the founders.

THE Morecambe Christian Spiritualists held a propaganda meeting on Jan. 16th, the lecturer being Mr. Bostock, M.S.P., Dipl. S.N.U. A large audience assembled. Mr. Bostock gave a most inspiring lecture on "Spiritualism—its meaning," and also gave some convincing clairvoyant readings of giving names and addresses. After the clairvoyance there was a very pleasing ceremony. Mr. Tweedale (President) presented Mr. Bostock with a painting in oils of Mr. Bostock's guide, "The Professor," which Mr. Tweedale painted under spirit inspiration. Mr. Bostock expressed his thanks in a few well-chosen words. Altogether a most successful meeting.

REPORTS OF SOCIETY WORK.

SPECIAL REPORTS.

150 words are inserted free. Above that number a charge of 3d. per line is made. Send stamps with your report.

BOURNEMOUTH.

ON Sunday, Jan. 13th, the Charminster Road Spiritualist Church had the pleasure of a return visit from Mr. Glover Botham. His addresses were very much appreciated by large audiences, who were given an exposition of Spiritualistic principles in a clear and reasoned statement. His clairvoyant descriptions and messages were generally recognised and understood.

BRISTOL: UNITED.

ON Sunday, Jan. 6th, we had as our speaker and demonstrator Miss Phyllis Thomas, of Swansea. Although this medium is but a girl of 18, she charmed all who listened to her, the congregations showing by their size throughout the week's mission their warm appreciation of her work, both as a speaker and demonstrator.

SWANSEA.

A very pleasant afternoon was spent recently at the First National Spiritualist Church, Assembly Rooms, the occasion being the distribution of prizes to the Lyceum members, each scholar receiving a prize. Miss Violet Jenkins is the Lyceum Superintendent. Prizes were distributed to about 40 scholars by Mrs. H. Treleaven (President), who said that the occasion was a credit to Miss Jenkins.

LONDON: FOREST HILL.

ON Sunday, Jan. 13th, at 3 p.m., a thanksgiving service was held at the opening of a new Christian Spiritualist Temple, founded by M. Maresco Marini, at 35, Cresswell Road, Twickenham. All present had been specially invited, and M. Marini and his wife were congratulated on the work they had done, the Temple being very ably arranged. Mr. Payne, of Forest Hill, presided, and gave an address, which was followed with clairvoyance by Mr. Horton. All services were given voluntarily, and it is to be hoped that the founder will soon recover his heavy expenditure. A very happy afternoon was spent, and although M. Marini requested that no collection should be taken, the congregation, led by Mr. Payne, insisted. The future of this new temple is very promising.

NEW SECRETARIES.

Two insertions, 1/-, cash with advertisement.

HACKNEY INDEPENDENT LYCEUM CHURCH, 41, PEMBURY RD., HACKNEY DOWNS.—MRS. M. HESTER, 128, Church Road, Islington, London, N.

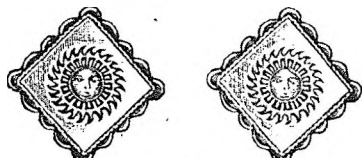
LEAMINGTON SPA SPIRITUALIST CHURCH, OXFORD STREET.—MR. W. BADING, 97, Queen Street, Leamington Spa.

MORECAMBE SPIRITUALIST CHURCH, MARKET STREET, near G.P.O.—MRS. BIRRELAND, cor. sec., Holme House, Marlborough Road, Sandylands, Morecambe.

WESTON-SUPER-MARE SPIRITUALIST CHURCH.—Mrs. Palmer, 114, Locking Road, Weston-super-Mare.

FOR SALE, Copy of the Discourses through Mrs. Cora L. V. Tappan. 12s. 151, Cromwell Rd., Peterborough.

The International Spiritualists' Badge.



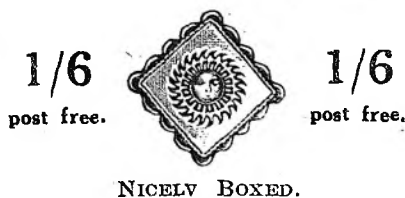
The Council of the International Federation of Spiritualists have, in accordance with the desire of the Congress of 1925, adopted as its official emblem

The Sunflower Badge.

This has been used in the United States for many years and is worn already by thousands of Spiritualists.

The SUNFLOWER (which always turns its face towards the light) forms the centre of the design, and is engraved with a human face, and is superimposed on a white banner and surrounded with a deckle border signifying the human race.

The design may be obtained as a screw-in Stud or as a Brooch, in gilt and enamel at



The Badge is also produced in larger sizes and varying forms, of which particulars will be published later.

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18, CORPORATION STREET,
MANCHESTER.

SOCIETY ADVERTISEMENTS.

Manchester Central Spiritualist Church
ONWARD (LARGE) HALL, 207,
DEANSGATE.

SUNDAY, JAN. 27TH, at 6-30,
MRS. A. LOMAS.

An OPEN CIRCLE (Public) will be held at 16, Atkinson Street, every Sunday at 3. Conductor: Mrs. A. BURNETT.
SUNDAY, FEB. 3RD, CAPTAIN JACK FROST at Ardwick Picture Theatre.

Manchester Society of Spiritualists,
38, MASKELL STREET.

SUNDAY, JAN. 27TH, at 10-30, LYCEUM,
At 3 and 6-30, Mrs. GREENWOOD.
MONDAY, at 8, Mrs. WORTHINGTON.
TUESDAY, WHIST DRIVE. Admission 6d.
WEDNESDAY, at 3 and 8, SERVICE.

Collyhurst National Spiritualist Church,
COLLYHURST ST., MANCHESTER.

SUNDAY, JAN. 27TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30 and 8, Miss J. RENTON.
MONDAY, at 3 and 8, Mrs. BENSON.
WEDNESDAY, at 3 and 8, Miss LOMAS.

Longsight National Spiritualist Society
SHEPLEY STREET (opposite Pit)
Entrance, King's Theatre).

SUNDAY, JAN. 27TH, at 2-30, LYCEUM.
At 6-15 and 8-15, Mrs. HARTLEY.
MONDAY, at 8-15, Open Circle for Healing and Clairvoyance.

TUESDAY, at 8-15, Mrs. GERSON.
THURSDAY, at 8-15, Mrs. SMITH.
SATURDAY, at 8, SOCIAL AND DANCE.
Tickets 9d., inclusive.
SUNDAY, FEB. 3RD, Mrs. MARCROFT.

Miles Platting Progressive Spiritualist Church,
COGLAN STREET, LODGE STREET.

SUNDAY, JAN. 27TH, at 2-30, LYCEUM.
At 6-30 and 8, Mr. R. LANE.
MONDAY, at 3 and 8, Miss GOODWIN.
TUESDAY and SATURDAY at 8, PUBLIC CIRCLE.
THURSDAY, at 3 and 8, Mr. MUDD.
SUNDAY, FEB. 3RD, Mr. HEY.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, JAN. 27TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, Mrs. BUCHAN.
WEDNESDAY, at 8, Mrs. STOTT.
SATURDAY, at 8, PUBLIC CIRCLE.

Newton Heath Spiritual Church,
ALLEN STREET, MANCHESTER.

SUNDAY, JAN. 27TH, at 2-30, LYCEUM.
At 6-30 and 8, Mrs. BRIGGS.
MONDAY, 6-30 & 8, Mrs. WOLFENDEN.
THURSDAY, at 8, Mrs. ROBERTS.
SATURDAY, at 8, OPEN CIRCLE.

Moss Side Progressive Lyceum Church
STANLEY GROVE, MOSS LANE WEST.

SUNDAY, JAN. 27TH, at 2-30, LYCEUM.
At 6-30 and 8-15, Mr. J. TINKER.
THURSDAY, at 8, OPEN CIRCLE.

Pendleton Spiritualist Church.
New Address:

94, HIGHFIELD CHAMBERS, BROAD ST.

SUNDAY, JAN. 27TH, at 2-30, LYCEUM.
At 6-30, Mrs. POWNER.
WEDNESDAY, at 3, Mrs. GIBSON.
THURSDAY, at 8, Mrs. GRANGE.
FRIDAY, at 8, OPEN CIRCLE.
SATURDAY, FEB. 2ND, at 8, SUNDAY,
FEB. 3RD, at 6-30 and 8, MONDAY, FEB.
4TH, at 8, REV. WM. HEALD, late of Bolton.

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

New Manchester Lyceum Church,
BRUNSWICK STREET, C.-on-M.

SUNDAY, JAN. 27TH, at 10-30, 2-30, 6-30
OPEN SESSIONS.
At 8, OPEN CIRCLE.
MONDAY, at 3, MRS. KELLY. At 8,
OPEN CIRCLE.
TUESDAY, at 8, MR. F. W. ARSTALL.
WEDNESDAY, at 8, MEMBERS' CLASS.
THURSDAY, at 3 and 8, MRS. SHAW.
SATURDAY, at 8, OPEN CIRCLE.

Salford Central Spiritualist Church,
ST. PHILIP'S PLACE, CHAPEL STREET

SUNDAY, JAN. 27TH, at 2, LYCEUM.
At 3-15, CIRCLE—MR. BOLD.
At 6-30 and 8, MRS. CROSS.
MONDAY, at 3 and 8, MRS. FERGUSON.
TUESDAY, at 8, CIRCLE, MR. MORRIS.
WEDNESDAY, 3 & 8, MRS. WORTHINGTON.
THURSDAY, at 8, MEMBERS' CIRCLE.
FRIDAY, at 8, CIRCLE.
SATURDAY, SOCIAL. 9d. Refreshments.

Milton Spiritualist Church,
BOOTH STREET, ECCLES.

SUNDAY, JAN. 27TH, at 11, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30 and 8, MISS SANDIFORD.
MONDAY, at 3 and 8, MRS. ROBERTS.
TUESDAY, at 7-30, MR. OGDEN.
WEDNESDAY, at 3 and 8, MRS. RUTTER.
SATURDAY, at 8, OPEN CIRCLE.

Colwyn Bay Progressive Spiritualist Church,

OD-OP. BUILDINGS, SEA VIEW ROAD
(Affiliated to the S.N.U.)

SUNDAY, at 3, 6-30 and 8 p.m.
MONDAY, at 3 and 7-30.
THURSDAY, at 7-30.
Visitors are cordially invited to all
Services.

Bexhill Spiritualist Mission,
"GYMNASIUM," AMHURST ROAD (Side
of Fire Station), BEXHILL-ON-SEA.

SUNDAY, JAN. 27TH, at 11 and 6-30,
MRS. LAWS.
MONDAY, at 3, PSYCHOMETRY.
SATURDAY, at 7, at 2, Buckhurst Road.

Bournemouth Spiritualist Mission,
CHARMINSTER RD. (opposite Richmond
Wood Road), BOURNEMOUTH.

SUNDAYS at 11 and 6-30,
ADDRESS AND CLAIRVOYANCE.
TUESDAYS at 7-30 & THURSDAYS at 3.
CLAIRVOYANCE and SPIRIT MESSAGES.
THURSDAYS, at 7-30, ADDRESS and
CLAIRVOYANCE.
LOCAL CLAIRVOYANT: MRS. W. G.
HAYTER.

Brighton Central Spiritualist Church
ATHENÆUM HALL, NORTH STREET.
(Opposite Ship Street.)

SUNDAY, JAN. 27TH, at 11-15 and 7,
MR. OSBORN,
Address and Clairvoyance.
MONDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 8, ADDRESS and
CLAIRVOYANCE.

Brighton Spiritualist Church,
MIGHELL STREET HALL.

SUNDAY, JAN. 27TH, at 11-15 and 7,
MR. H. N. BOLTON.
MONDAY, at 7-45, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING.

OUR NEW PAMPHLET LIST
sent Post Free on receipt of Post Card.

SOCIETY ADVERTISEMENTS.

Chatham Spiritualist Society,
AVONDALE HALL, GEORGE STREET.
(Affiliated to the S.N.U.)

SUNDAY, JAN. 27TH, at 11 and 7,
MRS. FILLMORE,
Address and Clairvoyance.
At 3, LYCEUM.
THURSDAY, 3 & 7-15, MISS THORNDICK.

Dover Spiritualist Society,
NEW HALL, CANNON STREET.
(Entrance: St. Mary's Passage.)

SATURDAY, JAN. 26TH, at 8, and
SUNDAY, JAN. 27TH, at 11 and 6-30,
MRS. CALVERT,
Address and Clairvoyance.
SUNDAY, FEB. 3RD, MRS. S. PODMORE.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD

SUNDAY, JAN. 27TH, at 11-15 & 6-15,
SERVICE.
At 3-30, PUBLIC CIRCLE.
SUNDAY, FEB. 3RD, SERVICE AS USUAL.

Margate Spiritualist Church,
CAVENDISH HALL, HIGH STREET

SATURDAY, JAN. 26TH, at 7-30,
MR. T. W. ELLA.
SUNDAY, JAN. 27TH, at 3 and 7,
MR. T. W. ELLA.

Ramsgate Spiritualist Church,
CHATHAM STREET, RAMSGATE.

SATURDAY, JAN. 26TH, at 7, and
SUNDAY, JAN. 27TH, at 3 and 6-30,
MRS. NUTLAND.

Richmond Spiritualist Church,
(THE FREE CHURCH)
ORMOND ROAD, RICHMOND, SURREY

SUNDAY, JAN. 27TH, at 7-30,
MR. JACK FROST,
Address and Clairvoyance.
WEDNESDAY, MRS. F. LANE,
Address and Clairvoyance.

Southend Spiritualist Church,
Corner of HILDVILL DRIVE and
WESTBOROUGH ROAD, WESTCLIFF
(near Chalkwell Park).

SUNDAY, JAN. 27TH, at 11 and 6-30,
SERVICE.
THURSDAY, at 8, SERVICE.

Sutton Spiritualist Society,
CO-OPERATIVE HALL, BENHILL STREET

SUNDAY, JAN. 27TH, at 6-30,
MRS. LINES,
Address and Clairvoyance.
SUNDAY, FEB. 3RD, MR. E. SISSONS.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, JAN. 27TH, at 11 and 6-30,
MR. GLOVER BOTHAM.
THURSDAY, at 3, MEMBERS ONLY.
At 6-30, MRS. ETHEL THOMPSON.

Barking Christian Spiritualist Church
MUNICIPAL RESTAURANT, EAST ST.
BARKING.

SUNDAY, JAN. 27TH, at 6-30,
MRS. HINES,
Address and Clairvoyance.
Circle following Service.
MONDAY, at 3, LADIES' OWN,
MISS THORNDICK,
Address and Clairvoyance.
WEDNESDAY, at 8, MRS. GOODE,
Address and Clairvoyance.

SOCIETY ADVERTISEMENTS.

Barnsbury Spiritualist Church,
78, ROMAN ROAD, LONDON, N.
(opp. Caledonian Tube Station).

SUNDAY, JAN. 27TH, at 7,
MR. V. E. KENNEDY,
Address and Clairvoyance.
After Service, OPEN CIRCLE.
WEDNESDAY, at 8, OPEN CIRCLE.
SUNDAY, FEB. 3RD, MRS. G. BYCROFT.

Battersea Christian Spiritualist Church
1, VOLTAIRE RD., CLAPHAM, S.W.

SUNDAY, JAN. 27TH, at 11; CIRCLE
At 6-30, MRS. N. HARRINGTON.
Trance Address and Clairvoyance.

Battersea Spiritualist Church,
BENNERLEY HALL, BENNERLEY RD.
NORTHCOLE ROAD, BATTERSEA.
(Affiliated to S.N.U.)

SUNDAY, JAN. 27TH, at 11,
MRS. G. COOKE.
At 3, LYCEUM.
At 6-30, MRS. G. COOKE, Address and
Clairvoyance.

MONDAY, at 3, Meeting for Membs
and Friends.
THURSDAY, at 8, MRS. B. STODOL
Clairvoyance Meeting.
SATURDAY, FEB. 2ND, WHIST DRU
in aid of Building Fund.
SUNDAY, FEB. 3RD, MISS MOORE
MRS. FILLMORE.

Bounds Green Christian Spiritualist Church,
CANNING HALL, CANNING CRESCENT
HIGH ROAD, WOOD GREEN.

SUNDAY, JAN. 27TH, at 6-30,
MRS. J. R. YORKE,
Address, Clairvoyance and Music
Removed from Bourne Hall.

Bowes Park and Palmer's Green Spiritualist Church,
PRINCE'S HALL, GREEN LANES,
PALMER'S GREEN.

SUNDAY, JAN. 27TH, at 11,
MRS. E. CLARK.
At 7, MR. CHAS. ANTEN.
WEDNESDAY, at 8, MISS M. MOREY
at 54, Whittington Rd., Bowes P.

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

SUNDAY, JAN. 27TH, at 11-15, MORN
SERVICE. At 3, LYCEUM
At 7, MISS RYE DARBY and MISS
CAMPBELL.

MONDAY, at 7-30, Ladies' Public Cir
TUESDAY, at 8, MEMBERS' CIRCLE
THURSDAY, at 8-15, MRS. S. PODMO
SUNDAY, FEB. 3RD, MRS. B. STODOL

Central London Spiritualist Society
MINERVA ROOMS, 141, HIGH HOLBO
W.C.1 (Corner of Bury Street).

FRIDAY, JAN. 25TH, at 7-30,
ANNUAL GENERAL MEETING
Members Only.

SUNDAY, JAN. 27TH, at 7,
MISS J. PROUD.
FRIDAY, FEB. 1ST, at 7-30, MRS.
BODDINGTON.
SUNDAY, FEB. 3RD, REV. J. J. W.

CHRISTIAN SPIRITUALISTS' CONGREGATION.
35, CRESSWELL RD., TWICKENHAM, MIDDLESEX.

SUNDAY, JAN. 27TH, at 7,
MR. A. D. SERJEANT.
WEDNESDAY, JAN. 30TH, at 7-30,
MISS JOAN B. PROUD.
After Circles at close of service
Every Monday at 7-45, Free
Healing.

SOCIETY ADVERTISEMENTS.

Church of the Spirit, Camberwell,
THE CENTRAL HALL, HIGH STREET,
PECKHAM, S.E.

SUNDAY, JAN. 27TH, 42ND ANNIVERSARY.

At 11, MRS. A. BODDINGTON.
At 6-30, MME. DE BEAUREPAIRE.
We have held since 1887 an unbroken sequence of services in Camberwell, and invite all friends to this our Birthday Festival.

At 55, STATION ROAD.
MONDAY, at 2-45, Ladies' Public Circle.
WEDNESDAY, at 7-30, MRS. BRADLEY.
SUNDAY, FEB. 3RD, MR. R. BRAILEY.

Chiswick Christian Spiritualist Church,
HARVARD TOWERS, 56, HARVARD RD.
(Off Wellesley Road, in rear of
Gunnersbury Station.)

SUNDAY, JAN. 27TH, at 11,
MR. BURTENSHAW,
Address and Clairvoyance.
At 6-45, MR. DIMSDALE STOCKER,
Address, and MRS. HAMMERTON,
Clairvoyance.
WEDNESDAY, at 8, MR. BURTENSHAW,
Psychometry.

Clapham Spiritualist Church,
ST. LUKE'S ROAD (Adjoining Reform
Club), HIGH ST., CLAPHAM, S.W.4.

SUNDAY, JAN. 27TH, at 11, CIRCLE.
At 3, LYCEUM.
At 6-45 for 7, MRS. F. KINGSTONE,
Address and Clairvoyance.
At 8-30, ANNUAL GENERAL MEETING.
FRIDAY, at 8, PSYCHOMETRY.
SUNDAY, FEB. 3RD, MR. T. W. ELLA.

Cricklewood Christian Spiritualist Soc.,
ASHFORD HALL, 41, ASHFORD ROAD,
CRICKLEWOOD, N.W.2.

SUNDAY, JAN. 27TH, at 6-30,
REV. G. NASH,
Address and Clairvoyance.
WEDNESDAY, at 3, CIRCLE; at 8, MR.
A. WARD, Address and Clairvoyance.
THURSDAY, at 8, WHIST DRIVE.
At 8, FREE HEALING.
FRIDAY, FEB. 1ST, SOCIAL EVENING.

Croydon National Spiritualist Church,
THE NEW GALLERY, KATHARINE ST.
(Opposite the Town Hall.)

SUNDAY, JAN. 27TH, at 3, LYCEUM.
At 6-30, MRS. J. WESLEY ADAMS,
Address and Clairvoyance.
SUNDAY, FEB. 3RD, MRS. HINCHLIFFE,
Clairvoyance by MRS. J. WESLEY
ADAMS.

Crouch End Spiritualist Society,
FELIX HALL, FELIX AV., CROUCH END

SUNDAY, JAN. 27TH, at 7,
FIRST ANNIVERSARY.

SPEAKER:
SIR FRANK BENSON.
CLAIRVOYANT:
MRS. FRANCES TYLER.
SOLOIST:
MME. STELLA FORD.

THURSDAY, at 8, MRS. MAUNDER.

Finchley Spiritual Mission,
FERNBANK HALL, GRAVEL HILL,
CHURCH END, FINCHLEY, N.3 (Tram
and Buses to "Queen's Head").

SUNDAY, JAN. 27TH, at 7,
MADAME ZOB,
Address and Clairvoyance.
THURSDAY, at 8, MRS. V. REDFERN,
Psychometry.

SOCIETY ADVERTISEMENTS.

Ealing Spiritualist Church,
8, BAKERS LANE, BROADWAY, EALING.

SUNDAY, JAN. 27TH, at 11-15.
At 3, LYCEUM.
At 7, MRS. S. D. KENT.
WEDNESDAY, at 8, MR. T. W. ELLA.

Forest Hill Christian Spiritualist Church,
BEADNELL RD., FOREST HILL, S.E.23,

SUNDAY, JAN. 27TH, at 11-15, PUBLIC
CIRCLE. At 3, LYCEUM.
At 7, M. MARESCO MARISINI.
TUESDAY, at 3, MISS J. PROUD, At 7-30,
HEALING CIRCLE.
THURSDAY, at 8, PUBLIC CIRCLE.
FRIDAY, at 8, MEMBERS' CIRCLE.
SATURDAY, at 7-30, SOCIAL & DANCE.
SUNDAY, FEB. 3RD, MISS L. GEORGE.

Fulham Spiritualist Society,
12, LETTUCE ST., PARSON'S GREEN.

SUNDAY, JAN. 27TH, at 7,
MRS. W. EDWARDS.
CIRCLE, 11-30. LYCEUM, 3.
THURSDAY, at 8, MR. T. W. ELLA.
SUNDAY, FEB. 3RD, M. MARISINI.

Hackney Spiritualist Church,
240A, AMHURST ROAD, N.

SATURDAY, JAN. 26TH, at 7,
ANNUAL GENERAL MEETING.
SUNDAY, JAN. 27TH, at 3, LYCEUM.
At 7, MRS. M. CROWDER.
MONDAY, at 3, MRS. LINES.
At 8, PUBLIC MEETING.
TUESDAY, at 8, MEMBERS ONLY.
SUNDAY, FEB. 3RD, MRS. E. CLEMENTS.

Hackney Independent Lyceum Church
41, PEMBURY ROAD, HACKNEY DOWNS
(2nd Gateway in Downs Park Road on
left.)

SUNDAY, JAN. 27TH, at 3, LYCEUM.
At 7, MRS. L. HART, of Teddington,
Address and Clairvoyance.
THURSDAY, at 8, MRS. YORKE, of Forest
Gate, Address and Clairvoyance.

Hanwell Spiritualist Church,
120, UXBRIDGE ROAD.

SUNDAY, JAN. 27TH, at 3, LYCEUM.
At 6-45, MRS. WIRDNAM.
THURSDAY, at 8, MRS. M. CROWDER.
FRIDAY, at 8, FREE HEALING CIRCLE.

**Harringay Christian Spiritualists
Mission,**
1, SALISBURY PARADE, ST. ANN'S RD.,
HARRINGAY (Side Door, Boot Shop).

SUNDAY, JAN. 27TH, at 11,
MR. TURPIN.
At 7, MISS THORNDICK.
TUESDAY, at 8, FREE HEALING CIRCLE.
MR. CUMMINGS in attendance.
WEDNESDAY, at 8, MR. MOORE.

Harrow Spiritualist Society,
GREENHILL HALL, STATION ROAD,
HARROW-ON-THE-HILL.

SUNDAY, JAN. 27TH, at 3, Open Circle.
At 6-30, MRS. B. STOCK,
Address and Clairvoyance.
WEDNESDAY, at 8, ALD. D. J. DAVIS.
SUNDAY, FEB. 3RD, MR. BODDINGTON.

Hounslow Spiritual Mission
(Under the auspices of Ladies' Guild),
68, STAINES ROAD, HOUNSLOW
(opposite the Hospital).

SUNDAY, JAN. 27TH, at 6-45,
MR. WICKS.
CLAIRVOYANT: MRS. TREADGOLD.
WEDNESDAY, at 3, LADIES' GUILD,
MRS. MAUNDER.
LYCEUM every Sunday at 3.

SOCIETY ADVERTISEMENTS.

Hendon Spiritualist Fellowship,
(Please Note New Address)
THE LIBERAL ROOM, 1, BELL TERRACE
HENDON.
(Opposite "The Bell" Bus Stop).

SUNDAY, JAN. 27TH, at 6-45,
MR. F. H. WALL.
OPEN CIRCLE after Service.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, JAN. 27TH, at 7,
MR. R. R. THORNTON.
THURSDAY, at 3, MRS. W. EDWARDS.
FRIDAY, at 8, MRS. NUTLAND.
SATURDAY, at 7-30, MEMBERS' SOCIAL,
"THE BENTHAMS."
SUNDAY, FEB. 3RD, DR. VANSTONE.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, JAN. 27TH, at 11,
MR. WAREHAM.
At 3, LYCEUM.
At 6-30, MR. E. MEADS.
WEDNESDAY, 7-30, Address and Clair-
voyance.
FRIDAY, at 7-45, FREE HEALING SER-
VICE.

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JAN. 28TH.—MR. J. CARL.
Subject: "Spiritualism and Free Will."
Questions and Discussion invited.
Everybody welcome.

Lewisham Spiritualist Church,
LIMES HALL, LIMES GROVE, LEWISHAM.
(Opposite Prince of Wales Playhouse.)

SUNDAY, JAN. 27TH, at 11-15, CIRCLE.
At 2-45, LYCEUM.
At 6-30, MRS. GRADDON KENT,
Address and Clairvoyance.
MONDAY, at 3, LADIES' OWN, MRS.
EBEY, Address and Clairvoyance.
At 8, PUBLIC HEALING CIRCLE.
WEDNESDAY, at 8, MRS. COOKE,
Address and Clairvoyance.

Manor Park Spiritualist Church,
Corner of SHREWSBURY ROAD and
STRONE ROAD.

SUNDAY, JAN. 27TH, at 11, HEALING
CIRCLE. At 3, LYCEUM.
At 6-30, MRS. E. CLEMENTS.
THURSDAY, at 3, SERVICE.
At 8, ALD. D. J. DAVIS.
SUNDAY, FEB. 3RD, MRS. M. CROWDER.

Shepherd's Bush Spiritualist Society,
73, BECKLOW RD., ASKEW RD., W.

SUNDAY, JAN. 27TH, at 11,
OPEN CIRCLE.
At 6-30, MRS. HOLLOWAY.
THURSDAY, at 8, OPEN CIRCLE.

Stratford Spiritualist Church,
IDMISTON ROAD (Sixth Turning down
Forest Lane, going from Maryland
Point Station).

SUNDAY, JAN. 27TH, at 11,
MR. W. J. TAE. E.
At 6-30, MISS LILY THOMAS.
TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 3, LADIES' MEETING,
MRS. STOKES.
THURSDAY, at 8, MISS R. WARD.
SATURDAY, FEB. 2ND, at 7-30,
FANCY DRESS DANCE.
SUNDAY, FEB. 3RD, MRS. PRINCE.

SOCIETY ADVERTISEMENTS.

The Spiritual Fellowship,
AT "THIRTEEN," MORTIMER TERRACE,
HIGHGATE ROAD, N.W.5.

SUNDAY, JAN. 27TH, at 7,
MISS EVA CLARK.
THURSDAY, at 3 and 8, MISS WHEELER.
SUNDAY, FEB. 3RD, MRS. A. GOLDS.

Little Ilford Christian Spiritualist Church,
THIRD AVENUE, MANOR PARK, E.

SATURDAY, JAN. 26TH, at 7-45,
WHIST SOCIAL. 1/-.
SUNDAY, JAN. 27TH, at 7,
MRS. D. WILLIAMS.
MONDAY, at 3, Ladies' Meeting, Miss
LILIAN GEORGE.
TUESDAY, at 8, HEALING SERVICE.
WEDNESDAY, at 8, ANNUAL GENERAL
MEETING.
SUNDAY, FEB. 3RD, at 7, MISS BARBER.

Streatham Christian Spiritualist Church
MADEIRA HALL, MADEIRA ROAD,
STREATHAM (opp. Streatham Station).

SUNDAY, JAN. 27TH, at 11, CIRCLE.
At 3, HEALING CIRCLE.
At 6-30, MR. H. BODDINGTON.
MONDAY, at 3, LADIES' MEETING,
MISS JOAN PROUD.
WEDNESDAY, at 8, MRS. V. REDFERN.
MONDAY and WEDNESDAY MEETINGS
SILVER COLLECTION.

Surbiton Christian Spiritualist Church,
MAPLE ROAD, SURBITON.

SUNDAY, JAN. 27TH, at 11-15, LYCEUM.
At 3, MRS. PYNE,
Address and Psychometry.
At 6-30, MISS LILIAN GEORGE,
Address and Clairvoyance.
WEDNESDAY, at 3 & 7-30, MRS. PRIOR,
Address and Clairvoyance.

The Church of the Spirit,
24A, CHURCH ROAD, CROYDON.

SUNDAY, JAN. 27TH, at 11,
MR. P. SCHOLEY.
At 6-30, MR. H. CARPENTER.
WEDNESDAY, at 8, MISS L. THOMAS.

West Ealing Spiritualist Church,
HESSEL ROAD.

SUNDAY, JAN. 27TH, at 6-45,
MR. J. KAHLE, Address.
WEDNESDAY, at 7-45, MR. WARREN.

Wood Green Christian Spiritualist Church,
BRADLEY HALL, BRADLEY ROAD,
STATION ROAD.

SUNDAY, JAN. 27TH, at 11-15, Service.
At 7, MISS FALLOWS.
WEDNESDAY, at 8, MRS. E. RAYFIELD.
LYCEUM every Sunday at 3.

The National Spiritualist.

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Psychometry, Sundays at 7. Short
Address and Psychometry. At 69, West-
bourne Grove, Bayswater, London,
W.2. (exactly opposite Post Office).

MISS FALLOWS holds an Open Circle
every Friday evening for Clairvoyance
and Psychometry.—33, Lancaster Road,
Notting Hill, W.11.

MISS B. D. MANSFIELD holds an
Open Circle every Wednesday
Friday at 8 p.m. Also open dates in
1929. Clairvoyance and Psychometry
4, Westmoreland Street, Victoria, SW.

MRS. E. A. CANNOCK, 56, Barrow
Road, Chiswick, holds an At Home
every Thursday at 3. Mornings
served for Diagnosing and Treatment.
Phone: Chiswick 1184.

MRS. COMELY MAYES will hold
Meeting on Sunday Evenings at 8,
also a Circle for Development
Tuesdays at 7-30.—7, Fairmile Avenue,
Gleneagle Road, Streatham, S.W.16.

MRS. GLADYS SAUNDERS, De-
Trance Medium, Speaker, Clairvoyant
Psychometrist, 259, Camberwell Road,
S.E.5., holds Circles for Psychometry
and Clairvoyance, Mondays, Tuesday
Fridays, 7-45; and Thursdays at 3. Open
Developing Circle, Wednesdays at 8-11.
At home daily, 2 to 6. Open dates for
Sunday Services, 1929-30.

MRS. IRWIN'S CIRCLE, Sundays at
Psychic Demonstrations and Psych-
ometry.—15, Sandmere Rd., North
Clapham, London, S.W.

MRS. WILLIAM EDWARDS, Trance
Speaker, Clairvoyant, Psychometrist,
holds a Circle for Psychometry on
Fridays at 3: Open Developing Circle
on Fridays at 8. "At Home" on Tues-
days, from 3 to 5.—15, Champion
Grove, Denmark Hill, S.E.5.

ROBERT DAVIES, D.N.U., holds Draw-
ing Room Services every Wednesday
at 3 and 8 p.m.—Beech House, 83, Cleve-
land Rd., off Delaunay's Road, High
Crumpsall, Manchester.

RONALD BRAILEY, Clairvoyant. Daily
11 to 6. Tuesdays and Fridays, 8 p.m.
90, Sunny Gardens. Bus 605 Golden
Green. Phone: Hendon 1888.

SPEAKERS' OPEN DATES.

DIRECT VOICE MEDIUM has open
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MR. F. MUDD, 20, Ringley Street,
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is now booking for 1929 and 1930
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MRS. BEATRICE STOCKWELL, S.N.U.,
has open dates for 1929-30. Inspira-
tional Speaker, Clairvoyant, and Psy-
chometrist. Week-ends.—74, St.
Alban's Avenue, Bedford Park, W.4.

MRS. FLORENCE SUTTON, Speaker
and Demonstrator, has a few open
dates for 1929. Booking for 1930. Also
holds Circles Tuesdays at 3, Wednes-
days at 8.—111, Oxford Gardens, Lat-
tice Grove, W.10.

MRS. NUTTER, Trance Speaker, Clair-
voyant, has open week-ends, 1929.
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SUNDAY, FEBRUARY 3RD. Doors open at 6. Commence at 6-30 sharp.

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Mr. MUSGROVE.SUNDAY, JAN. 27TH, at 6-30,
Mrs. ELLEN GREEN.SUNDAY, FEB. 3RD, at 6-30, 8-15,
Mr. G. F. BERRY.LYCEUM every SUNDAY at 2-30. At 8-15, **CLAIRVOYANCE.**MONDAY, at 3, **Mrs. CLEGG.**

THURSDAY. SERVICE.

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SATURDAY, JAN. 26TH, at 8, **Mrs. HAMMERTON**, Psychometry.

SUNDAY, JAN. 27TH, at 6-45,

Mr. F. B. LEONARD, Address. **Mrs. MOTE**, Clairvoyance.

At 8-45, SECOND SERVICE FOR CLAIRVOYANCE.

THURSDAY, JAN. 31ST, at 8, **Mr. WALTER G. H. SPEER**, Address and Clairvoyance.SATURDAY, FEB. 2ND, **Mrs. MOTE.**SUNDAY, FEB. 3RD, **Mr. C. BURTENSHAW.**THURSDAY, FEB. 7TH, **TRANSFIGURATION SEANCE.****OCCULT RESEARCH SOCIETY AND SPIRITUALIST CHURCH,**

27, WESTOW STREET, UPPER NORWOOD, S.E.19 (Three minutes from Crystal Palace).

SUNDAY, JAN. 27TH, at 3-30 and 6-30, **Mrs. PODMORE.**MONDAY, JAN. 28TH, at 7-45, **HEALING CIRCLE.**At 8-30, **STUDY CLASS.**SUNDAY, FEB. 3RD, at 3-30 and 6-30, **Mr. STEPHEN FOSTER.****KENSINGTON SPIRITUALIST CHURCH,**

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OF
LIGHT.**
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	February 3	February 10	February 17	February 24
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Skipton.				
Yeadon, Harper Terrace				

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aHuddersfield, Quarmby.	Mrs. Wild	To be announced	Mrs. Coppock	Mrs. Lomas
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Huddersfield, St. Peter's St.	Mrs. E. Whitley	Mr. R. Hibbert	Mrs. I. Glenn	Mrs. Smith
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Hemsworth, Grove Lane ...				
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