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**RELIGION and REFORM.**

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# The Two Worlds

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## Resident Speakers, the One-Man Church, and Restriction of Platform Workers.

By W. H. EVANS.

Not long since I read the following story: In his searching a man one day discovered a valuable truth. Not far off was the Devil, who, perceiving what had happened, immediately congratulated the man upon his discovery. One of his imps, seeing this, grew concerned, and taking His Majesty aside, remonstrated with him, pointing out that for them it was a very serious matter when any human being discovered a truth. His Majesty listened to his imp, and with a sardonic smile replied, "It is quite all right. I'll get him to organise it."

This story has come to my mind often of late in thinking over some of our difficulties. The discussion on some of the problems connected with the building and consolidating of our movement, which took place at the National Conference, with its reference to the value of resident speakers, and the problem of the one-man church, should be considered by all Spiritualists who have the desire to see Spiritualism more widely known. We all have our views upon the question of organisation, but however widely we may differ as to methods, I think we are all agreed upon the aim, which is to spread the knowledge of Spiritualism. This aim is all-important, but it will be wise if we keep in mind that building a machine is not exactly the same thing as spreading what we know to be the truth. In the various discussions I have listened to, and sometimes taken part in, I find constant references to "the movement," as if "the movement" is Spiritualism, instead of being what it really is, one of the means for its expression. No wonder the devil countered the man's discovery of the truth by persuading him to organise it; he knew how quickly people confuse the one with the other, and by so doing tend to destroy the power of truth. Even though our movement is the freest means, and the one most open and ready for the spirit people to use, it will be wise to bear in mind it is not the only means: losing sight of this fact may result in our degenerating into a petty sect, with the usual sectarian narrowness. If that happens, we shall hamper and not help the spirit people, and thus play the devil's game. Then the spirit people will find or make other channels for their work. Of the need for organisation there can be no doubt. It is in the nature of things: life organises, but as soon as the organism becomes inadequate for it, it abandons it. We need the same insight and courage.

We claim that ours is a spirit-guided movement, and that it was inaugurated from the other side. This implies organisation in the spirit world. The mental condition of our world when Spiritualism started has often been referred to, and there is no need to again go over that ground. But the fact that Spiritualism commenced its world-wide missionary work, reveals there was and is organisation in the spirit world. It was some time before we began to organise our forces. Incipient organisation existed from the very commencement. A circle is an organisation, but it does not necessarily imply co-operation with other circles. As circles blossomed into societies and churches, it was natural that these, having a common aim, should seek to co-ordinate their forces in some form of organisation. To-day we have our S.N.U. and there are other organisations, all of them designed to spread some aspect of Spiritualism, but the S.N.U. may be regarded as the trunk of the tree, of

which the others are the branches. Hitherto there has existed the fullest freedom with regard to the teaching given from our rostrums, and that freedom must be maintained. Doctrinal tests will, I hope, never be raised in our movement. But it has not been an ordered freedom. The system of itinerant platform workers is seen to be not only wasteful, but destructive of the mental and spiritual life of our movement. We have been, and unfortunately still are, cursed with a number of iconoclastic speakers, who waste time and energy in criticism of other people's beliefs—a very easy thing to do. What we need on our platforms are constructive minds, those who can build, and who have a sound knowledge of the scientific, philosophic, and religious aspects of Spiritualism. The educational work of the B.S.L.U. and the S.N.U. will do much towards providing these workers.

One of the results of the itinerant system is mental confusion. The constant change of speakers, with their many points of view, often widely divergent, makes it difficult for the average man to sort things out, with the result that many Spiritualists are unsettled in mind on many points. Resident speakers of a constructive type would to a large extent overcome that, and at the same time provide the necessary personality around which the life of the church would revolve. The argument that people will not listen to the same speaker all the time falls to the ground in the light of the experience of other bodies. Our people may be more independent, but I do not think they are above the need of sympathetic and friendly guidance. One of the reasons so many churches fail is because there is no one to look after them. The members are like sheep without a shepherd, and if anyone stays away no one troubles to find out the reason. Hence our societies often present a succession of members passing through them, instead of their finding in them a spiritual home. A good pastor would go a long way to make sickly churches robust and strong.

The problem of the one-man church is more thorny. How can we reach them? Suppress them we cannot; in the last resort they can always run a public circle. We may not recognise them, and may even look down on them, but the spirit world evidently finds a use for them. Moreover, whatever be the motives which animate those who run such places, there is some good done. Some light shines even in them, and some souls gain comfort, and when we remember that the spirit people are engaged in getting the world convinced of their existence, we cannot wonder that they use even these places. But are these places as bad as we think they are? The chief objection to them is that they exploit mediums for their own profit. Are they the only ones? Are all the properly-constituted churches—affiliated and unaffiliated—above reproach in this matter? We know they are not. Some of them are as bad as the one-man meeting-place. They squeeze the last ounce of psychic energy from the mediums they engage, in order to enhance their balance sheets. I have seen this sort of thing over and over again in churches, and heard many sad tales from various workers in regard to the way churches have sweated them. The first thing we need in considering this problem of the one-man church is to be honest with ourselves, and not think all such are bad simply because they are one-medium places. There is such a thing as benevolent autocracy, and it is better to have a one-medium church and harmony, than a so-called properly-constituted church and discord. Nevertheless, I do not agree that the one-man church is right in principle. I can quite believe even these are doing some good.



Now, it is evident we cannot organise matters in the spirit world from our side. It is not our job; our job is to organise from this side. Well, seeing that the organisation in spirit life is making sure of the one-medium church, what are we to do? Has not the parable of the wheat and the tares some lesson here? I think it has. Let us take our courage in both hands, and recognise these places as channels through which the spirit people work. Obviously, we cannot influence them from without. If they are separate from us, we can have no influence over them. Personally, I think the one-man church is a phase we are passing through. It is unpleasant, but it will not last. Even such places have some form of organisation. They nearly all have some semblance of membership, and a secretary who books the speakers. If one does not know the inner constitution of these places, he sees no difference between them and a properly-constituted church. That being so, I suggest we should be bold, and endeavour to formulate some means by which they can be brought within the orbit of organised influence. May this not be worth discussing? I commend this to the thoughtful ones in our movement.

In South Wales the freedom of the platform worker has again become acute. The leaders of the D. C. are imbued with a commendable desire to raise the status of the movement. No one desires it more earnestly than I, but the method suggested is wrong in principle, because it practically ignores the object for which our movement was called into existence. Anything which tends to defeat the object of the spirit people, in their endeavour to prove to man that he is a spiritual being, is certainly wrong. To declare that a platform worker must go only to affiliated churches is in effect a modern form of popery. (There are to be recognised churches—that is, any church not affiliated may apply to the D. C. for recognition, but it will only last a year, when they will be expected to affiliate. Up to the present none have applied for recognition). It is entirely overlooked, that the medium derives his authority for the delivery of his message, or the healing of bodies, from the spirit world and not from the D. C. or the S. N. U. There were mediums long before these latter were in existence. The mistake is that the D. C. has by some come to be regarded as synonymous with Spiritualism. But it is only one of the channels through which Spiritualism may be expressed. The brand of Spiritualism expressed through a D. C. church may be no higher, and perhaps not so high, as that expressed through a church outside the Union.

For the last six years this vexed question has wasted the time of conference after conference: there is no statesmanlike view. Instead of getting on with the work of education, which is what is needed, the question has been made to turn upon the right or otherwise of the medium to deliver his message wherever he may be inspired to give it. From January 1st next all affiliated churches are expected to engage only those speakers whose names are on the approved list, and the speakers whose names are on the list are expected not to work for unaffiliated churches. My name is not on the list. I have refused to recognise the right of the D. C. to dictate where I shall deliver my message. I recognise one authority, the spirit world, whose servant I am. Am I to refuse the light to those people who know nothing of the D. C.'s or Unions, but attend unaffiliated churches? This is a vital question which every platform worker should ask himself: for what purpose was your mediumship unfolded—to build up a movement, or to give light to humanity? They are not precisely the same, for when you are called upon to deny that light to those who are in need of it, simply because the church which invites you to its platform is not affiliated, you are assuming a very grave responsibility.

Now, I believe all churches should unite together. But are we likely to build up a union or a movement by creating antagonisms? For that is what, in my opinion, the D. C. here is doing. I regret to see time and energy frittered away over the attempt to establish the dictatorship of the D. C. That is not the purpose for which it was formed: its work is to foster goodwill amongst the churches and to spread Spiritualism amongst the people; it cannot unite people or churches when it virtually goes in opposi-

tion to the object for which the spirit people broke through in 1848.

I write in a spirit of rancour or of niggling criticism. It fills me with sadness to see our movement divided, and what I feel is mistaken guidance. I could write much more, but I have said enough to open discussion, and I hope I shall conduct it amicably, even though we may differ widely.

## Tonic Talks.

By JAMES LEIGH.

### SCIENCE AND SPIRITUALISM.

It has been demonstrated many times in recent years that religion, to secure the full belief and faith of its followers, must work in the strictest harmony with scientific research. Science can well function without the aid of religion: it can direct its attention to more material channels for research. Religion, on the other hand, is but a poor movement when its connection with science is severed; it loses its advocates rapidly, since doubt upon theories which might be conveniently proved is a characteristic of mankind.

We have an example of the truth of the statement: religion cannot function fully without unity with science in the very ranks of Christianity itself. Traced back to earlier days, we find the teachings of Christianity, and the practices then associated with it, widely different from those which is propagated everywhere to-day. Christ rejected religion, and recognised that doubting humanity always look for proof for all theories submitted to them. He proved his teachings by psychical phenomena, just as Spiritualism demonstrates its truths to-day.

A research into the history of Christianity, viewed from an unbiassed standpoint, is very interesting and tuition to the convinced Modern Spiritualist. He finds, for example, that shortly after the death of Christ his followers permitted the psychic gifts they had developed under his master's care to gradually sink into a dormant condition. They reasoned that quite enough proof of the truth of the underlying words of their leader had already been given by himself. They directed their attention to doctors with his teachings (the same thing is being done by others to-day in regard to the truths they previously learned from Spiritualists), and gradually built around the original delicate structure the man-made religion propagated everywhere to-day.

The result was inevitable, and one which all interested in psychical research should take to heart. Numbers of the coming generations looked for proof of the theories propagated from the Christian pulpit—just as their fathers had looked for proof from Christ—and, finding none, turned away to form the nucleus of the movement now known as Materialism.

This, in a word, is the writer's conception of the rise and fall of Christianity. The final blow was struck when Constantine, the Roman Emperor, became interested in the movement, and cunningly schemed to use it as a pillar to bolster up the state and thus led to its downfall.

There is a distinct bearing between this story and the relation of science to religion. There is a moral, also, which all would do well to take to heart. Some of the original standard-bearers of Spiritualism, having drained the movement of all they could, in such an attitude, draw from it, in breaking themselves away, formed a competitive movement, whose future is not difficult to forecast.

Science is growing, religion is developing. Previously science has ignored religion; it could not reconcile itself to the belief in miracles; but with the coming of Spiritualism this outlook has, fortunately, been almost reversed. No Spiritualist should blindly accept a statement which cannot be proven—if he adopts that attitude he will eventually have the greatest force fighting on his side. It is true that science should be naturally the hand-maiden to religion. Shall we put it into effect?



## Healing by Hypnotism and Faith.

### SOME PERSONAL EXPERIENCES.

By JOHN D. HORN.

#### HEALING BY HYPNOTISM TO-DAY.

"SPEAKING at a London conference on Faith Healing, some time ago, it is reported that Canon R. E. Roberts, Rector of St. Martin's Collegiate Church, Leicester, said, 'Faith is playing a greater part in our everyday life than many imagine. Faith was a tremendous factor in the healings of the New Testament. Christ regulated His treatment of patients according to their faith, and it was clear that He required the faith of the person as a factor essential to the healing.'"

Referring to Christ's attitude to the question, he added: "Our Lord never meant the work of healing to end with His ministry, and when He sent forth His disciples on a preaching mission He definitely charged them with the healing of the sick. There is an amazing revival of this Christ-like work, and it depends upon the faith of people themselves. It is not a question of raising magicians."

Some years ago a young woman whom I knew was playing with Spiritualism, and in course of time got completely under the influence of a low and wicked spirit. She went out of her mind, said "the devil was in her piano," and burned all her music. She was attended by a doctor whom I knew, who told me he should have to send her to the asylum. I asked him to allow me to visit her first, and he consented. That night I went to her house, and found her in a dreadful state of mind. She was walking about the room saying she "could see God." I at once made up my mind to use my hypnotic power on her, and when she was against a couch I hypnotised her, saying to the spirit, "*The Lord rebuke thee.*" She immediately sank back on the couch, and I sent her into a deep trance sleep. I then told her nurse not to awaken her, as she would wake up naturally after some hours, and after about ten hours she did so, and in her right mind, the devil being cast out. I told her doctor what I had done; he saw the result, and was astonished. I think that many people are sent to our asylums who could be cured by this gift.

Nevertheless, it has occasionally been used in an illegitimate form, as the following experience will show:—

I was at a mesmeric entertainment which occurred about the year 1857 in the Corn Exchange at Thrapstone, Northamptonshire. That evening a man was drawn to the platform in a mesmeric or hypnotic state, and while under that influence was asked some questions by the mesmerist, such as the following: "Are you married?" "Yes." "Have you a baby?" "Yes." "And a cradle?" "Yes." "Well, to-morrow night at eight o'clock prompt you will be here on this platform with that cradle on your back." The following night I was there, and sure enough just as the church clock struck eight the man appeared. A voice from the back of the hall shouted out, "Make way, here is the man with the cradle on his back!" and rushing up to the platform and mounting it, the mesmerist stood before him; clapped her hands and said "Right." Then the man threw down the cradle and looked ashamed of himself. I knew the man; he was a blacksmith in a village two and a half miles away. He had sworn he would not take it, but about half an hour before the time he was under her influence, became restless, jumped up, whipped up the cradle, and ran off with it. Such demonstrations point to the advisability of keeping the use of the hypnotic gift in responsible hands.

In the month of April, 1922, my dear wife had a paralytic seizure, taking away the use of one side. Two doctors attended her for some time, to no purpose. She lay helpless in bed, when one night I was strongly impressed to use my hypnotic power on her, which I did, and in about twenty minutes she lay in a deep trance sleep, which lasted about eight hours, when she awoke with the use of her limbs completely restored, cured, and doctors astonished, asking what I had done to her.

#### HEALING BY FAITH.

In the month of August, 1923, the Rev. R. C. Giffith, domestic chaplain to the Bishop of Norwich, preaching in Westminster Abbey, is reported to have said, "There is no need to cross the seas to see the result of healing by faith. I myself have seen blind people see, have seen one with a withered arm, for sixteen years, hanging at his side, suddenly shoot it out perfectly well. I have seen people who a few minutes before were stone deaf, hear, and, kneeling before the altar, thanking God for His goodness to them. I may tell you that this great work is making people understand their religion to be a spiritual thing."

If a whisper can be heard in England, from Australia, which we know to be true, why may it not be true that we can now communicate through the immeasurable space of ether with spirits in another world? *It is true*, and I have proved it during my fifty years' Spiritualistic investigation.

These are but a few episodes in my half century of investigations of the good and evil aspects of these wonderful gifts, and I am pleased to observe that many of the clergy and ministers are now taking an interest in faith healing by the laying on of hands and hypnotic powers, thereby carrying out the commands of the Master, "Go and teach and heal the sick," for "greater works shall ye do, because I go to the Father."

## Psychic Studies.

By DOROTHY AGNES.

### THE TRANSITION.

THE watcher sat silently by the bedside, waiting for the dawn.

Her weary eyes kept closing with the longing for sleep, but the moans of the dying one kept her senses alert.

Gradually the first shaft of daylight lit up the shadowy room, showing a white, wan face and dark head, which turned restlessly to and fro on the soft pillows.

Slowly the door opened, and into the room came a little child. She did not speak, but by her action conveyed to the tired watcher that she would take her place by the bedside. The little girl bent over the bed and gently stroked the thin fingers, placing between them a white rose, fresh and glistening with morning dew.

Still the moans of pain continued, a veritable discord to the bright sun rays peeping through the half-closed blinds, and filling the dusky corners with its golden radiance. To soothe the sufferer the child began to sing in a clear, sweet voice:

"Hark! hark! my soul, angelic songs are swelling  
O'er earth's green fields and ocean's wave-beat shore."

On and on sang the little one, until the moans of discord began to die away, and as her voice rang harmoniously through the room, the child became conscious of an angel presence. The dying one began to sigh deeply, and the angel stood beside the bed, a smile of divine sympathy beaming on her lips. A light radiated from its wings on to the rose which the sufferer still held between her fingers, and attracted by its rays she turned her head and saw the angel.

A look of joy and happiness gleamed for one moment in her eyes, and she gazed upwards. Once again the little child sang:

"Angels sing on, your faithful watches keeping,  
Sing us sweet fragments of the songs above,"

and from afar came the sound of other voices, melodiously harmonising with her sweet trouble.

"Till morning's joy shall end the night of weeping,  
And life's long shadows break in cloudless love,  
Angels of Jesus," etc.

The rose fell from the lifeless fingers, and the little one hushed her singing. Reverently she kissed the fragile petals, and rested the blossom on the silent lips.



## An Evidential Sitting.

MESSRS. F. J. TRESIZE and J. L. Williams send us particulars of the remarkable seance described below. There were eight sitters on the occasion, the seance room being examined and the positions of all objects being noted previous to the commencement of the sitting. The medium, who remains anonymous, was strapped to a chair in front of the sitters, with his back to a cabinet, in which a harp, illuminated board, illuminated disc, trumpet, slate and pencil had been placed. Behind the sitters was a table, on which was a toy piano with luminous keys.

After speaking to us the guide left the friends to do their work. The illumined card and disc were taken from the cabinet and brought around the room. Then a child, who was skipping to the hymns we were singing, touched every one of the sitters with its skipping rope. The illumined card then came around and rubbed each of us on the face some two or three times. A lady's pince nez were knocked off during this operation, but were in no way damaged. The disc which came with the slate finally settled on the lady whose pince nez were knocked off. Then the toy piano was played in accompaniment to the tune we were singing. It came in front of me, and the hand of a child or small lady was materialised. The carriage was good, and the arched style being used during the whole of the playing. The tunes played were "Sun of My Soul," "All Things Bright and Beautiful," "Home, Sweet Home," "The Keel Row," bell selections, and two other tunes.

During the "Keel Row" the piano and illumined card danced to time. The card was then brought around, showing flowers that had been taken from the vases, and a hand was materialised. Two of the sitters received flowers. Then the rattling bells were brought from the cabinet and played in front of us all, illumined by the card. A lady then had communication with her son through the trumpet, which had been brought from the cabinet. The harp was next played, music accompanying our singing. The piano again played, and the card was brought round, illuminating a materialised form.

The card came round again, and three gentlemen, including myself and Mr. Williams had their heads stroked by a materialised hand, which apparently belonged to a lady.

Then we were given articles of clothing. I had a lady's fur placed round my neck, another gentleman had a lady's hat placed on his head, and another had the skipping rope tied around his neck. A lady had a hat placed on her head and a handbag and gloves on her lap.

Another sitter had communication with her mother. The mother then went to the husband of her daughter, conversed, and stroked his face. We heard rattling behind us, and when lights went up we found that vases of considerable weight had been moved from the sideboard and mantelpiece. Fruit knives were taken from their horse-shoe case, and placed on the floor.

Another hand was materialised and shown to us by means of the card, and the guide than requested that we light up and satisfy ourselves that the sensitive was still strapped as we had left him. This being done, and all satisfied, the light was again extinguished. The guide once more spoke to us. He apologised to all who had not individually received a communication. This concluded the seance.

When the lights were lit the sensitive was found to be free of the leather straps, which were subsequently found in the laps of sitters. On examination of the room and sitters a curious sight presented itself. The instruments were in all parts of the room. The piano was found with the luminous card in the cabinet. The brass egg cups were on the bookstand, and the harp was on the sofa, with a photo of the sensitive and his wife on it. Beside it was the trumpet, and the rattling bells were on the floor in front of us.

This concluded a helpful, pleasant and sacred communion with the spirit plane. To the sensitive we are deeply grateful for the privilege of witnessing this sacred phenomena.

FREDERICK JOHN TRESIZE.  
JAMES LEONARD WILLIAMS.

## Sheffield Service of Remembrance.

MR. W. HARRISON BARWELL sends us a report of the Anniversary Services held at the Sheffield Crematorium Chapel on Sunday, August 18th, commemorating the death of Mrs. W. Appleyard, wife of Mr. Walter Appleyard, J.P., ex-Lord Mayor of Sheffield, and past-President of the Sheffield Society for Psychical Research. The speaker on the occasion was the Rev. C. Drayton Thomas, who was supported by the Rev. Frank Ballard, D.D., M.A., and Mr. Walter Appleyard occupying the chair. The service needs no introduction to readers of THE TWO WORLDS. His book, "Au Revoir, not Good-bye," is well known, and these annual remembrance services are equally famous.

The service opened with the overture, "In Memoriam" (Sullivan), played on the organ presented by Mr. Appleyard, by Miss Alice Cook. Inspiring prayer and chosen lessons were given by the Rev. Frank Ballard.

Clifford Kemshall followed with the song, "Love Divine," and Miss Beatrice Bridge acceptably rendered "The Psalm of a Veteran" (words by W. Appleyard).

The Rev. C. Drayton Thomas, in the course of his subsequent address, gave personal testimony of the teaching of Spiritualism with regard to immortality. In order to commune with those on the other side it was necessary to make use of mediumistic faculty. The ancient visions and strange voices and ghost stories we had heard of were however they affected the persons who experienced them were merely forecasts of the great psychic wave which was later to sweep throughout the world. There were some unthinking people who said inter-communication between this and the other spheres was dangerous. They had known some conversations between people on the other side which were far more dangerous than spiritual communication could ever be. Even in a Christian home people were afraid to die. Why? God is willing that man should know something of the after-life. This life is wonderful, but we must qualify ourselves here to appreciate it in its fullest. Love was the great central force which made all things possible. They should try to demonstrate it. They should remember the fact that death does not divide the living people from those who had passed over. They came here to guide, comfort, and uplift, and their presence was manifested and invariably helpful.

Mr. Appleyard, who followed, said that the attitude of the man in the street was still largely one of unconcern when he thought of Spiritualism. This was mostly due to the fact that the churches were still unable to furnish proof of life's continuity. He dealt with the hindrances he had met with from the local ministry, and quoted passages from the hymns used in the churches to-day which were derived from an antiquated and erroneous theology. "God's love made a hell in which to punish His children everlasting."

He announced his intention of seeking permission to hold either weekly or monthly services on Sunday afternoons in the chapel next summer.

All the hymns sung on the occasion were written by Mr. Appleyard, who deserves encouragement in the valuable work he is doing in thus endeavouring to enlighten humanity on the true meaning of death. During the service a collection was taken up for the Sheffield Telegraph Poor Children's Holiday Fund.

THE better we understand life, the more we can realise that happiness is a duty.

HAPPY and strong and conquering always to the end is he who knows the grasp of the Unseen Hand.

SCIENCE is discovering the spiritual world which is temporarily denied through short-sighted concentration on the material aspect of things. It is now learning that the real is the unseen.—J. ARTHUR HILL.

OUR God is a living God. Growth and development are the dominating factors of the universe. The evolution of truth makes immortality possible. There is no stagnation in God's measureless ocean of truth. Progression is the keynote, both of time and eternity. Perpetual motion is the rhythm of the spheres.—W. JOHN.



## The Britten Memorial.

SINCE the last report the following further contributions towards the "100,000 Shillings" effort have been received by the Trustees. As usual during the season there is a distinct falling off in contributions, but the Trustees confidently look to the coming months for a revival of support towards their all-important national project.

Briefly stated, the objects of the Britten Memorial are to establish in Manchester the headquarters of the British Spiritualist Movement, and a National Spiritualist Institute Library to commemorate the lives and labours of our pioneer workers.

Mrs. Emma Hardinge Britten was one of the greatest of our world pioneers, and founder of THE TWO WORLDS. Her great desire was the establishment in Manchester of a "School of the Prophets" and national headquarters, that should become a centre of spiritual power and knowledge for the benefit of all.

A glance through the following list should prompt many who have not yet given their "mite" to send along a donation in order that the hands of the Trustees may be strengthened to found a most fitting Memorial to the honoured memory of so brave a pioneer, who, in face of bitter opposition, upheld the truths of our beloved cause.

### CONTRIBUTIONS RECEIVED UP TO AUGUST 15TH, 1929.

	S.	D.
Amount previously acknowledged.....	12,249	1
Dickenson Road Circle, per Mrs. Bates .....	28	0
Mr. I. Warner-Staples, Clifton, Bristol, "In Loving Memory of Albert Warner-Staples," from his Wife Irene, May 22nd, 1927.....	21	0
Mr. J. H. Horrocks, Brooklands, Cheshire .....	20	0
Mrs. Ashton, Miles Platting, Manchester, by Sale of Milk Covers .....	18	0
Mr. Venables, Esq., J.P., Walsall .....	10	0
Mr. Burnett, Higher Openshaw, Manchester....	5	0
Mr. B. Archer, Handsworth, Birmingham, per Mr. E. W. Oaten .....	2	6
Adwick Picture Theatre, Collecting Boxes at Meeting held April 7th, 1929 .....	1	8

12356 1

£617 16 1

General Contributions and other efforts previously acknowledged .....

£2775 4 9

Total, inclusive of the late Mr. Hervey Carter's gift .....

£3393 0 10

On behalf of the Trustees I beg to tender sincere thanks to all friends mentioned in the foregoing list. It is pleasing to find that there are further donations from old subscribers, and also gifts from new friends. The thoughtful action of Mrs. Warner-Staples is worthy of emulation by a large number of friends who desire to commemorate the memory of their dear ones in a practical way. It is a pleasure to welcome the gift from the Dickenson Road Circle, and we are grateful to Mrs. Bates and friends for their generous support. May the publication of this welcome contribution prompt other "circles" to do likewise. To the other friends who by their kindness have shown their "live" interest in the project we again say "Thank you."

The Trustees are anxious that a large number of local Spiritualists shall become actively interested in this national project, and schemes are in train by which it may be possible for all interested to meet at an early date to discuss the possibilities of the future. During the past few years our chief interest and endeavour has been to collect funds and to consolidate the financial position. We feel that the time is now ripe to create the atmosphere for the establishment of a building on the lines outlined in the Britten Memorial Trust Deed. We would commend the idea to all local Spiritualists.

You can by the smallest contribution show your real interest. Let us see what Manchester itself can do in this direction. A much larger support locally would stimulate interest in other centres.

Meanwhile, it would be a real pleasure to hear from old and new friends. All donations and offers of assistance will be gladly and gratefully acknowledged by John Jackson, Hon. Secretary, 30, Buxton Road, New Mills, near Stockport.

## Transition of Mr. J. Hewat McKenzie.

WE regret to announce the transition of Mr. James Hewat McKenzie, of London, which occurred on Wednesday, the 21st, consequent upon an operation. The event transpired with startling suddenness, as, though his health had not been good for some time, it was thought that his robust constitution would rise superior to his local disabilities.

Mr. McKenzie was a Scot of strong personality and fearless disposition, but had resided in England for forty years. Of keen business acumen, and decidedly critical mind, he became interested in Spiritualism nearly thirty years ago, and setting aside the claims of business at considerable personal sacrifice, he devoted himself wholeheartedly to its study and investigation. He speedily became convinced of the truth of its claims, and with the enthusiasm and whole-heartedness which was natural to him, threw himself into the fighting line. He undertook an extensive series of lectures in Glasgow and Edinburgh, and similar meetings were held at the Steinway and Queen's Halls, London, and attracted a great deal of attention.

In 1917, after a visit to the United States, he induced Mrs. Brockway (a remarkable medium) to visit England. The unfortunate state of the law militated against his success, and Mrs. Brockway was arrested and lodged in Holloway Gaol. It was during the hearing of this case that Sir Ernest Wild, K.C., who defended the medium at the police court, was so disgusted by the bias of the magisterial bench that he threw down his brief and left the court, observing that no justice was to be obtained in the courts. Through the good offices of Lady Glenconner some mitigation was obtained of the savage penalties inflicted on Mrs. Brockway by a biased and vindictive bench.

In 1920 he founded the British College of Psychic Science, and until 1925 he bore the full financial burden of the enterprise.

After the founding of the College, in which he was assisted by his talented wife, Mrs. Barbara McKenzie, a number of excellent mediums were brought to England for purposes of investigation. These included Mrs. Ada Besinnet, Frau Silbert, and others.

A few years ago Mr. McKenzie severed his active connection with the Psychic College (to devote himself once again to business) and a Committee was set up to direct its activities, Mrs. Barbara McKenzie still retaining the secretaryship.

Many of our readers will recall the attack made upon the mediumship of Mr. Hope by the Occult Committee of the Magic Circle, and it stands to the credit of Mr. Hewat McKenzie that he persistently investigated the whole of the procedure, and clearly showed that any suspicion of duplicity fell upon the investigators rather than upon the medium. Mr. McKenzie remained satisfied that the whole case was a deliberate "frame up" with the object of discrediting Mr. Hope's mediumship.

He was a strong man who made warm friendships, and perhaps many enemies, but that he was whole-hearted, enthusiastic, and self-sacrificing, even his opponents would admit. His is the type of personality that a propaganda movement can ill afford to do without, and we tender our sincere condolences to Mrs. McKenzie and family upon their physical loss.

The mortal remains were cremated at Golders Green on Saturday, the 24th inst.

THE things that we open ourselves to always come to us.

TRUE worship is daily living—daily living in the consciousness of the God within. It does not depend upon times or occasions or ceremony or places.



## Spiritualists' National Union.

PRECIS OF GENERAL COUNCIL MINUTES OF MEETING HELD AT SALFORD CENTRAL CHURCH, JULY 5TH, 6TH STH, 1929.

Present: Mr. E. A. Keeling, in the chair, supported by M. Barbanell, T. Bogue, W. Burrows, W. G. Gush, J. Jackson, A. H. Jones, G. F. Knott, J. B. McIndoe, A. G. Newton, F. W. Oaten, R. A. Owen, Mrs. E. Paling, Miss L. M. Stair, J. M. Stewart, C. E. Timms, and the General Secretary. Mr. A. Smith sent an apology for his absence.

The following items of interest arose from a lengthy correspondence: Delays were noted of church fees reaching the registered office through church secretaries remitting them to an official of a D.C. instead of sending direct to the General Secretary of the S.N.U.

Some irregularities were disclosed in the method of forwarding church applications for affiliation. It was resolved that the President and General Secretary draft a letter for the use of D.C.'s, outlining the proper procedure.

The officers were instructed to consider the advisability of designing a suitable type of printed letter heading to be used by the Union and the D.C.'s uniformly.

Mr. Barbanell was appointed to represent the S.N.U. at a public demonstration of the League of Survival to be organised in London in the early Autumn.

Churches having less than 20 members: It was resolved that for purposes of representation at A.G.M. and to conform with the Articles of Association, that the General Secretary shall link together two or more small churches lying near to each other, so that their combined membership shall entitle them to be considered a qualified society in accordance with the Articles, and the churches be so informed.

Eight new churches in the areas of Lancashire, London, Scottish and Yorkshire D.C.'s were accepted into affiliation. Seven new subscribing members were enrolled.

I.S.F.: Mr. Oaten reported on visits to the I.S.F. Headquarters and the Hague in connection with preparations for the next Triennial Congress in 1931. It was resolved to allocate the balance of the London I.S.F. Congress as thus: £100 to the I.S.F. Publishing Funds and £75 as donations to future Triennial Congresses.

"National Spiritualist": Plans were discussed and new features proposed with a view to encouraging increased sales for the journal. The Area Representatives were urged to use their influence in the D.C.'s to stimulate sales. Resolved to recommend to A.G.M. to suspend publication at the end of October unless the sales increase.

Quarterly Meetings: With a view to helping the Union during a period of financial stress, it was resolved to leave to the discretion of the officers who should be summoned to attend the quarterly meeting for October (1929) and January (1930).

Publication: With a view of improving the sales of the Union's publications, it was resolved to invite those members of the Council who are platform workers to carry with them samples of pamphlets and to use their opportunity on the platform to push sales.

Trust Property and Pooling: Several matters of importance concerning Trusts under the S.N.U. were brought before the Council. It was resolved that for the future the Pooling Committee shall make advances to churches only who have previously to their applications for an advance been depositors in the pool.

Exponents' Committee: The draft scheme of National Fellowship of Platform Workers was referred back to the Committee. Copies of the scheme are to be circulated to the members of the Council for their criticism and amendment, these to be considered by the Exponents' Committee. The draft scheme also to be submitted to the D.C.'s, with a request that the scheme be placed upon their A.G.M. agenda for discussion by the churches.

A committee was appointed to ascertain and report on the costs of establishing and maintaining the registered office in London in lieu of Manchester.

The District Councils are to be approached with a view of co-ordinating and co-operating with the work of the

S.N.U. Committees who desire to send circulars to churches in the Union.

GEO. F. BARRY, General Secretary

## Transition of Miss H. E. Kitson.

A SPIRIT of tragedy marked the closing days of S.N.U. Summer School at Matlock, which had hitherto one of the happiest events in the year's activities. An interesting series of studies had been conducted during week by Messrs. G. F. Berry, E. A. Keeling, and others. On Wednesday, the 21st, the company spent an excellent day amidst the beauties of Dove Dale. Miss Kitson, B.A., who had rendered valuable service in the lectures, one of the most enthusiastic of the ramblers, climbing to and penetrating remote recesses in search of beauty. Thursday morning she did not feel well, and it was then she had contracted a chill. A doctor was called in on the day morning, and he suspected appendicitis. Towards the end of the afternoon she speedily got worse, and passed away at nine o'clock.

Miss Kitson is the only daughter of the veteran Altham Kitson, of Dewsbury, and she was Hon. Secretary of Education Committee of the Lyceum Union. She was enthusiastic in her labours for the education of Lyceumists and was one of the originators of the education scheme which has been so eminently successful.

Miss Kitson was a B.A., and was engaged in the scientific profession. She was 39 years of age.

The sympathies of all their friends will go out to Mr. and Mrs. Kitson in the heavy blow which they have sustained in the physical loss of one who was the life of the home, and her physical presence will be sorely missed in the counsels of the Lyceum movement.

For her peculiar next week

## Mr. Julius Zancig.

THE *Daily Express* announces the death of Mr. Julius Zancig, who created quite a sensation in this country by his telepathic performances upon the stage, during which the deceased performer would move amongst the audience and his wife would successfully describe all manner of articles exhibited to him by the audience, even to telling the exact time by any watch. A great deal of controversy raged around the performance, and heated discussions took place as to how the feats were accomplished. The "Zancigs" submitted to every test, and were scarcely ever known to fail. In one case in which they appeared before a Committee, a packet was handed to Mr. Zancig, his wife being behind a screen out of sight. As he opened the packet she minutely described every object it contained to the bewilderment of the examiners.

We had the pleasure of meeting the "Zancigs" at the Wembley Exhibition, and they had no hesitation in affirming that they were Spiritualists, though they made no claim to the use of psychical power in their performances. Mr. Zancig was a Dane, but became a naturalised American, and was a sociable type of man, with a good deal of natural ability. He was a clever instrumentalist, with a good knowledge of music, and in addition possessed a large fund of humour. He was the first individual we ever heard play tunes upon a hand-saw, with a violin bow, and we well remember the determination made by the little party of visitors to experiment with the hand-saw on their return home.

Mr. Zancig was twice married, and in each case trained his wife to respond to his mental promptings for the entertainment of the general public. Since his return to America Mr. Zancig has taken part in a number of Spiritualistic meetings we believe. By his transition there passes from an earthly scene one who has excited a great deal of curious interest, and left the world wondering.

There lie two ways to every end, a better and a worse



## NEWSY NOTES.

### GUARDIAN ANGELS.

The question as to whether there exist "Guardian Angels" has always been one of speculation and debate. The theory, I suppose, gradually evolved from the ancient idea of good and bad "angels," who whispered good and evil promptings into the ready ears of their intimates. Endeavour as I may, I cannot detach myself from the opinion that this belief was invented by somebody who, having led an unfortunate life, chose this convenient way of placing the responsibility on other shoulders. In such case mortals could not be accounted responsible for our actions—these would be influenced almost exclusively by the contrary discarnate intelligences. The case for the guardian angel advocate, however, is more substantial. Though I have yet found no proof for its acceptance. The advent of Spiritualism, no doubt, helped the belief substantially, as it was shown by the phenomena that there were discarnate spirits who, in the shape of guides and controls, evidently had the welfare of their mediums at heart. Investigation, however, appears to point to the conclusion that, if there are guardian angels, they are altogether separate from controls or guides. Their work in spirit life may be almost exclusively to develop mankind and to lead them on to greater spiritual achievement.

### DEVELOPING MEDIUMSHIP.

It is significant that in all the years man has been interested in the occult, no "royal road" to systematic psychical development has been discovered. That a system which proves eminently successful with one individual often produces negative results with another is a fact often stressed in these columns. As far as our investigation goes there appear to be no actual laws for the development of psychic powers, although, once such powers are awakened, laws certainly come into force. But the development of mediumship and mediumship developed are two phases of psychical activity which, although often confused, are in reality quite separate and distinct.

### THREE COURSES OPEN.

Generally speaking, three courses are open to the potential psychic by which he may develop his powers. He may develop by means of the circle, under hypnotic influence, or individually at home. The first method, in the initial stages at any rate, seems largely to be preferred, and is followed by far the greatest number of investigating developers. The latter method is by no means so recommendable: not every person is of the type who may benefit from sitting alone, and there are some in whom this course might actually produce unhealthy conditions. The hypnotic system has been instrumental in developing many of the best mediums this movement has possessed, but it must be remembered that their tuition was received at the hands of operators who were well versed in this particular aspect of their art. The hesitating inquirer is best advised to join a circle, and if he will harmonise with the gathering, he is sure to receive some practical advice from the spirit side on the best and most successful course he should pursue.

### MUSIC AND SEANCES.

Some mediums who have succeeded in awakening psychical activity to a considerable degree state that singing and the usual music which opens the seance has no helpful effect upon them. On the other hand, there are others (forming, we believe, the majority) who state confidently that music or any form of harmonious vibration has a decided effect in stimulating the flow of psychic energy. This appears to be particularly true in the case of trance mediums who generally feel, during the singing, the "influence" trebly quickened, until the actual control has been assumed. Here again no laws or rules can be laid down: the personality of the medium is the only apparent factor. There is certainly no exhausting the investigations which lie before occult students. The facts that they have already discovered, however profitable and vital they may be, are only the

outer fringe of the greater revelation. There is work for all here who possess a sane and searching disposition.

### PUBLICITY.

The all-important question of publicity in its relation to Spiritualism has again been brought before readers by THE TWO WORLDS, and it is to be hoped that this subject will receive more serious attention. Publicity, it should be remembered, has nothing which should differentiate it from our present propaganda and open-air meetings: each has a distinct bearing on the other. Already we possess, I admit, some of the best publicity agents in the kingdom. Sir Arthur Conan Doyle, for instance, is idealised by the newspaper world as a mine of "copy." His publicity work on platform and in the press, and now even on the "talkies," has been instrumental in attracting many to our movement. But the practical workers in this field are few. Societies might well direct their attention to the subject: members might reasonably give the movement a "lift-on" by personal propagation. The time has arrived when Spiritualism is ready to seek a wider expression to its claims. Have we the men?

### THE WORD TRINITY NOT IN THE BIBLE.

"Many will no doubt be surprised that the word 'Trinity' does not occur in the Bible," states the *Message of Life* (New Zealand). "The only verse in the New Testament Authorised Version is I. John. v. 7: 'There are three that bear record to Heaven—the Father, the Word, and the Holy Ghost, and these three are one.' It has been known for more than a century that the verse quoted is an interpolation, and it was entirely excluded from the Oxford Revision of the New Testament in 1881, made by orthodox ministers. All scholars know that the dogma of the Trinity is of heathen origin, and was found in the great Pagan religions centuries before the existence of either Jews and Christians." The reference raises an interesting point. Certain authorities, for instance, have made the statement that the text regarding the Trinity was added as far back as 1516. To-day it is still preached, in sermon and prayer, from the Christian pulpit. One wonders how those responsible have the courage (one might use a stronger term) to still teach it.

### 'NOT A SPIRITUALIST.'

The *Sunday Express* related, in its last issue, the story of a Mr. Frederick Cove (a London business-man), who had a vision in which a friend, previously passed over, appeared to him and induced him to purchase three derelict cottages and spend £5,000 on their conversion into a home for destitute and crippled children. "I found myself one night in one of the poorest quarters of London," Mr. Cove relates. "I knew that I was not really there, if you understand what I mean, but I felt alive and awake as usual. Mr. Joseph Brown (the dead friend referred to) was with me." In his vision Mr. Cove was taken to a place he had never been to before, and shown scores and scores of crippled, half-starved children. Later he was "whisked" into a garden, where were three cottages, told the purpose of his vision, and was afterwards able to trace the district he had clairvoyantly visited, and buy the cottages as directed. They are now established as a home for crippled children. Although the reporter is careful to add that the subject of his interview is "not a Spiritualist," we feel that this phrase, which is now becoming a typical "journalistic" expression, is added as an apology to his sectarian customers. Mr. Cove, however, supposing the newspaper story to be true, may be interested—or offended—to know that he is at least a medium.

OBSERVER.

THE peak is high, and the stars are high, and the thought of man is higher.

SELF-REVERENCE, self-knowledge, self-control. These three alone lead life to sovereign power.

O WELL for him that finds a friend, or makes a friend, where he comes. And loves the world from end to end, and wanders on from home to home.

FOUNDED NOVEMBER 18th, 1827.

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return any contribution unaccompanied by a stamped and directed envelope.

FRIDAY, AUGUST 30, 1929.

## Wanted—a World Religion.

THE Rev. R. J. Campbell, writing in the *Sunday Express*, presents a fascinating case in the form of a request for "a religion which will suit all men." In doing so, of course, he has to raise the rival claims of all the world's great religions, to say nothing of the smaller ones.

Mr. Campbell thinks "There will never be a universal religion consisting of a mosaic of the best elements of existing historic faiths; that has not been the way in which vital religion has achieved its greatest triumphs hitherto." We think Mr. Campbell has mis-read history. Surely, if one thing is well known, it is that the Christian religion of the fourth century became just such a mosaic of the faiths existing prior to its promulgation, and this he admits when he says "The framework of our theology came from Ancient Egypt, mediated through Greece. The thoughtful traveller who cares to investigate the mythology of Egypt, as illustrated in the decoration of the Royal Tombs, might be startled to come upon close parallels to what are ordinarily assumed to be the fundamental conceptions of the Christian faith, such as the Trinity, the Incarnation, the Dying and Rising Saviour. Isis and Horus are the prototypes of the cult of the Madonna and child."

There is no doubt too that the sacred books were tampered with in order to give authority to some of these conceptions taken from pagan beliefs and practices. Let us take, for instance, the Trinity. The only verse in the New Testament (authorised version) which gives countenance to that doctrine is I. John v. 7: "There are three that bear record in Heaven: the Father, the Word, and the Holy Ghost, and these three are one." It is an acknowledged fact that the verse quoted is an interpolation, and as such it has been entirely excluded from the Oxford revision of the New Testament. Dr. Adam Clark, the commentator, says: "One hundred and thirteen Greek manuscripts are extant, containing the first Epistle of John, and the text in question is wanting in one hundred and twelve of them."

Similar facts could be adduced for the Virgin Birth, substitutional atonement, etc., etc. They were no part of the teaching of Jesus, and no part of the teaching of the early Apostles. An attempt was made under Roman auspices to create a mosaic of the best elements of existing historic faiths, and if this had not been done there would have been no need for the apologetic practices of modern times.

Concerning the rival claims of the great religions, a writer in the *Indian Times* recently replied to Dr. Farquhar, who had been criticising Hinduism. Dr. Farquhar said: "In Hinduism there is nothing that can take the place of the Living Saviour, who in love for man became man, died for our redemption, but rose again, and now lives to lead us through repentance and spiritual cleansing to a new love of devotion, obedience and dependence on

Him for all our religious needs," and the writer replied: "In Christianity there is nothing that can take the place of Prajapati, the Supreme Lord of the world, who in his love for humanity created the Devas, the lesser Devas, the Rishis (who are the great friends and benefactors of man) and has made these live forever, to enable us through the incessant purification of our hearts, through incessant love for and service to humanity, to fulfill the law of evolution by satisfying all the lower and higher needs of our existence in the world."

Mr. Campbell is anxious to bridge this gulf, and is telling us that a modified Christianity can accomplish it. He does not seem to realise that the spiritual fight which has been raging for centuries is a fight of names rather than of principles. What Jesus is to the Christian, Buddha is to the Hindu, Mohammed to the Muslim, and Confucius to the Chinese. Such learned Hindus as Chandi and Rabindranath Tagore claim that the Christian West has no gospel to carry to the East, while there is a large body of educated Christians in this country who are quite satisfied that the East has nothing to teach the West, and yet it is true that in both East and West there are evils which need removing, sores on the body politic, and many crude practices which will need to be abolished before we reach the ideal life. Whether one goes East or West, there is much of cruelty, crime, poverty, lying and theft, and though they take different forms according to the civilisation in which they find themselves, these are all opposed to spiritual idealism. The fact is, that all the elements of spiritual life have always existed amongst men. Christianity has revealed no virtue that was not practised by thousands of people long before its birth. It has given us no truth which is unique. What it has done, and the value of such contribution cannot be under-rated, is to give us an ideal character who embodied in His life the ideals and virtues which were already believed in, and which continue to be believed in, and who stamped these ideals as having the sanction of a higher spiritual world by accompanying them with psychic phenomena.

It is merely beating about the bush to pretend that the revelation of two thousand years ago is different to any other revelation. All the revelations of the spirit have come from the same spirit world. They have been modified in a material sense by the instrument through whom they flowed. The fact is that the same spirit world is still willing and able to give the same great truths, and to strengthen men to enable them to live in accordance therewith. The adept of the Buddhistic faith, the "superior man" of Confucius, and the saintly Christian, would all live practically the same lives: lives of self-sacrifice, devotion, and service. It is time that men rid themselves of the idea that they were specially favoured of God and were the recipients of a unique revelation. God is the Father of all, and His revelation has been given to many nations in many ages and through many avenues, but it is the same voice that speaketh, calling men to a life of righteousness.

All the great religions of the world believe in right living, honest dealing, truthful speaking, self-sacrifice, service to one's fellows, devotion to ideals, and the worship of God. The religion which embraces these has always been in the world, and though men have labelled it by names to suit their convenience, in the higher counsels of the unseen such labels are merely the hall-mark of men's limitations.

The exploration of the spirit world has been neglected because men have believed in the finality of revelation. We are beginning to recognise the fact that humanity has merely touched the fringe of that world, but the door has again been opened, and its light is (however faintly) again reaching the earth.

THEY that love do not believe that death will part them.

YOUR soul makes your body, just as a snail makes his shell.—KINGSLEY.

BECAUSE right is right, to follow right were wisdom in the scorn of consequence.

A MAN may fail in duty twice, and the third time prosper.



# CURRENT TOPICS.

IN our issue of August 9th "Observer"

commented upon the reference by the Bishop of Chelmsford to the retention of hymns which contained the false conception that the dead are lying in their graves. The Rev. Charles Tweedale took up the case with the Bishop, and suggested that he might read his book on "Man's Survival After Death." The Bishop very courteously replied that he had read the book. Doubtless his opinions have been very largely influenced by the Rev. Mr. Tweedale's reference to the subject on page 482. How true it is that the existence of Spiritualism in the world is modifying the role of the creeds of Christendom. Even when men, and particularly theologians, do not openly proclaim their interest in the subject, their public utterances make it clear that in the seclusion of their studies, and their private life they have an interest in what the spirit world is saying. There is no class of people who should more eagerly seek knowledge than the parsons. It should be their special business to know something of the spirit world and its activities.

WE are glad to see that Mr. Arthur Greenwood (Minister of Health) has had the courage to face the vaccination problem. A new vaccination order has been issued which instructs public vaccinators to vaccinate in all ordinary cases in one insertion instead of four. "The Minister is of the opinion," states the Order, "that in the present state of knowledge, and so long as the smallpox prevalent in this country retains its present mild character, it is not generally expedient to insist for the vaccination of children of school age and adolescents who have not been previously vaccinated, unless they have been in personal contact with a case of smallpox or indirectly exposed to smallpox infection." The Minister also suggests that in view of the harmful effects of vaccination upon children of school age or adolescents it is desirable to secure the successful vaccination of infants. The position is scarcely logical, but we hardly expect that from a Government department.

It must not be forgotten that we are dealing with the second or third generation of vaccinated people, and it may well be that the cumulative effect of the practice is overcoming the natural resistance of individuals. The quicker the practice of pumping filth into the blood stream of healthy people in order to maintain health is abandoned, the quicker will the faculty of self-defence be relieved of the suspicion of quackery. The present system savours far too much of the practices of the native medicine man.

THE Vicar of Christ Church, Chadderton, near Oldham, writing in his Parish Magazine, has found a new disease, "Morbus Sabbatas," a disease peculiar to church-goers. He says: "The attack comes on every Sunday, and no symptoms are felt on Saturday night. The patient sleeps well, eats a hearty breakfast, but about midday the attack comes on, and continues until the services are over for the morning. The patient then feels better and eats a hearty dinner. In the afternoon he feels better, and is able to take a walk, but about church-time he gets another attack and stays at home." The vicar claims that amongst the peculiarities of the disease are the facts that "it only appears on Sunday, that it never interferes with sleep and appetite; it never lasts more than a few hours, no physician is ever called in, and no remedy is known for it, except prayer." The vicar is evidently intending to be humorous or sarcastic (we hardly know which), but it is essential to the treatment of any disease is successful diagnosis, and this the vicar does not attempt.

## CHANGED CONDITIONS.

DURING the closing decades of the last century, going to church was very largely a matter of fashion. It afforded an opportunity for the display of one's best clothes, meeting some "nice" people and of talking platitudes about nothing in particular. Even if the sermon was an unpleasant element in the routine, church attendants could always console themselves with the knowledge that the sing-song voice of the parson induced sleepiness, and not too many vicars had loud and raucous voices. Therefore, restfulness was not disturbed. Times have changed. Life has become more active, and, we think, more interesting. The stress of circumstances weighs heavier upon men than in the more leisurely days of a decade ago, and convention, too, is very largely losing its hold in consequence of the growth of science. A spirit of utilitarianism is growing. Men are beginning to ask more than ever what is the use of a thing. They will not go to church to be amused, and they are beginning to question if their going to church will teach them anything. These suggestions merely touch the fringe of the subject, but they may help the vicar to diagnose the conditions which are setting up the disease of which he complains. We believe the cause of the alleged disease is in the church rather than in the people.

## The Autumn of Life.

AUTUMN is indeed the true season of peace, the rustle of wind amidst the trees giving forth harmonies more divine, more beautiful than man can ever compose, even in his most inspired moments. For they are the harmonies of God, and those are heights that man cannot as yet reach, although he has implanted within him the seed of those possibilities. The gentle rustle of the fading leaves, as they fall along our path of contemplation, is a reminder of the course of life, of how runs the pilgrim's progress from this world to the next.

We have lived through the boisterous March days of our early youth. We have passed through the Spring days, days of promise and unfoldment, times when we disported ourselves in the green glades of youth to our heart's content are gone. The pageant of life has passed on its measured course, through the Summer of life, when manhood, activity and fulfilment were with us.

Then, almost imperceptibly, in the pursuit of our desires, Autumn days crept slowly on, when we saw the first gold amid the green of Summer, and we felt the first nip in the air.

Thus, as we wend our way through the woods at autumn time, our thoughts more often than not fall into a more serious cast, tinged with a gentle melancholy that is not far from being akin to an ecstatic happiness, which helps our being to that peace which passeth all man's understanding.

What matter how fierce the storms of Winter rage, how bleak the wind may ravage us, how desolate the land may be? Has not the poet told us: "If Winter comes, can Spring be far behind?"

Thus we go on, with that calm assurance which we learn from our great teacher, Nature, whose wisdom never fails us: that no matter whatever may befall us, through whatever difficulties lie in our path, however bitter the lesson we have to learn, however deep the sorrow, all is well.

One day the tender pity of the Great Life Force in Action will descend upon us. We shall wake no more to this life, but to that larger, fuller life, for which we now pant and pray. It is the eternal Spring, where, nursed back to mental health by the tender smiles and ministrations of our loved ones, we shall lie on banks of fragrant violets, while we give forth thanks to that Great Father for having brought us safely through the storms and trials of life to the greater, larger, grander glories of the spirit world. Much of this may now lie beyond the comprehension of man, for we can only dimly visualise in the cast of our own gross material world those structures which we even now build in the hereafter.—D. S.

## Book Review.

"LIFE, DEATH AND DESTINY." By Robert Alexander. London: C. W. Daniel Co. 288pp. 10s. 6d. net.

A remarkable, stimulating publication, dealing with, as its sub-title indicates, "A Layman's Quest for Enlightenment," this book may be thoroughly recommended to both master and student. Its wide, comprehensive chapters cover subjects as separate and apart as "The Riddle of Death," "The Mystery of Man," "Christianity," and "Ethic and Mythology." Commenting on the spread of Spiritualism, the author refers to its greatest antagonistic forces—the materialist and the cleric. "Both are resentful to it; both are vindictively opposed to the cult's adherents," he remarks. He points out very candidly that Modern Spiritualism need have no fear of the materialistic ranks, but that rather the position is the opposite. The cleric undoubtedly offers the most hostile resentment. The author says:—

"The attitude of the cleric is the more curious. He affirms man's immortality, but deprecates evidence that may substantiate it. Modern intelligence in the main either rejects the idea of immortality or regards the problem as insoluble in this life." It might be thought, therefore, that he would welcome any proof of survival. But, on the contrary, he bans investigation; if there be an open door he wants to slam it. But if the Creator has thought fit to leave the gate ajar—if the veil between two worlds really be transparent—then our clerical friend should address his censures to the Deity, and not to those who have only only ventured to peer within."

Characterised by clear, forceful reason, and written with some vigour, this book should appeal to all.—J.L.R.

"THE BOOK OF SPIRITUAL WISDOM." By "Cuno." London: Simpkin, Marshall Ltd. Three vols., 234 pp. 6s. net.

Consisting of three separate parts, respectively titled "Man's Place in Creation," "Words of Wisdom," and "Man's Here and Hereafter," Mr. Frederick H. Haine's latest automatic-script is most uplifting and inspiring. The third volume, which is devoted to the spirit side of life, is especially interesting. "The altitudes to be explored are glorious with possibilities, but they dwarf accomplishment and promote humility. Yet in the native desire to serve the state in which they dwell, those who have attained Wisdom readily help those less confident also who need assistance. And due reverence is tendered unconsciously by those thus blessed, a reverence which their benefactors accept as tribute, not to themselves, but to the Fount of all Being." Life in the spirit-world, the communicator proceeds to show, is largely consistent with the spiritual condition of its participant, and, therefore, like this one, really directed by our own consciousness and will. In his first volume "Cuno" speaks with some vigour and decidedness in regard to the question of Re-incarnation. He holds that the Path of Life is always onward and upward; that "there is no repetition in God's Creation." What we are doing now and our aims for the future are greater factors than that which appertains to the past. This is a book which points the way to Duty, Service and Love, and "Cuno's" communications constitute a philosophy in themselves.—J.L.R.

"THE OPEN DOOR." By "Sulhayhas." London: Rider & Co. 143pp. 3s. 6d. net.

Dedicated to the communicator, "One who passed over in 1923," this volume consists of a series of talks received through the mediumship of Mrs. Artimeaz Hayter. Describing his death, the communicator says: "A few moments before I became unconscious I saw a bright light above me, and then I saw and recognised my little sister who had passed over some years before, and I heard her distinctly say: 'It will not be long before you and I will be together.'" On hearing that I felt glad, as I was utterly weary and sad, and I longed for rest. (I was alone in the room then.) She continued and said: "You will pass over, and all will be well." Then I passed into what

seemed unconsciousness, and, suffering no pain, I found myself stepping out of my body, and I was able to look back and see my physical body lying in bed, and gain the said, "All is well." . . . Then we seemed to soar and soar through space, till she took me to a bank—a very beautiful spot, where she said, "They are now mourning you as dead, and they are weeping, and they are very sad." The book is written in simple language, and deals briefly with many varied subjects. The talks are short, but all can be read with much profit and many new thoughts inspired.

## Spiritualism and Reincarnation.

A REPLY BY JOHN MONGER.

MR. H. TIDDIMAN'S article under the above heading denotes a very cursory knowledge of Buddhism and Reincarnation. His remarks anent those who know, and can remember their previous earthly lives, are wanting in good taste. Ridicule is not argument. He adduces no evidence to prove his opinion, which is therefore of no value. If we continue to exist after death, we must have existed before birth. We cannot logically postulate a one-sided immortality. The difference noticed in members of one family is striking. More so is that between the mentality of a Sir Oliver Lodge and that of a bushman of Australia. Yet both are members of the human family.

How can Mr. Tiddiman account for these things? If one earthly life is all, then some are favoured, others sadly handicapped. If we accept the one life theory, we must reject the idea of a loving and just God. Instead of law and order in the universe we must assume that either some capricious being creates souls and bodies for his amusement, or that all come into being fortuitously. Neither concept is satisfactory. If we accept, even as a working hypothesis, reincarnation and karma (you cannot sever one from the other) and trace the evolution of the man from the first outpouring of the breath of God, through the elemental, mineral, vegetable and animal kingdoms until a state of individuality is reached, then, as the allegory of Peucis puts it, "God breathed into his nostrils the breath of life," thus making this evolved animal into a living soul.

Taking this as the beginning of man, we can understand the difference between the saint and the savage. It is a matter of age, millions of years divide these two, what the saint is the savage will be; what the Christ is we shall all one day become.

Each life on earth is a day at school; at night (death) we go home, returning next birth (day) to another lesson, until we become, as our elder brother, perfect. When Jesus commanded his disciples to become perfect, they knew that they were not expected to reach this state in the life they were then living. Reincarnation was understood by them.

Wealth and fame do not always bring happiness. It is rather our attitude towards life that causes happiness or the reverse. In the home circle I have been given by one who claims to have known me on earth thousands of years before Christ, details of lives lived before, also of those who are to-day again incarnate, some related, others not. I give this for what it is worth. I cannot say that the messages are true. They may come from some facetious entity upon the astral plane, or the Summerland of Spiritualism.

Statements dealing with astronomy, coming from the same source, of which we were ignorant, have been verified. I accept the others, although it is impossible to prove them. They are quite in keeping with the teaching. We find re-incarnation was taught in the Early Christian Church, as in the pre-Christian religions. No one needs cease to be a Christian or a Spiritualist by accepting this belief. It should help them to a better understanding of their religion.

THINGS seen are mightier than things heard.

WE make the time, we keep the time—aye, and we serve the time.



## CORRESPONDENCE.

## PSYCHOMETRY AT SUNDAY SERVICES.

SIR,—May I through your columns express my amazement at psychometry being exercised in so-called Spiritualist churches on Sabbath services. To any spiritually-minded person this action is not true Spiritualism. Is it not time we pioneers objected to either conduct or take part in this form of services on Sundays? J. B. DOREA.

## RE "FEDA'S" MESSAGE.

SIR,—We are very grateful to Mrs. Menzies for sending the message from "Feda," but I do hope that Societies will not stop giving us the welcome warm refreshment after our work. Most of us come from the tea table for our evening meeting, and after we have finished our platform work we sometimes have to face a long journey by bus or tram, right across a town or city, and in the winter weather a cup of tea or coffee cheers us for our journey. I can fully understand "Feda's" idea, but neither she nor her medium have had to undertake platform work; in fact, Mrs. Leonard told me herself she could not do it.

PUBLIC WORKER.

## THE YORKSHIRE BYE-LAW.

SIR,—When one peruses the list of names constituting the E.C. of the Yorkshire D.C. it is noticed what a great change has taken place during the past few years.

May I suggest that this is an indication that a new spirit is necessary for the progress and success of our organised movement in Yorkshire? To make advance we must remove stumbling blocks, and I maintain that the Speakers' Bye-law is one of the stumbling blocks that has hindered the progress of our cause, both in the general and organised sense. I do hope that the E.C. and the Council will set to work to have this obstacle to progress removed as early as possible. As one who has attended many conferences, both District Committees and Councils, and visited a great number of churches in the area, I have not failed to notice the injurious influence of the bye-law. Consider the number of personal friendships it has broken, the churches it has caused to withdraw, the complaints of churches and speakers being disloyal to the bye-law, who at the same time felt they were loyal to principles. We are a movement and organisation to make known to mankind that God in His great love has provided for us ministering angels from the realm of love and harmony to be our continual companions on our earthly journey. Let us realise our responsibilities, and try to show by our words and actions that these agencies are fulfilling their mission.

PRO RESS.

## PUBLICITY.

SIR,—I note with interest the suggestions for a larger campaign for Spiritualism. May I, as a young man, plead that before we embark on publicity we put our own place straight. To begin with, there are too many folks fighting for positions in various churches, with little or no knowledge of Spiritualism, and are too content with the idea that all that is necessary is a little "table rapping." But there comes along a person who wants something more than that, and he is either given a little scant information or directed to the library.

I suggest that people opening a church should try to make themselves well acquainted with the subject, read good books, so as to be ready for questions from "Bible Students" and others.

Next to advertise well in the local press, and to have bills printed on the services, etc. And, finally, to encourage young people to the services, and to organise socials to make the church for the coming generation.

I find that there is a deadness in all these churches, and so young people either go back to the orthodox church or else do not attend. If the orthodox church makes a point of having organisations for young people, why not Spiritualists.

Spiritualism means a lot to me, but I am disappointed with it owing to its slow attitude. People are content with circles, and not with organisation or the philosophy of Spiritualism.

ARTHUR REED.

## PETER'S (?) PROMISES OF RETURN.

SIR,—We do not care whether the Second Epistle of Peter was written by that Apostle, or by some early Christian using his name, which was the fashion with modest authors in those times. That Epistle contains an explicit promise of return after death. The meaning is disguised by our modern versions, because the translators are obsessed with the idea that "Peter" is alluding to the Gospel of Mark. This Gospel was considered Peter's by the Early Church because Mark was Peter's secretary and wrote the recollections of his master about Jesus.

The following is the promise of spirit return: II. Peter i. 15: "I shall try also, on every occasion, after my passing out to put you in mind of these things."

Observe that this second century Spiritualist does not say "after my death," but "after my passing out" (exodus or departure).

This translation has been submitted to my valued friend, Dr. Gehman, of Princeton University, and he has compared it with the original Greek, and declared it to be correct.

A. J. EDMUNDS.

Cheltenham, Pennsylvania, U.S.A.

## 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 £4,600.

## 100,000 SHILLINGS EFFORT.

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

## 12,356 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.

## THE "WEE FREES."

Reference was made at the last Commission of Assembly of the Free Church of Scotland to the "widespread signs of an increasing contempt of the Sabbath." The presentation of ambulance medals by the Duke and Duchess of York was one of the actions held responsible. It is difficult to understand the attitude of the "Wee Frees," as this body representing about 100 churches is commonly called, to ambulance inspection on the Sabbath. We have as yet heard of no case where they have objected to the use of an ambulance on a Sunday. Why then condemn such steps calculated to encourage the work?

## 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.

## FOREST GATE.

The closing services of the third year's work of the above Society took place on Sunday, Aug. 11th. The President (Mr. H. J. Kirby) was in the chair. The speaker was Mrs. Daisy Howes, who gave an interesting inspirational address on "Job's Comforters," which was highly appreciated by a large congregation. Mrs. Howes also gave clairvoyance. Mr. W. Fage was the pianist.

Since then the Society's books have been audited and found perfectly correct. The following are the officers for the fourth year: President, Mr. H. J. Kirby; vice-president, Mrs. M. Goode; hon. sec., Mrs. H. M. Kirby; committee, Mrs. D. Nicholls, Mrs. J. Cook, Mrs. M. Lowther, Mr. J. H. Goode, and Mr. J. G. Cook; pianists, Mrs. H. M. Kirby and Mr. W. Fage; trustees, Mr. H. J. Kirby and Mrs. M. Goode.

## SOCIETY ADVERTISEMENTS.

**South Manchester National Spiritualist Church and Lyceum,**  
PRINCESS HALL, PRINCESS ROAD,  
MOSS SIDE, MANCHESTER.

SUNDAY, SEPT. 1ST, at 2-30, Lyceum.  
At 6-30 and 8-15, Mr. W. JAMES.  
MONDAY, at 3, Mrs. MOFFATT. At 8, MEMBERS' CLASS.

TUESDAY, at 8, OPEN CIRCLE.  
THURSDAY, at 3 and 8, Mrs. WORTHINGTON.

FRIDAY, at 8, WHIST DRIVE. 1/- each.  
SUNDAY, SEPT. 8TH, LYCEUM OPEN SESSION.

PRELIMINARY NOTICE.—Nov. 14, 15, 16, A SALE OF WORK will be held. Any gifts or donations will be thankfully received. Particulars later.

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

SUNDAY, SEPT. 1ST, at 10-30, Lyceum.  
At 3 and 6-30, SERVICE.

MONDAY, at 8, Miss GOODWIN.  
TUESDAY, WHIST DRIVE. Admission 6d  
WEDNESDAY, at 3 and 8; Mrs. PITT.  
SUNDAY, SEPT. 8TH, Miss ELLIOTT.

**Collyhurst National Spiritualist Church**  
COLLYBURST ST., MANCHESTER.

SUNDAY, SEPT. 1ST, at 10-30, Lyceum.  
At 3, OPEN CIRCLE.

At 6-30 and 8-15, Mrs. GIBSON.  
MONDAY, at 3 and 8, Mrs. GARDNER.  
WEDNESDAY, 3 & 8, Mrs. BROADHURST  
SUNDAY, SEPT. 8TH, Mrs. BENSON.

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

SUNDAY, SEPT. 1ST, at 2-30, Lyceum.  
At 6-45 and 8, Mr. ELY.

MONDAY, at 8, OPEN CIRCLE for  
HEALING and CLAIRVOYANCE.  
TUESDAY, at 8, Mr. ENTWISTLE.  
THURSDAY, at 8, Mrs. SHAW.  
SATURDAY, at 8, OPEN CIRCLE.  
SUNDAY, SEPT. 8TH, Mrs. PITT.

**Moss Side Progressive Lyceum Church**  
1, BUCKINGHAM ST. (64A, GT. WESTERN  
ST.), MOSS SIDE.

SUNDAY, SEPT. 1ST, at 2-30, LYCEUM.  
At 6-30 and 8-15, Mrs. MEAKIN.  
THURSDAY, 3 & 8, Mr. ROY MORGAN.

SUPPORT OUR ADVERTISERS.

## SOCIETY ADVERTISEMENTS.

**Miles Platting Progressive Spiritualist Church,**  
OGBAN STREET, LODGE STREET.

SUNDAY, SEPT. 1ST, at 2-30, Lyceum.  
At 6-30 and 8, Mr. ROACH.

MONDAY, at 3 and 8, Mrs. HARPER.  
TUESDAY at 8, MEMBERS ONLY.

WEDNESDAY and SATURDAY, PUBLIC  
CIRCLE at 8.

THURSDAY, at 3 & 8, Mrs. DOHERTY.  
SUNDAY, SEPT. 8TH, Mrs. HARTLEY.

**Moston Spiritualist Church and Lyceum**  
CHURCH LANE, MOSTON.

SUNDAY, SEPT. 1ST, at 10-30, LYCEUM.  
At 3, OPEN CIRCLE.

At 6-30, SERVICE.  
WEDNESDAY, at 8, OPEN CIRCLE.

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

SUNDAY, SEPT. 1ST, at 10-30 and 2-30,  
LYCEUM.

At 6-30 and 8, Mrs. PITT.  
MONDAY, at 3, Mrs. EATON. At 8,  
OPEN CIRCLE.

TUESDAY, at 8, Mr. ROY MORGAN.  
WEDNESDAY, at 8, MEMBERS' CLASS.

THURSDAY, at 3 and 8, Mrs. HARTLEY.  
SATURDAY, at 8, WHIST DRIVE. 9d.

**Pendleton Spiritualist Church.**

New Address:

94, HIGHFIELD CHAMBERS, BROAD ST.

SUNDAY, SEPT. 1ST, at 6-30,  
Mrs. LANGFORD.

MONDAY, at 3 and 8, OPEN CIRCLE.  
WEDNESDAY, at 8, Miss WALLWORK.

THURSDAY, at 8, Miss P. GOODWIN.  
FRIDAY, at 8, OPEN CIRCLE.

LYCEUM every SUNDAY at 2-30.

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

SUNDAY, SEPT. 1ST, at 2, LYCEUM.  
At 3-15, CIRCLE, Mr. BOLD.

At 6-30 and 8, Mrs. FERGUSON.

MONDAY, at 3 and 8, Miss BARTON.  
TUESDAY, at 8, CIRCLE, Mr. MORRIS.

WEDNESDAY, at 3 and 8, SERVICE.  
SUNDAY, SEPT. 8TH, Miss SANDIFORD.

SATURDAY, SEPT. 7TH, Gent's Effort.  
Tea at 5 p.m. Admission 1/3. Chil-

dren 9d. After Tea, 1/-

**Hamilton National Spiritualist Church,**  
46, BRIDGE STREET, BIRKENHEAD.

SERVICES: SUNDAYS, 3 and 6-30 p.m.

SEPT. 1.—Mr. TYRER, D.N.U.

SEPT. 8.—Mr. PILKINGTON.

SEPT. 15.—Mrs. ELLEN GREEN, D.N.U.

SEPT. 22.—Mr. ELY.

SEPT. 29.—Mr. WAINWRIGHT.

**Blackpool National Spiritualist Church and Lyceum,**  
ALBERT ROAD.

SERVICES—SUNDAYS: LYCEUM at 9-30  
and 1-15. SERVICE, 3 and 6-30.

SEPT. 1ST.—Miss SUNDERLAND.

SEPT. 8TH.—Mr. AARON WILKINSON.

SEPT. 15TH.—HARVEST FESTIVAL, Mr.  
SIMS.

SEPT. 22ND.—Mr. TYRER.

Isle of Wight.

**Ryde National Spiritualist Church,**  
BELVEDERE HALL, BELVEDERE ST.,  
RYDE, I.O.W.

SERVICES EVERY SUNDAY at 6-30.  
At 3, LYCEUM.

THURSDAY, at 7.

Hon. Sec., Mrs. D. PERKIS, 78, Well  
Street, Ryde.

## SOCIETY ADVERTISEMENTS.

**Bournemouth Spiritualist Church**  
(Affiliated to the S.N.U.),  
16, BATH ROAD.

Resident Minister: Mr. FRANK T. BLAY

SUNDAY SERVICES at 11 and 6-30.  
TUESDAY, at 8, PHENOMENA.

THURSDAY, at 3, PHENOMENA.  
At 8, EDUCATIVE LECTURE and

DISCUSSION.  
FRIDAY, at 6, HEALING. Guild in at

tendence to give treatment to sufferers.

**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,**  
CENTRAL HALL, NORTH STREET  
(Facing Ship Street).

SUNDAY, SEPT. 1ST, at 11-15 and 7,  
Mrs. FILLMORE.

Address and Clairvoyance.  
MONDAY, at 8, HEALING CIRCLE.

WEDNESDAY, at 8, ADDRESS and  
CLAIRVOYANCE.

**Brighton Spiritualist Church,**  
MIGHELL STREET HALL.

SUNDAY, SEPT. 1ST, at 11-15 and 7,  
Mr. H. BODDINGTON.

Address and Clairvoyance.  
MONDAY, at 7-45, PUBLIC HEALING

CIRCLE.  
WEDNESDAY, at 8, PUBLIC MEETING.

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

SATURDAY, AUG. 31ST, at 8, and  
SUNDAY, SEPT. 1ST, at 11 and 6-30.

Mrs. E. EDEY,  
Address and Clairvoyance.

SUNDAY, SEPT. 8TH, Mrs. PODMORE.

**Eastbourne Spiritualist Society,**  
DICKENS FELLOWSHIP HALL,  
UPPERTON ROAD.

SUNDAY, SEPT. 1ST, at 3-30,  
OPEN CIRCLE.

At 6-30, Miss WINIFRED MOYES.  
After-circle at 8.

THURSDAY, at 8, OPEN CIRCLE.  
Mediums present.

**Margate Spiritualist Church,**  
CAVENDISH HALL, 186, HIGH STREET.

SATURDAY, AUG. 31ST, at 7-30,  
SUNDAY, SEPT. 1ST, at 3 and 7.

and MONDAY, SEPT. 2ND, at 3,  
SERVICE.

**Ramsgate National Spiritualist Church**  
CHATHAM STREET, RAMSGATE.

SATURDAY, AUG. 31ST, at 7, and  
SUNDAY, SEPT. 1ST, at 3 and 6-30.

Mr. MORRIS.

**Richmond Spiritualist Church,**  
(THE FREE CHURCH).

ORMOND ROAD, RICHMOND, SURREY.

SUNDAY, SEPT. 1ST, at 7,  
Miss J. PROUD.

Address and Clairvoyance.  
WEDNESDAY, at 7-30, Mrs. FILLMORE.

Address and Clairvoyance.

**How to Train the Memory.** 15/-  
ERNEST HUNT. 1/11, post free.



**SOCIETY ADVERTISEMENTS.**

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

SUNDAY, SEPT. 1ST, at 11 and 6-30,  
MR. M. BARBANELLI.  
THURSDAY, at 8, Mrs. N. MELLOV.

**Sutton Spiritualist Society,**  
CO-OPERATIVE HALL, BENHILL STREET.

SUNDAY, SEPT. 1ST, at 6-30,  
MR. and MRS. PULHAM,  
Address and Clairvoyance.

**Worthing Spiritualist Church,**  
GRAFTON ROAD.

SUNDAY, SEPT. 1ST, at 11 and 6-30,  
MR. A. NICKELS.  
THURSDAY, at 3, MEMBERS ONLY.  
at 6-30, for Public, Mrs. M. MORRIS.

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

SUNDAY, SEPT. 1ST, at 6-30,  
MRS. RAYFIELD.  
CIRCLE follows Service.  
MONDAY, at 3, Ladies' Own, Miss  
GEORGE.  
WEDNESDAY, at 8, Miss BARBER.

**Barnsbury Spiritual Church,**  
28, ROMAN ROAD, DE. CALEDONIAN RD.  
TUBE STATION, N.7.

SUNDAY, SEPT. 1ST, at 7,  
MR. BERT BEARE.  
Address and Clairvoyance.  
After Service, Open Circle.  
WEDNESDAY, at 8, OPEN DEVELOPING  
CIRCLE.  
SUNDAY, SEPT. 8TH, at 7, Mrs. E. E.  
ROBINSON.

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

SUNDAY, SEPT. 1ST, at 11 and 6-30,  
MRS. G. COOKE.  
At 3, LYCEUM.  
MONDAY, at 3, Mrs. THREADGOLD.  
THURSDAY, at 8, Mrs. PODMORE, Clair-  
voyance.

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

SUNDAY, SEPT. 1ST, at 11, CIRCLE.  
At 6-30, REV. F. GIFFORD, Address.  
SATURDAY, at 7-30, Healing Circle and  
Psychometry.

SUNDAY, SEPT. 8TH, Mrs. EVANS.

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

SUNDAY, SEPT. 1ST, at 7,  
MRS. E. BALMER.  
MUSIC BY ORCHESTRA.

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

SUNDAY, SEPT. 1ST, at 11,  
MRS. F. ARNOLD.  
At 7, Mrs. E. NEVILLE.  
LYCEUM every SUNDAY at 3.  
WEDNESDAY, at 8, Mrs. F. LANE,  
at Shaftesbury Hall, adjoining Bowes  
Park Station.

"IRON-STEEL-CEMENT." Repairs  
Castings, boilers. 1/3, 2/6, 4/6, 6/9 (7lb.  
1/6) posted. — ALBERT FEATHER,  
White Abbey Road, Bradford, Yorks.

**SOCIETY ADVERTISEMENTS.**

**Brixton Spiritualist Church,**  
STOCKWELL PARK RD., BRIXTON, S.W.9.

SUNDAY, SEPT. 1ST, at 11-15, SERVICE.  
At 3, LYCEUM.  
At 7, Mrs. L. CAMPBELL, Address  
and Clairvoyance.  
MONDAY, at 7-30, Ladies' Public Circle.  
TUESDAY, at 8, MEMBERS.  
THURSDAY, at 8-15, PUBLIC CIRCLE.  
SUNDAY, SEPT. 8TH, Miss M. BARBER.

**Central London Spiritualist Society,**  
MINERVA ROOMS, 144, HIGH HOLBORN  
W.C.1 (Corner of Bury Street).  
(Affiliated to S.N.U.)

FRIDAY, AUG. 30TH, at 7-30,  
AS ARRANGED.  
SUNDAY, SEPT. 1ST, at 7,  
Mrs. HOLOWAY.  
FRIDAY, SEPT. 6TH, at 7-30, Mrs. M.  
CROWDER.  
SUNDAY, SEPT. 8TH, at 7, Mrs. ELLIOTT

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

SUNDAY, SEPT. 1ST, at 11, OPEN CIRCLE  
At 3, LYCEUM.  
At 6-45 for 7, Mrs. M. A. MAUNDER,  
Address and Clairvoyance.  
FRIDAY, Mrs. F. TYLER, Psychometry.  
SUNDAY, SEPT. 8TH, DR. VANSTONE.

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

SUNDAY, SEPT. 1ST, at 11, Service.  
At 6-45, MR. SAMUELS & MR. LLOYD.  
WEDNESDAY, SEPT. 4TH, Mrs. HOLLO-  
WAY, Psychometry.

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

SUNDAY, SEPT. 1ST, at 6-30,  
MRS. JONES,  
Address and Clairvoyance.  
WEDNESDAY, at 3, CIRCLE.  
At 8, Mrs. J. R. YORKE.

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

SUNDAY, SEPT. 1ST, at 7,  
MR. PRENTICE and Mrs. MARTIN.  
At 8-45, OPEN DEVELOPING CIRCLE.  
THURSDAY, at 3, SOCIAL. At 8, Miss  
M. BARBER.

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

MONDAY, SEPT. 1ST, at 3, Lyceum.  
At 6-30, MADAME ESTA CASSEL,  
Address and Clairvoyance.  
SUNDAY, SEPT. 8TH, Mr. J. STEWART.

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

SUNDAY, SEPT. 1ST, at 11-15,  
MRS. LEONARD.  
At 3, LYCEUM,  
At 7, Mrs. FRANCES LEVITT.  
WEDNESDAY, at 8, Mrs. M. MAUNDER.  
SUNDAY, SEPT. 8TH, at 7, Mr. F. B.  
LEONARD.

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

SUNDAY, SEPT. 1ST, at 7,  
MR. H. J. OSBORN,  
Address and Clairvoyance.  
THURSDAY, at 8, Mrs. L. CAMPBELL,  
Address and Clairvoyance.

SUPPORT OUR ADVERTISERS.

**SOCIETY ADVERTISEMENTS.**

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

SUNDAY, SEPT. 1ST, at 7,  
MR. G. PRIOR.  
CIRCLE, 11-30. LYCEUM at 3.  
THURSDAY, ALDERMAN D. J. DAVIS.  
SUNDAY, SEPT. 8TH, M. MARISINI.

**The Fellowship of Spiritualists,**  
AT "THIRTEEN," MORTIMER TERRACE,  
HIGHGATE ROAD, N.W.5.  
(Cars 7, 15, 25, Gordon House Stop.)

SUNDAY, SEPT. 1ST, at 7,  
MR. AND MRS. HARCOURT BAIN.  
THURSDAY, at 3 and 8, Mrs. KING.  
SUNDAY, SEPT. 8TH, Mrs. A. GOLDS.

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

SUNDAY, SEPT. 1ST, at 3, LYCEUM.  
At 7, Mrs. V. STOCKWELL.  
MONDAY, at 3, CLAIRVOYANCE. At 8,  
Mrs. CHAPLIN.  
TUESDAY, at 8, MEMBERS ONLY.  
THURSDAY, at 8, OPEN MEETING.  
FRIDAY, at 8, LYCEUM MEETING.  
SUNDAY, SEPT. 8TH, Mrs. FILLMORE.

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

SUNDAY, SEPT. 1ST, at 3, LYCEUM.  
At 6-30, MR. GEORGE BARKER,  
Address and Clairvoyance.  
OPEN CIRCLE after Service.  
WEDNESDAY, at 8, Usual Open-air  
Meeting on Hackney Downs. Speakers  
invited.  
THURSDAY, at 8, Mrs. L. LEWIS will  
give Flower Readings.  
SUNDAY, SEPT. 8TH, Mrs. RAYFIELD.

**Hanwell Spiritualist Church**  
120, UXBRIDGE ROAD.

SUNDAY, SEPT. 1ST, at 3, LYCEUM.  
At 7, MR. STEPHEN FOSTER.  
WEDNESDAY, at 3, PSYCHOMETRY.  
THURSDAY, at 8, Miss JOAN PROUD.  
FRIDAY, at 8, FREE HEALING CIRCLE.

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

SUNDAY, SEPT. 1ST, at 11, SERVICE.  
At 7, Miss MADDISON.  
TUESDAY, at 8, FREE HEALING CIRCLE.  
MR. CUMINGS in attendance.  
WEDNESDAY, at 8, Mrs. PRINCE

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

SUNDAY, SEPT. 1ST, at 6-30, Mrs. M.  
NUTLAND.  
Address and Clairvoyance.  
WEDNESDAY, at 8, Miss RHY DARBY  
(Address, and Count R. HAMILTON  
(Clairvoyance)).  
SUNDAY, SEPT. 8TH, Mr. E. SISSON.

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

SUNDAY, SEPT. 1ST, at 6-45,  
MRS. BEAUMONT SIGALL,  
Address and Clairvoyance.  
At 8, HEALING CIRCLE.

**Hounslow Spiritual Mission,**  
68, STAINES ROAD, HOUNSLOW  
(opposite the Hospital).

SUNDAY, SEPT. 1ST, at 6-45,  
MRS. GARNER.  
WEDNESDAY, at 3, LADIES' GUILD.  
MRS. LADLEY. At 8, SERVICE.  
LYCEUM every SUNDAY at 3.

## SOCIETY ADVERTISEMENTS.

**Kingston Spiritualist Church,**  
VILLIERS ROAD, KINGSTON.

SUNDAY, SEPT. 1ST, at 11, HEALING.  
At 3, LYCEUM.  
At 6-30, MR. WHITMARSH. Address.  
WEDNESDAY, at 7-30, Mrs. PRIOR.  
FRIDAY, at 7-45, MEMBERS' CIRCLE and  
HEALING MEETING.  
SUNDAY, SEPT. 8TH, MR. A. CLAYTON.

**Independent Spiritualist Church,**  
NEW MORRIS HALL, 79, BEDFORD RD.,  
CLAPHAM NORTH, S.W.4.

SUNDAY, SEPT. 1ST, at 6-45,  
MR. CORKHILL, Address.  
MRS. DONALDSON, Clairvoyance.  
THURSDAY, MR. LOVEGROVE.  
SUNDAY, SEPT. 8TH, MRS. CASSELL.

**Kensington Spiritualist Church,**  
LINDSEY HALL, THE MALL, NOTTING  
HILL GATE.

SUNDAY, SEPT. 1ST, at 6-30,  
REV. D. MILLS and MRS. F. BETTS.  
MONDAY, at 8, in Small Hall,  
MRS. F. SUTTON.

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

SUNDAY, SEPT. 1ST, at 11-15, CIRCLE.  
At 2-45, LYCEUM.  
At 6-30, MRS. F. KINGSTONE,  
Address and Clairvoyance.  
MONDAY, at 3, LADIES' OWN,  
MRS. KING, Address and Clairvoyance.  
At 8, PUBLIC HEALING CIRCLE.  
TUESDAY, at 8, STUDY GROUP.  
WEDNESDAY, at 8, MISS L. GEORGE,  
Address and Clairvoyance.

**Ilford Psychical Research Society,**  
CLEMENTS ROAD, ILFORD.

SUNDAY, SEPT. 1ST, at 7,  
MR. H. J. STEABEN.

THURSDAY, at 3, MRS. E. M. NEVILLE.  
FRIDAY, at 8, MRS. EDITH CLEMENTS.  
SUNDAY, SEPT. 8TH, MRS. CROWDER.

**Little Ilford Christian Spiritualist  
Church,**

THIRD AVENUE, MANOR PARK, E.

SATURDAY, AUG. 31ST, WHIST at 8, 1-  
SUNDAY, SEPT. 1ST, at 7,  
MR. R. R. THORNTON,  
Address and Clairvoyance.  
MONDAY, at 3, MRS. SELF.  
TUESDAY, at 8, HEALING SERVICE.  
WEDNESDAY, at 8, MRS. S. PODMORE.  
THURSDAY, at 3-30, INVESTIGATORS'  
CIRCLE.  
SATURDAY, SEPT. 7TH, at 8, WHIST, 1-

**Manor Park Spiritualist Church,**  
Corner of SREWSBURY ROAD and  
STROUD ROAD.

SUNDAY, SEPT. 1ST, at 11, HEALING  
CIRCLE. At 3, LYCEUM.  
At 6-30, MR. G. TAYLER GWINN.  
THURSDAY, at 3, SERVICE. At 8,  
MR. T. W. ELLA.  
SUNDAY, SEPT. 8TH, MRS. STOCKWELL.

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

SUNDAY, SEPT. 1ST, at 11,  
OPEN CIRCLE.  
At 6-30, MR. CHAS. WALL,  
Address and Clairvoyance.  
THURSDAY, at 8, OPEN CIRCLE.

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Cases. Facing sea. Specially recom-  
mended for children. — Claverton  
House, Strand, Ryde, I.O.W.

## SOCIETY ADVERTISEMENTS.



\* SUNDAY, SEPT. 1ST, at 7, \*  
\* REV. G. WARD & MISS WARD. \*  
\* WEDNESDAY, SEPT. 1TH, at 7-30. \*  
\* MR. R. R. THORNTON. \*  
\* After Circles at close of services. \*  
\* HEALING & DEVELOPING CLASSES. \*  
\* SATURDAY EVENING— \*  
\* HOME CIRCLES at 7-45 p.m. \*  
\* Ask for Monthly Programme. \*  
\*\*\*\*\*

**Streatham Christian Spiritualist Church**  
TUDOR HALL, Adjoining Streatham  
Library.

SUNDAY, SEPT. 1ST, at 11, SERVICE and  
CIRCLE.  
At 3, HEALING CIRCLE.  
At 6-30, MR. T. W. ELLA, Address.  
Clairvoyance by MISS DAUNTON.  
MONDAY, at 3, Ladies' Meeting, Mrs.  
MAUNDER.  
WEDNESDAY, at 8, MRS. KING, Address  
and Psychometry.  
Note New Address. All are welcome

**Opening of New Spiritualist Church a  
Meopham Road, near Streatham Vale  
Cemetery.**

SUNDAY, SEPT. 1ST, at 6-30,  
MISS ESTELLE STEAD.  
Soloist: MADAME STELLA FORD.

ALL ARE WELCOME.

**South London Spiritualist Mission,**  
LAUSANNE HALL, LAUSANNE ROAD,  
PECKHAM, S.E.15.

SUNDAY, SEPT. 1ST, at 11-30, CIRCLE.  
At 3, LYCEUM.  
At 7, MR. E. KEITH, Address and  
Clairvoyance.

THURSDAY, at 8-15, MISS L. GEORGE  
Address and Clairvoyance.

SUNDAY, SEPT. 8TH, MRS. KINGSTONE  
Address and Clairvoyance.

HEALING CIRCLE, TUESDAYS at 8.

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

SUNDAY, SEPT. 1ST, at 11, MR. G.  
DUNMORE.  
At 3, LYCEUM OPEN SESSION.  
At 6-30, MR. ALAN WELLS.  
TUESDAY, at 8, HEALING CIRCLE.  
WEDNESDAY, at 3, Ladies' Meeting,  
MRS. TRAINER.  
THURSDAY, at 8, Public Circle, MRS.  
PRINCE.  
SATURDAY, SEPT. 7TH, LYCEUM OUTING  
TO SOUTHEND.  
SUNDAY, SEPT. 8TH, AID. D. DAVIS.

**Surbiton Christian Spiritualist Church**  
MAPLE ROAD, SURBITON.

SUNDAY, SEPT. 1ST, at 3,  
MRS. FLEETWOOD, Address and  
Psychometry.  
At 6-30, THE STRANGER, Address  
and Clairvoyance.  
WEDNESDAY, at 3, Psychometry.  
At 7-30, MRS. CLEMENTS, Address  
and Clairvoyance.

**The Church of the Spirit,**  
24A, CHURCH ROAD, OROYDON

SUNDAY, SEPT. 1ST, at 11, MRS. J  
SCHOLEY.  
At 6-30, MRS. LILY FORD.  
WEDNESDAY, at 8, MRS. V. CROXFORD,  
Address and Clairvoyance.

## SOCIETY ADVERTISEMENTS.

**Walthamstow Spiritualist Lyceum  
Church,**  
THE WORKMEN'S HALL, 82, HIGH ST.

SUNDAY, SEPT. 1ST, at 7,  
MISS HELEN WRIGHT,  
Address and Clairvoyance.  
Lyceum Sunday School at 3.  
WEDNESDAY, at 3, LADIES' MEETING.  
THURSDAY, 7 to 8, HEALING.  
8 to 9-30, DEVELOPING CIRCLE.  
SUNDAY, SEPT. 8TH, MISS GOLDSMITH,  
Address and Clairvoyance.

**West Ealing Spiritualist Church,**  
HESSEL ROAD.

SUNDAY, SEPT. 1ST, at 6-45,  
MR. WHITE (Address.) MRS. TREAR  
GOLD (Clairvoyance).  
WEDNESDAY, at 7-45, MR. LELLIOTT,  
Address and Clairvoyance.

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

SUNDAY, SEPT. 1ST, at 11-15, SERVICE  
At 7, MISS FALLOWS.  
WEDNESDAY, at 8, MRS. A. TUFFNELL,  
LYCEUM every SUNDAY at 3.

**Jewish Spiritualist Centre,**  
75, HANBURY ST., COMMERCIAL ST., E1.

Sunday, Sept. 1st - at 7,  
COMMITTEE'S RECEPTION.

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Lecturettes, Phenomena, Refreshments,  
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Monday, - Sept. 2nd, - at 8-30,  
Clairvoyance - Miss BRADBEER

Thursday, - Sept. 5th - at 8-30,  
Open Circle.

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Lane, Leeds.

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E. SKELDING, Grassmere House, Regent  
Street, Smethwick



**MANCHESTER CENTRAL SPIRITUALIST CHURCH, 5, Parsonage, Blackfriars St.**

**FORWARD MOVEMENT FOR AUTUMN AND WINTER.**

SUNDAY MORNING, SEPT. 1ST, at 11. **DEVOTIONAL SERVICE.**

AFTERNOON, at 3. **PUBLIC OPEN CIRCLE.**

EVENING, at 6-30, **PUBLIC SERVICE—Mrs. CANNOCK** (London).

MONDAY, at 8. **PROPAGANDA MEETING.**

WEDNESDAY EVENING. **LITERARY and DEBATING CLASS** commences on OCTOBER 2ND.

SUNDAY, SEPT. 8TH, at 11 and 6-30. **Mrs. GERSHON.**

**THE GOLDEN CROSS CHRISTIAN SPIRITUALIST MISSION,**

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SUNDAY, SEPT. 1ST, at 7. Control Address and Clairvoyance, **Mrs. F. MOTE.** At 8-45, **AFTER CIRCLE.**

SATURDAY, SEPT. 7TH, **Madame MANYA RICKARD.** SUNDAY, SEPT. 8TH, **Mr. JOHN WAITE.**

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**Mrs. MARSON, Inspirational Speaker and Exponent of the Philosophy of Spiritualism, has open dates for London and district.—62, Milton Park, Highgate, N.6.**

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