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and PROGRESS of **SPIRITUALISM**,
RELIGION and REFORM.

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PRICE TWOPENCE

SPIRITUALISM AND THE LABOUR MOVEMENT.

By I. TOYE WARNER-STAPLES, F.R.A.S., Author of "Critics of the Christ Answered by Spiritualism."

ALL people interested in the Labour Movement, and in what may be termed Christian Socialism, should be particularly sympathetic to Spiritualism and its philosophy. Conversely, all true Spiritualists who grasp the inward meaning of all that Spiritualism implies, must feel sympathy with the vital humanitarian questions with which Labour seeks to deal.

As a Christian Spiritualist, it seems to me that the only solution of the misunderstanding between the various classes of mental and manual workers in the community is to be found in the fundamental teachings of Modern Spiritualism.

It all depends on how one regards life, and the object of life on this planet, whether one lives it with a regard to survival of bodily death and the reality of eternal progression, or whether one thinks that death ends all, that "unto dust shall we return." That when we die we are "snuffed out as the flame of a candle," to quote Sir Arthur Keith's faulty analogy. It follows as a natural consequence that if we believe this life is all, and that there is no survival once the flesh has perished, we shall strive to obtain the things we covet, no matter at what cost to our fellow mortals. There are a few shining exceptions, but that is the general rule amongst the majority of mankind.

Hence follows the worst kind of greed, trampling on the poor and weak, making huge fortunes out of the necessities of others, "cornering" wheat, floating companies for the benefit only of the promoter, and all the thousand and one methods whereby a man may live on the sweat of his brethren without landing himself in jail!

But when we become convinced, by actual scientific proofs and evidence extending over many years of research (as I have been) that we survive death, and undoubtedly shall have to "foot the bill" of a life well or ill spent here, then, even on the lowest motives, we hesitate to lay up for ourselves an aftermath of misery and remorse. The question, "What shall it profit a man if he gain the whole world and lose his own soul (or life)?" becomes acute and must be answered.

The trouble is that few people really believe that they will have to give an account of their stewardship of this world's goods and opportunities. They think there will be a short cut to eternal bliss after a simple affirmation of belief in a special creed. That all wrongs will be automatically cancelled by the mere profession of faith in the merits of another—the innocent crucified for the guilty. We Spiritualists know that this is a vain hope, and that we shall each have to rise on "stepping stones of our dead selves to higher things," as Tennyson says. We are punished by our sins, not for them, so to speak. Forgiveness there must be unto seventy times seven, as the Christ said, but nevertheless consequences must be faced and worked out to the uttermost farthing.

CHARACTER COUNTS.

Spiritualism teaches that it is the *character* of the man that counts, and not his social or economic position—the use he has made of his talents and opportunities, and not the outward measure of success as the world regards it, that he may have attained or failed to attain owing to adverse circumstances.

We believe in *equality of opportunity* for every human being, but we know that even so there will never be complete equality either in a spiritual or material sense, for every individual has different talents and makes very different use of such opportunities as may come his way. There will never be a monotonous uniformity—either on earth or in the next life, which would result if it were possible to make and keep all people equal. If all the wealth in the world were divided equally between its inhabitants to-day, we should find the same inequalities again in a very few years.

Indeed, if we attain our ideal of giving the same opportunities for progress to every man, it will inevitably result in vast differences between their respective positions later in their lives, both spiritually and materially. Remember the parable of the "talents," which two men turned to good account, and the third buried—so it would be in actual life.

We teach that life is a school, or rather a class in a school of eternal progression, and he who learns the most will climb the highest hereafter. Trials and difficulties overcome will form the greatest asset and the finest "capital" with which to continue in the next state of existence.

There is a beautiful story told in the celebrated automatic script of the Rev. Vale Owen, of a man who was only a cobbler all his life on earth, but who found after death that he was a prince in the next life, where he was given rule and authority over others by reason of his splendid character and good deeds done whilst in the former humble position.

We see each individual as an eternal spiritual being, to be regarded entirely for what he *is* and not for what he *has*, and this attitude of mind cuts the ground from under the feet of those who would foster a class war; it brings in an entirely new standard of values, for neither wealth nor the lack of it can render a man good or evil. It is the character, motives, and deeds that are the sole standard whereby he can be justly judged. As St. Paul puts it: "If I give my body to be burned, and have not love, I am nothing."

APPLIED CHRISTIANITY.

Rightly understood, Spiritualism is applied and proved Christianity—not churchianity! It teaches the ethics of the Christ, and backs them by scientific proofs and demonstrations, it seeks to develop the psychic powers He used for the good of humanity, and it gives a rational explanation of all the so-called "miraculous" phenomena recorded in the New Testament. We disagree entirely with those Rationalists and Higher Critics and Theologians who discredit these manifestations of the spiritual and psychic faculties in man.

Spiritualism not only bids us "let our light shine before men that they may see our good works," but it proves to us that we have a luminous atmosphere or aura surrounding us, which literally does "shine" forth from those possessing the best characters, so that it can be seen by persons gifted with clear vision even in this life. It not only tells us that we are "compassed about with so great a cloud of witnesses," some of which are "the spirits of just men," but it demonstrates the survival and actual nearness of these witnesses.

Spiritualism teaches the true dignity of labour and the attitude we should have towards it; that we should do everything, every task, to the best of our ability for its own sake, and not alone for its reward in material goods—it is not the work, but the way it is done, that counts in the eternal reckoning.

We are out to convince men that they are spirits here and now, spirits manifesting through bodies of flesh; therefore, all war is futile, and would be impossible did the world once realise our survival of death. The only hope for the maintenance of world peace and production of social and industrial peace seems to me to be in the acceptance of the Spiritualist point of view.

When every man realises that he is a spirit, and survives, and progresses, war and hatred, and the greed which usually produces them, must automatically cease. When all men realise that they *are* (not *have*) eternal spirits, they will begin to act as such in their relations with one another—to take the “long view” of life and its many problems, and to strive for that which will last and has eternal value. They will cease to argue and grow bitter over religious differences, for the life they live, and not the creed they profess, is the vital thing.

CLASS BARRIERS SUPERFLUOUS.

You cannot be a Spiritualist and keep your religion in a watertight compartment in your life—as is the case with so many creeds, you cannot be a good religionist yet a bad man! No, it permeates the whole outlook and influences every department of your existence. A true Spiritualist automatically ceases to regard class barriers—barriers there must be, but they are caused by differences in mental and spiritual qualities, and not in the “accidents” of birth, or rank, or wealth. All forms of snobbishness must go, but it is not by any means confined to one particular class. The man who makes £4 a week, and looks down on the one who makes £2, is as great a snob as the “newly rich” man who despises his labouring parents!

A “beggar on horseback” is often a more objectionable person than the most haughty man of title, and a wealthy man may be far beneath his servants in true refinement and mentality. Judged by the standard of Spiritualism, all these types find their true rank according to their spiritual value—therefore, I claim that we alone are actually practising the ideals of true Socialism!

We do not offer you any easy faith or manner of life, no effortless climb from here to heaven, no sudden transition from a sinning man into a saint or angel after death—but we *do* offer you a sane and just reason for trials here, and help you to bear them or overcome them through your realisation that they are but temporary hindrances on your upward path. We offer you the inspiration and company of the great and good who have preceded us on earth—a conscious contact, proof of eternal life, and, as Victor Hugo has well said, to “Be like a bird on a bough too frail to bear him, gaily sings. He carols though the fragile branches bend. He knows that he has wings.” Spiritualism teaches us to use our “wings.”



A NEW CHURCH AT MORECAMBE.

THE Spiritualists of Morecambe have just erected a new building at West End Road in the centre of Morecambe, at a cost of approximately £2,500, which money has been loaned by the members of the church. The new building is a dignified structure, and has accommodation for four hundred people. It is splendidly fitted, and in every way suitable for public worship. It possesses a commodious room for socials adjoining the church, with kitchen and vestry, ladies' and gent's cloak-room placed on each side of the entrance, which is approached by an ornamental porch. It is lighted with electricity. An artist member of the church, Mr. John Tweedale, has presented the church with a beautiful altar painting, which adds to the spiritual atmosphere. It is intended to open the church on March 8th, and we wish the Morecambe friends every success in their new home.



THE churches stand or fall by the religion they preach and practise, and if they lose their hold, whether through intellectual or spiritual poverty, or the failure to live up to the fine things which are preached, nothing can save them—REV. SIDNEY M. BERRY, D.D.

THE ROSEMARY SCRIPT (Second Series).

Selected and Edited by F. H. WOOD, Mus. Doc.

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III.—A BROTHER WHO BECAME A GUIDE.

ONE frosty morning in January, 1912, there occurred one of those fatal street accidents in London which are so happily so frequent that we seldom hear of them. The one, however, was a tragedy for me, for the victim was my brother, J. D. W. I do not care to dwell on the unhappy memories of the coroner's inquest, the funeral, and the settlement of my brother's affairs. His earth-life's chapter closed suddenly and without warning. Only those who have passed through sudden bereavement know its bitterness. I had then no knowledge of psychic matters, but the incident set me thinking. I read up the subject, and sought out people who might give me comfort. Then one memorable evening J. D. W. got through to me, with a message both evidential and conclusive. Since then J. D. W. has communicated with me scores of times. I have conversed with him through the trumpets of Mrs. Wreidt, Mrs. Harri, Mrs. R. Johnson, and Mrs. B. Cooper. He has entranced Tom Tyrrell, and sent me messages through other sensitives when I was not present. Lastly, before Rosemary became known six weeks of mediumship, J. D. W. controlled her hand, and wrote a convincing message which placed his identity beyond doubt.

The building of this new bridge has opened up an intimacy between two brothers which not even Rosemary could fully understand. Through him there has come about a precious family intercourse of increasing wonder and helpfulness. It is all recorded in the Rosemary Script, but most of it will never be published. Every reader who has established similar contact knows that the most evidential proofs are precisely those which cannot be given to the world. But in the script and trance messages of J. D. W. there are many things of general interest, some few things which may corroborate other research, and possibly one or two new facts. First, let us look at the evidential points. Muriel, Rosemary's first guide, writing: “He said, ‘I would like to have a real good chinwag with my brother.’” (Vol. iii., 119). The evidence here lies in the use of the word “chinwag.” Rosemary, whose hand he wrote it, had never heard the word, and did not understand it until I explained it was J. D. W.'s peculiar slang for “chat.” He used it often when in the body, and it occurred occasionally in the correspondence I have preserved, which Rosemary has never seen.

2.—A test from personality. Nona, the chief guide in trance-control, said, “Somebody wants to slap you on the back, Doctor. A tall, fair man. Hair brushed straight back. He keeps rubbing his hands, and smacking them together.” (Vol. vi., 38). “He says he is ‘Den.’” All these traits were characteristic of J. Dennis W. when in the body. Rosemary never saw him.

3.—A reminiscence from boyhood (Vol. vii., 73). Once when he was writing through Rosemary, I tried to be unprepared shot by asking him if he remembered “Dockey Holme.” Nothing had led up to this, but immediately the medium's hand wrote, “Oh, rather! Dirty old cud! I also remember how we shivered when we hadn't a towel to dry ourselves with!” Here the proof is threefold. Rosemary, writing in semi-trance, did not know (a) that Dockey Holme was the name of a lock on a certain canal 100 miles away where J. D. W. and I bathed sometimes when we were boys; that (b) “cut” is a purely local name for “canal”; and (c) the towel incident, which was quite correct.

4.—Now for the best proof of all. J. D. W. attached himself as a guide to my own son, in Australia. Almost every week J. D. W. writes some news about my nephew in Sydney, news which is frequently corroborated by the boy's letters five weeks later. Rosemary is the kind of telephone wire, not only for the “dead,” but for the living.

Now, if tests like these are verified, may we not assume that "unverifiable" matter concerning the higher spheres may also be true? We know a good deal now, on this point, about what happens to a person who "dies." J. D. W. adds his testimony (Vol. vii., 128): "*Sometimes they sleep for a very long period on our side. It all depends how long they have passed out. Death is very much like birth, in that spirits need nurses and doctors to help them. I am one of these nurses, and you can imagine the joyful re-unions we sometimes witness. There are equally sad ones, where a spirit seems to have no friend. Then we comfort him, and tell him to where he may find friends. My work at present is in comforting those who have passed over in trouble.*" D. W. has much of interest about this side, too. Here is something for the medical profession (Vol. vii., 123): "*There are more queer results of friendship and association in your world dreams of. A severance of strongly-knit ties sometimes enough to break the silver cord, and cause the spirit to enter the next sphere prematurely. People have actually died of a broken heart. One should never joke about such things. Then again, it is possible for a spirit, while still in the body, to fasten like a vampire on another in the body and suck away its vitality. Mediumistic persons especially should choose their friends and associates most carefully. In words, too, there is always danger. Of course, you may reap benefit too. There are spirits on earth, so delicate and spiritual that you feel eased and helped by their presence. This subject would repay close attention from those doctors who study nervous diseases.*"

Here, too, is something for the psychologists: "*Thoughts are things! Look after them. They come to life sometimes, and can do great harm. Your modern psychologists are getting nearer to the truth. We on this side do not want things to come too suddenly. We don't want signs and wonders—visions in the sky! We want the truth to come through in the changed hearts of men.*"

I have no space left for my brother's points of contact, or explanation of the methods used by spirit-people in automatic writing, psychic photography, materialisation, and clairvoyance. Nor have I room for his vivid description of the spheres, or the Lady Nona's trance account of D. W.'s home in the spirit world. I will only say that the beauty of his present home is in keeping with the beauty of his character, the unselfishness of his love, and his invincible faith, to quote his own words, in "*God as the Central Force of Love, through which we do His will.*"

Seldom does my mind go back to that desolate morning in January, 1912, with its hopeless grief and sense of utter loss. I prefer to think of J. D. W., as I now know him, closer to me than ever he could have been in earth: the brother who not only became a guide to me, but was brought through Rosemary's mediumship and this vehicle a message of hope to thousands of readers who turned "for the touch of a vanished hand, and the sound of a voice that is still."

Next Article: *Some Visitors from the Past.*



EVERY man ought to aim at eminence, not by pulling others down, but by raising himself.

CRICKLEWOOD, ASHFORD HALL.—We have to report the success of our Zodiac Service at the local cinema, which was considerably overcrowded. We are a small body, and had to rely on two adverts. in THE TWO WORLDS to bring in outsiders, but they were eminently successful, and the success justifies us in urging others to hold similar meetings, and thus attract audiences who will not go to Spiritualist halls. Our meeting on Feb. 16th was the busiest day in my life.

MANCHESTER friends will be interested to learn that a new church will shortly be opened at Withington, Manchester. The Labour Hall in Lansdowne Road has been taken, where meetings will be held on Sunday evenings for one or two evenings in the week. The premises will be opened on Sunday, March 8th, at 6-30 p.m., when an address will be given by Mr. F. W. Arstall, and it is hoped good attendance will be present to give the new venture a good start.

IS SPIRITUALISM A RELIGION?

WHY COLOURED GUIDES ARE COMMON.

By LILY BEECHAM.

THIS is a query which is often heard and seldom answered in a satisfactory manner. The remark has been made to us more than once, "Spiritualism may be alright to pass an hour or so, when one has nothing better to do, but we couldn't accept it as a RELIGION."

Why is this? Because so many misinterpret the real nature and significance of the basic and fundamental truths of this, to us, greatest of all religions. So many people now-a-days, in the rush and hurry of modern life, want their religion serving up like their meals—just open one or two tins and, presto! a meal in a moment. However, it needs something more than a tin-opener to get to the truths contained in any religion. One has to THINK, and think deeply, and bring reason and sound judgment into action.

Man is a religious being, and although in the rush of material life we may feel we have no time for religion, yet deep in our hearts we like to have the comfortable feeling which follows a belief in "something," even though we may not pause to reflect what that belief really is. Even those we call savages have their special religions, and worship their gods with a zeal and fervour which would put some of the so-called "Christians" to shame. There should be to-day no room for a lukewarm and half-hearted profession of goodness.

A great number of people cannot understand why so many of the spirits who manifest at seances are of the coloured races. When a speaker describes a North American Indian, or an African black, or perhaps a Hindoo who appears beside the enquirer, they usually want to know why a "nigger" appears instead of one of their own race. What a world of contempt can be expressed by the tone of voice when they speak of a "nigger." We feel many a progressive spirit must have been rebuffed by the unkind use of that term. The reason they manifest is not far to seek. They live physically and psychically near to nature, and so gain much that we miss, despite our so-called "higher" intelligence. While we hear little else than the rumble of traffic, they in the quietude of nature can hear the still small voice from the realm of spirit.

If the health of a sensitive is perfect, the helpers from the other spheres can work and manifest better. That, we feel, is why there are so many foreign guides. Their psychic powers have been developed while they lived in the physical body, while our own countrymen, although we may feel they are of a higher order of intellect, have not developed the psychic powers latent in them. The result is that when they arrive in the summerland, they have to re-adjust their mental outlook, so to speak, and begin all over again. Often they have to unlearn much that they gathered while in the flesh.

Our climatic conditions prevent us living as the dark-skinned races live, but we shall have to obey nature's laws if we are to be fit vessels to contain and distribute the water of life, and pass on to others that which is brought from the other side to help and cheer them on their earthly way. Instead of looking down on the coloured guides, should we not rather humbly glean all the help we can from that quarter, help that may open our eyes to greater possibilities of the Holy Spirit's power than we have ourselves grasped? You cannot give to others what you do not possess yourself.

So far, however, as worship is concerned, we have tried other religions, and they served us well in times past, but since the great world upheaval of the years 1914 to 1918, so many of us have had our loved ones removed from us that the old thought of seeing them again on the resurrection morning was not sufficient for us. WE NEEDED SOMETHING MORE. When a child is born we feed it on milk, but as it grows older it requires different diet. It has always to be remembered that as different avenues of thought open out upon us, we require a religion which is progressive enough to keep pace with these new developments. Hence we turned to Spiritualism. It is in very truth a REAL religion,

a religion which takes away the fear of death and teaches us how to live, so that we may make the best possible use of our life, and get the best out of it. But it goes further, and teaches us also to live nobly and well. It is a faith which brings us into direct contact with those on the other side, so that we may profit by their greater understanding and loving ministry.

Let us, therefore, prove by our lives and our attitude to our fellow-men, regardless of their class or colour, that our Spiritualism is a real, true, and abiding religion in the highest sense. If we do this, we shall draw others to seek and find, and later to, perhaps, thank God they, too, have found the "Truth."

BUDDHISM AND SPIRITUALISM.

By D. O. SMITH.

IN reading Mr. A. L. Wareham's article on the above subject, one gets the impression that Buddhism is a fairly good religion, but is not comparable with Christianity, and is much behind or inferior to modern Spiritualism. Such expressions as "Buddha did not understand our spiritual natures; Jesus knew, and advised the cultivation of the spiritual side of our being," suggest that the Buddha was unspiritual, or was not inspired by high and holy beings.

Mr. Wareham reflects some of the encyclopædia or prejudiced presentations of Buddhism. Fortunately he gives the five precepts. Do Spiritualists observe the first one? Very few! In that respect they are below the Buddhist. This precept is kept by all true Buddhists. No living thing is killed. There are no crusades, no inquisitions, no wars, no rabbit coursing, fox or deer hunting, and no slaughter-houses.

The natural result of keeping this one precept sweeps away with a single flick more suffering, inhumanity, crime and sorrow than one can grasp. It even touches the cancerous sufferer, since the latest scientific finding affirms that fowls and animals are cancerous.

Buddha did not teach that life as it is was a thing to escape from, as Mr. Wareham states. Rather he taught and demonstrated how to overcome all evil while still on this plane of life. Certainly one should escape from that, because it is not life.

The eightfold path of the "blessed one" is all-inclusive of every known philosophy and religion, because it starts with cause and effect, and includes true aspiration. It includes, if obeyed, "Be ye therefore perfect." Thoughts, feelings, speech, acts, all are there. He that could overcome self and attain heaven on earth, and in whose presence the holy ones gone before returned in materialised form, could not possibly be ignorant of the Deity, though he no doubt was in total ignorance of the average Christian and Spiritualist conception of God. I hope so. No doubt generations yet to come will attain Nirvana as naturally as we learn to read. A few Christian mystics have reached the condition where men live in perfect or divine peace. Angela of Jolingo, known as the "Mistress of Theologians" among the Catholics, evidently attained the exact equivalent of Nirvana. She lived in such perfect peace and perpetual happiness, "a state which changes little," she says. "It seems to me evil speaking or blasphemy if I even try to tell of it. A divine change took place in my soul, which neither saint nor angel could describe or explain. I came not to this state of my own self, but was led and drawn thereto by God. I possess God in such fullness that I am no longer in the state I used to be. But I walk in such perfect peace of heart and mind that I am content in all things."*

This is not very impressive language, but it was her terrible sufferings and trials which covered years, and gradually led her to Nirvana, and her contagious joy so influenced all who came into her presence.

The desired end, it seems, is attainable under various banners or religions, but only the few succeed in this life,

*"The Essentials of Mysticism."

ANOTHER CLERIC ANSWERED.

A REPLY to a recent sermon given by the Rev. P. Ferguson, of Nottingham, in which he attacked Spiritualism was given by Mr. B. P. Membury, of Birmingham, in the course of an address at the Nottingham Spiritualist Club on Sunday evening, Feb. 17th.

Reporting the address, the "Nottingham Journal" states that Mr. Membury pointed out that while the speaker attacked "Spiritism," the subject matter dealt with "Spiritualism"—two different things. The cult of "Spiritism" founded by Alan Kardec in the last century, while having some adherents on the continent, had practically no followers in this country to-day.

The Rev. Ferguson's reference to Dr. Forbes Winslow on insanity was incomplete, and therefore incorrect. Winslow had withdrawn unreservedly his statement. That Spiritualism was responsible for insanity was not borne out by figures, and it was conclusively proved by wide and varied inquiries that cases of insanity were entirely absent from Spiritualism. Yet among the clergy of the Church of England during the period 1907-11 the number of cases of religious mania was 10.3 per 10,000—equal to 26 per 100,000. Strangely enough, the same average obtained among the clergy of all other denominations put together.

"The Rev. Ferguson," the speaker continued, "gives us a test that we should obtain the names of murderers to assist justice. This we have endeavoured to do, but were confronted by the refusal of the spirit world to co-operate so long as we pursue a course of vengeance in the shape of capital punishment. They insist that repentance and redemption should be worked out here."

Spiritualists had knowledge, a secure foundation of belief, and endeavoured to remove from the minds of the people "the mountains" of ignorance and unbelief caused by the prejudices and false teachings of orthodoxy as presented by the type of utterance under review.

MORE BUDDHIST APPARITIONS

By ALBERT J. EDMUNDS.

IN my article of May 10th, 1929, several examples were given of apparitions recorded in the Holy Scriptures of the Buddhists. But there are many others. In the *Buddhist Fives of the Numerical Collection*, we read of the apparition of Ugra to Buddha. This Ugra (or Uggo in Pali) had entertained the Buddha during earth-life in the now extinct commercial metropolis of Vesali, and had treasured a secret of the Lord's: "He who gives what is pleasant receives what is pleasant." He had given expensive presents to the Master—Benares muslin, etc., and treated him to his favourite dishes. Later on, Ugra dies and rises again as "a mind-made body" (the exact expression in the Pali). One day at dawn he appears to the Buddha in the forest park at Savatthi (another extinct city in the north of India). The ghost of Ugra, says the sacred text, lights the grove with transcendent splendour, and the Master asked him: "Ugra, is it according to thy wish?" In other words: Does the next world come up to your expectations? The spirit replies: "Yes, Lord, it is according to my wish." A Hindu scholar of the University of Calcutta lately translated the Pali phrase, *Uggo devaputto* by "Ugga, the son of a deva." This is literally right, but it is not English. *Deva* (or *deva*, in the nominative) means any spiritual being—god, angel or ghost. *devaputto* (god-son or spirit-son) nearly always means the spirit of a former mortal. This is made clear in the *Book of Apparitions in the Classified Collection*. Consequently the English of the story is that the spirit of Ugra (Uggo) appeared in glory to his Master.

In the Christian religion the Master dies young and appears to the disciples, whereas in the Buddhist religion the Master lives into his eighties, and several of the disciples die first and appear to him!

In the Long Collection, Dialogue No. 24 (but No. 10 in the Chinese version of A.D. 413) there is another

interesting apparition. The English reader will find it translated by Professor Rhys Davids and his learned wife (now widow, alas!) in *Dialogues of the Buddha*, Vol. 3 (Oxford, 1921). In the north of India there was a republic called the Vajjian Confederacy, whose capital was Vesali. The general of its army died, and one of Buddha's religious rivals declared that he had gone to hell! Purgatory is a better word for the Buddhist hells, though they are very warm or very cold (for they have the great convenience of being hot and cold hells in the Buddhist religion), and they last only until the nonsense is burnt or frozen out of us. Thus they may be compared with the Jewish Gehenna and its laughter the Catholic Purgatory, the pains of which are terminable. Well, General Ajito (Unconquered) promptly appears to Buddha to inform him that his rival was a liar, and that he, the General, was quite comfortable in heaven! There are other psychic stories in this twenty-fourth dialogue of the Long Collection, and I recommend every Spiritualist to add it to his library. Ask your bookseller for Rhys David's *Dialogues of the Buddha*, published by the University of Oxford.

I may add that in this particular volume Mrs. Rhys Davids has a note on page 10 which agrees with our translation. She says: "We in the next world are *devas*. Spirit alone can roughly and inadequately parallel this wide denotation."

MR. HANNEN SWAFFER AT HIGH WYCOMBE.

THE largest Spiritualist meeting ever held in High Wycombe took place in the Town Hall on Sunday, Feb. 24th. The gathering was held under the auspices of the London District Council and the local Spiritualist Society. The chair was occupied by Mr. L. J. Humphrey (late Liberal candidate for the Wycombe Division), who was supported by the local leaders, while the Benediction was pronounced by the Rev. F. H. Yeomans, a Primitive Methodist minister. The speakers were Mr. Hannen Swaffer, the well-known London journalist, and Mr. Maurice Barbanell, Vice-President of the London District Council.

The Chairman expressed his pleasure at the invitation to preside over the meeting, and was glad to assist any movement which had the truth to tell. Spiritualism presented a cheering message, since it assured bereaved friends they would meet their dear ones again. He feared the Spiritualists were suffering from the last of those restrictions which had hindered religious development, and he believed they would sweep away whatever remained of these restrictions by persistent effort. All sincere people should be allowed to worship without restrictions.

Mr. Barbanell dealt with the three questions: What are we? What are we here for? Do we survive death? He thought the answer to all three questions depended upon the answer to the last. The question of survival was now being taken out of the region of faith and hope, and subjected to inquiry and investigation, and Spiritualists maintained that human survival could be proved by evidence. The real "I" was something more than the body inhabited. The real person was a spiritual being. We were here to train and develop our spiritual being. Each of us was personally responsible for our own lives, and the way we had conducted our lives would determine our future status. No one would be able to shoulder our responsibilities. Riches and possessions would not help us after death, but it was a real help to have a life of service and sacrifice upon which a worthy character had been built up.

Mr. Swaffer, who had a cordial reception, said that he and Mr. Barbanell had been travelling up and down the country with the desire to open people's minds to the facts of Spiritualism, and he was glad to be at High Wycombe, which had taken its part in fighting for truth and freedom. He did not claim any exceptional qualifications. He was an ordinary man, coming from the yeoman stock of the south of England—the class upon which England had then had to rely. He had at one time been one of the large number who sneered at Spiritualism, and now that

the facts had been proved to him, as an honest man he could do no less than champion the cause. He did not mind fighting, but he hoped the time was coming when Spiritualism would be back in the Church from which it originally came, and that mediums would be part of the ordinary staff of a church.

They claimed, as Spiritualists, that revelations still continued. That the psychic phenomena which always accompanied revelation from on high were still prevalent to-day. They desired nothing better than to bring Christianity back to the simple teaching on which it was built.

Mr. Swaffer related a number of incidents of a striking nature. He had recently been invited to preach at a London church on the "Cleophas Script," which purported to be a continuation of the Acts of the Apostles. He asked the clergyman why he himself did not preach on the Script. The reply was, "I am afraid to do so." Mr. Swaffer expressed his pleasure at seeing a Christian minister on their platform that night. He knew hundreds of clergymen who had examined Spiritualism, and who knew it to be true, but they were afraid of it. He did not know what the parsons had to be afraid of. The Bible was full of Spiritualism, and he thought the time was coming when every church would have its medium, whose function it would be to bring comfort and peace to those who mourn. Why should it be left to persons like him, a working journalist, to advocate religion. It was the business of the clergymen, who were practised speakers, but who were so very respectable that they were afraid to change their creeds. It was the creeds that were the cause of the trouble.

In the light of Spiritualism death began to have a new meaning. The fear of it was removed, and they were able to comfort themselves and others in moments of great anxiety and stress. Science was steadily verging to their side. They were finding more adherents to their cause. An audience of four or five thousand at a Spiritualist meeting to-day was no unusual thing. Soon the world would wake up, and then we should have won the battle.

A number of written questions were handed up in response to an invitation from the chair. They were replied to by the speakers. "Do dogs survive death?" someone asked. Mr. Swaffer said he had sufficient evidence to know that animals survived the grave as individuals. "There is a strong case for animal survival, and who are we to say that we are superior to the best of animals?"

At the close Mr. Essex gave a hearty invitation to anyone on Sunday afternoons who desired to discuss these important matters, to use the house and gardens of a lady living at Penn. She had been investigating for a number of years, and would like friends to meet and discuss the subject at her house. The Chairman expressed his appreciation of the generous offer, and briefly stated the reasons which had led him to become a serious student of the movement.

The meeting concluded with a hymn and Benediction.

RYDE SPIRITUALIST CHURCH.

ON SUNDAY, Feb. 16th, Mrs. A. Hughes, of Durham, concluded a most successful four days' mission in connection with the above church, at their headquarters, Belvedere Hall, Belvedere Street. The meetings during the week were well attended, and on Sunday the beautiful little hall was crowded. The congregation listened with rapt attention to an eloquent address, the subject of which was "The place of Jesus Christ in Spiritualism." The address was followed by most convincing clairvoyance and clair-audience. In half an hour 15 to 20 descriptions were given of spirit people present in the hall. In almost every case full names were given, and were recognised in every instance. Mrs. Hughes has served each of the S.N.U. churches in the island during her southern tour with equal success, and has promised a return visit in the near future.

ONE hour spent in the execution of justice is worth seventy years of prayer.

OUR READERS' DIFFICULTIES.

CONDUCTED BY THE EDITOR.

NOTE.—*The Editor is prepared to reply briefly to questions which present difficulties to his readers. Questions should be briefly and clearly stated. Expressions of opinion will not be considered questions.*

MR. V. E. YOUNG writes: "Having been told that I possess healing powers, can you give any guidance as to the development of these powers?"

ANSWER.—The healing power is a perfectly natural power possessed by some people, but not necessarily by all. Some individuals generate more vital power than they need for the upkeep of their own bodies, and are able to devote the surplus to the benefit of others by transmitting it. Some people in weak health do not generate more power than is required for the normal purpose of their lives, and they would be silly to waste their powers in healing. Not all individuals, however, can transmit such surplus, even when they have it, and there are also some who fail to affinitise their force with the needs of the people who require it. All these circumstances have to be taken into account in the development of healing. We have a somewhat similar position in relation to blood transfusion: not everyone can spare blood to assist a patient, and not everyone's blood is capable of affinitising with the blood of a particular patient. If, however, the questioner possesses healing power, the best method of development consists in *using* it. If, for instance, he was advised that he possessed musical talent, the first thing he would do would be to buy an instrument and *practise*. The same applies to healing—the individual who possesses healing power should start at the bottom. It is not difficult to find individuals who are suffering from little ailments—toothache, headache, or some other trivial complaint—and in such cases the laying on of hands can often bring relief. As the healer finds that he is able to produce results, his faith in his own power grows and with his ability to direct it grows with experience. In such an early stage of development the laying on of hands or the making of a few passes from the nerve centres to the nerve ends may be all that is required. Healing power will do its work in the same way as water finds its level. The experienced healer, however, will find that greater economy follows when he has learned to apply the stream of healing force direct to the point of disease. There are many healers who merely saturate the whole body of the patient with their healing power, leaving it to find the point of need. They do not know how to concentrate their power upon one organ. No healer can hope to be successful unless he gets a working knowledge of the physical body by studying anatomy and physiology.

QUESTION.—"What books would you recommend to healers?"

ANSWER.—Two books which we have found useful are "Human Magnetism," by James Coates (6/-) and "Psycho-Therapeutics," by Dr. Elizabeth Severn (3/6). The former deals with the psychic force aspect, while the latter deals with the mental side, and the intelligent reader will not find it difficult to amalgamate the two.

MR. ALBERT DOBSON: "What do you mean by "Magnetism" and "Magnetic Healing"?"

ANSWER.—They are terms we carefully avoid, so that "we" mean nothing by them. Three-quarters of a century ago, Dr. Gregory completed a work dealing with what he called "Animal Magnetism," in which he endeavoured to show that there was a fluid flowing from the body which was similar to the flow of force from a magnet. He called it "animal magnetism," and the name served very well in its way. We now find that the psychic fluid has nothing whatever to do with "magnetism." It is neither attracted nor repelled by the magnet, and the persistent use of the word "magnetism" is therefore misleading. It is customary now to speak of "psychic force," the term coined by Sir William Crookes. It may be that the acquirement

of further knowledge will necessitate another change. "psychic force" is certainly a more scientific term than "magnetism."

QUESTION.—Is it true that by becoming a healer, joining the "Brotherhood of Healers," one becomes a healer for life?

ANSWER.—A healer becomes a healer when he begins to heal, and remains a healer as long as he can heal. Joining a Brotherhood is useful, since it is always helpful to men to co-operate with one another, but it is by no means essential. We always advise co-operation, and this naturally applies to healing, because we have seldom a healer who is consistently successful with all classes of cases. The type of disease which yields to one healer does not necessarily yield to another, and the healer who is successful with one patient may not be successful with the next. One healer may successfully treat the patient, and another has discarded, if his power blends more effectively with that of the subject.

LEEDS DISTRICT COMMITTEE.

The annual conference of the above was held at M. (Cross Church Street) N.S. Church on Sunday, Feb. 25, the President being in the chair. A hymn and invocation preceded the business, and a few minutes were spent in spirit communion. The roll was next called, following churches responding: Castleford, Featherstone, Horsforth, Leeds (Brunswick Place, Armley, Round Road), and Morley (Cross Church Street), the total being 8 delegates, 10 associates, and 10 officers.

Minutes, correspondence, and financial statements were quickly disposed of, after which came reports. The Y.D.C. came in for a good discussion when it was known that it had arranged to hold its annual conference at Wakefield, March 9th. The L.D.C., having no intimation of this, officially decided to send a letter of protest to the Y.D.C. seeing that the L.D.C. conference was to be held on the same day. Church reports were given and accepted. The Secretary's report and the President's address were given and listened to with interest. New associates were nominated and others nominated. The Secretary appealed for more interest in propaganda, the speakers' supply scheme, speakers' plan and invitations for conferences for 1917.

Although there were keen competitions for the presidency and representative to the Y.D.C., there were no changes. Business concluded at 4-20, when a good vote was provided.

In the evening a well-attended meeting was conducted by the President (Alderman Brewer, of Wakefield). W. Smith (Wakefield) gave an interesting address on "Organisation." Mrs. Dickinson, of Castleford, gave a clairvoyance.

SPIRITUALISM IN WIGAN.—Conditions, so far as Spiritualism is concerned, have not been too healthy in Wigan lately, but the officials of the local church have been greatly encouraged by the success of a week-end mission conducted by Mrs. Wilson, of Oswaldtwistle.

THE SAME.—Everyone who thinks of God has the idea that God is unknowable. This seems true, yet the idea of God may be and is known. None can know all, so God is the Almighty power and being. Still each has some knowledge, and all alike know only in part, therefore none can ever realise what God is in the full sense. In this condition all are the same.—TRUTH BEARER.

"I STAND victorious at the longed-for goal,
With open vision where I once was blind;
And cry aloud to every suffering soul:
Pray without ceasing—seek and ye shall find.
Though science sneer and school and church condemn
Your dead dwell near: you may commune
with them."

—ELLA WHEELER WILCOX (1917)

NEWSY NOTES.

THE PRESS AND SPIRITUALISM.

Evidence of the increasing interest of the press in Spiritualism—if, indeed, any further be needed—was provided in a recent issue of the *Daily Dispatch*, where three stories with unusual psychic aspects were printed. One deals with a Dukinfield woman, who, while describing to a neighbour a dream she had had on the previous night, in which she saw herself attending a funeral, was startled by the arrival of a police officer bringing the news that her eight-years old son had been killed. He had been knocked down by a bus on his way to school. The second story deals with the appearance of a "phantom" lorry, with which we have dealt elsewhere. The third concerns the vision of a "ghost," which, however, has now been found to have a very physical equivalent. The interest in things psychic is not ebbing—indeed, at the moment the tide seems to be very much on the flow.

THOUGHT IN ACTION.

We understand from the New York correspondent of the *Daily Telegraph* that Dr. Edmund Jacobson, of the University of Chicago, has been making some new efforts to bridge the apparent gulf between mind and matter. He now believes that 2,000,000 people, linked in mental reaction to the same idea, would generate enough voltage to light an ordinary incandescent lamp. Dr. Jacobson has just devised an instrument so sensitive that it will detect 1/100,000,000th of a volt of electricity, and thereby he claims to have succeeded in measuring the amount of voltage utilised in thought. One of his subjects reports that she has thus been able through its assistance to both see and hear herself think!

MORE PREMONITIONS.

The Manchester *Evening Chronicle* tells the remarkable story concerned with three premonitions a Bath woman has just experienced. In each case motor vehicles have played an important part. The first premonition occurred in October of last year, when the woman was reading a book. "All at once," she told a reporter, "I sensed a presence in the room with me." She kept her eyes on the book a little longer, and then, suddenly looking up, was startled to see a figure walk slowly across the end of the room. It turned and faced her, saying "Uncle William." Though the form soon vanished, news was received next morning that this relative had been killed in a bus smash. On the next occasion, about two months ago, the woman again became conscious of some discarnate presence. She saw a dark form float across her room, and later recognised the features to be those of her dead mother. This time she heard the words, repeated three times, "Aunt Emily." Later she learned that her aunt had been killed by a motor lorry on the preceding evening.

"NO SPIRITUALIST."

The third premonition occurred about a fortnight ago. The woman saw the form of her mother suddenly standing near her, and heard the word, "Father, father!" According to her story, she next morning received a telegram stating that her father had been killed in level-crossing smash. Says the *Evening Chronicle*: "Mrs. Wilson holds a neutral position regarding Spiritualism." To us she seems a very active medium, though she is wise in refusing to claim powers she is ignorant of.

ANOTHER TOMB UNEARTHED.

According to the press, the biggest tomb in Egypt, and the presumed burial place of Ra Ouer, Goddess of Upper and Lower Egypt, has recently been discovered near the Sphinx by excavators working under the auspices of the Egyptian University. The tomb covers an area greater than any ever found in Egypt, but so far nothing of great importance has been unearthed. We, however, note that amongst the things already found are 45 statues, some of which are in perfect condition. The discovery of the tomb

has created widespread interest in the vicinity, and it is hoped that some of the problems associated with Egyptology may be solved through its instrumentality. We understand that the excavators are proceeding very carefully with their work, and it is believed that before long they will make some important discoveries. The civilisation of to-day is often apt to look upon its predecessors with contempt, but although progress in many directions has undoubtedly been made, there are many aspects of human nature which have in the process of time been allowed to drop into quiescence. Psychically, many of our predecessors have been vastly ahead of us, and it is hoped that there may be some discoveries in the newly-discovered tomb which will bear out this contention.

THE RUDI SCHNEIDER SITTINGS.

Readers will no doubt recall the recent newspaper controversy which arose over the arrival in London of Mr. Rudi Schneider, the young Austrian medium. Rudi came to London to fulfil his appointment with the National Laboratory of Psychical Research, and was accompanied by a friend of his family. No reports of the sittings were available to the press at the time, but now Mr. Harry Price records in the American S.P.R.'s *Journal* some notes of the seances. The Laboratory's electrical control apparatus was employed, and it is claimed that, under the circumstances, nothing but genuine phenomena could have been produced. Amongst those who took part in the seances were Dr. William Brown, Dr. Norman Jeans, Lord Charles Hope, and Mr. C. E. M. Joad, the well-known philosopher and psychologist. At the first circle the cabinet curtain commenced to move apparently in tune with the music. A small bell rose and floated around the room, and finally dropped outside the circle near the gramophone. The right-hand curtain several times swung straight into the room. A waste-paper basket floated for a few moments near the centre of the room, and later settled down over Lord Hope's head. Considering that so many of the sitters were quite new to the medium, the results appear good.

THE SECOND CIRCLE.

All the above phenomena were repeated at the second seance, held four days later. At the conclusion, however, Captain F. McDermott, one of the sitters, announced that while he had his right hand between the medium's knees during the sitting, he found that the leg muscles contracted and trembled prior to and during any particular phenomena. An objection was made by another sitter to the fact that while the circle was proceeding, Miss Lucy Kaye, the Secretary, was permitted to wander about the room. Mr. Price now states that during all major phenomena Miss Kaye places her hands on the backs of two of the sitters. Another point was significant: At this seance the temperature in the cabinet did not appear to vary from the check instruments in different parts of the room.

A MATERIALISATION.

At a seance held on Nov. 25th distinct cold breezes were felt by members of the circle. The usual swinging of the cabinet curtains and the ringing of the bell were also apparent. Mr. Charles Crossley, a bank manager, who was present on this occasion, stated that he distinctly saw an arm and hand, with luminous fingers, reaching out of the cabinet. Towards the close the basket gently rose from the floor to a height of about four or five feet, and floated through the air at a good pace. Reviewing the phenomena, Mr. Price states: "Mr. Charles Crossley, until this seance, was a typical specimen of the keen, successful, sceptical London business-man. For ten minutes he watched what he described as a perfectly-formed woman's arm and hand which emerged from the curtains at the top of the cabinet." Mr. Price concludes: "The latter part of the seance was brilliant, and much impressed the sitters."

—X—
OBSERVER.

MANCHESTER (MASKELL STREET).—A kitchen shower was held on Saturday. It was opened by Miss Rothwell, of Disley, and Mrs. Jackson, of New Mills, was in the chair.

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FRIDAY, FEBRUARY 28, 1930.

DO SPIRITS COMMUNICATE BY TELEPATHY?

IN our last week's article we pointed out that it must not be supposed that all psychic promptings are due to discarnate spirits; and in the current number of *Light* there is a report of a recent lecture given in the Reading Town Hall by Vice-Admiral J. G. Armstrong, R.N., who mentioned that he had once received a spirit message purporting to come from a naval officer of high rank, and referring to the Five Power Naval Conference. The message said: "You have got to tell them they are not to reduce the navy," an injunction which Admiral Armstrong pointed out to his communicator would probably be ignored by those in authority. The message was repeated in different words most emphatically by the communicator, who gave the name of his ship—a name quite unknown to Admiral Armstrong at the time. Next day Admiral Armstrong made enquiries, and learned that the officer in question was alive, and was serving in China.

The suggested explanation was that this officer had gone to sleep while thinking deeply of naval reduction, and his thoughts had become registered in the circle at which Admiral Armstrong was present. Many such incidents could be cited. They probably come into the experience of most psychics, and are carefully ignored as an unpleasant factor. Yet if psychical investigation is to be of any value it must cover the whole of the facts presented, and unless an hypothesis does explain the whole of the facts, it is in some degree unsatisfactory.

As we said last week, a psychic is, firstly, a sensitive registering sensations, by means of an abnormally acute sense which is not operative in the majority of people. In a large number of cases—perhaps in the majority of cases—there can be little doubt that the sensations received do come from a super-physical world, but they may be transmitted from a physical world by super-physical means.

It must not be forgotten that man incarnate is a spirit as well as man discarnate. It is surprising how many incidents similar to that presented by Admiral Armstrong are associated with individuals in a state of sleep. There is a widespread theory that during sleep the spirit is more or less free of the body, and there seems little doubt that in many cases the spirit of the sleeper is active, and may occasionally make its presence known. On the other hand, it is quite possible that during sleep the spirit of most sleepers may be in a more or less somnolent or inhibited state.

Take, for instance, the case of a trance medium. What is the consciousness doing during the period of unconscious trance? Or take the case of the hypnotic subject. What is the consciousness of the subject doing during the period of hypnosis? F. W. H. Myers puts forward the claim that consciousness cannot cease for a single moment; that the consciousness is always active in some form or other (or on some plane or other), and this has even given rise to a theory

of each of us having two lives—i.e., a waking life and dream life, with the supposition that just as the incidents of to-day and yesterday are joined together by memory with no recorded interval between them, and consequently becomes a stream of conscious rational memory, so is the sleep state linked into a continuous whole (without the breaks which would be due to normal consciousness). The statement may appear a bit involved, but it is worth thinking over.

Most of our readers will, of course, be familiar with the theory that all mediumistic sensations are due to telepathy. That may probably be true if telepathy is made to include the transference of thought and impressions from people discarnate as well as incarnate. There is no doubt that the impressions, visions, and messages received by a medium are generally the result of a deliberate attempt on the part of someone who is using thought as a dynamic power of expression. We think, however, there are few people incarnate who are capable of acting upon the mental plane in a sufficiently vivid manner to impress a sensitive. Few people can concentrate sufficiently to get home a telepathic message by an effort of will, but there is no gain in saying the fact that a good deal of mental mediumship is due to definite telepathic action, and that while generally such telepathic action has its origin in the spirit world there is a very definite—if occasional—incursion of telepathic impacts from people still in the flesh.

If we may be allowed a personal note, we have had many years of personal experience of mediumship of various phases, varying from the deep unconscious trance to inspiration and suggestion. We spent a long number of years in telepathic experiments over long distances, and we have no hesitation in saying that by careful training it would not be difficult for *any* medium to determine whether any particular impression comes from people incarnate or people discarnate. To the individual who has carefully compared the two, and has had experience of both, it is almost impossible to mistake one for the other. We will go further, and say there is not a great deal of difficulty in determining the plane of spiritual advancement which has been reached by any spirit who communicates by telepathic means. If the psychometric faculty is allied with clairvoyance it is often quite easy to trace the thought back to the individual from whom it came, and locate him with some degree of accuracy.

The whole field of inter-communication with the spirit world is in its infancy. We have a mass of mediumship existing in the country, but how little of it is ever trained. Too often it seems to be quite sufficient to sit in a circle once a week for what is called development, and this generally takes the form of waiting Micawber-like for something to turn up. It is very rare that one ever hears of definite experiments with mediumship. Scientific investigation has two phases. It concerns, first, the careful observation and tabulation of exactly what takes place under normal and ordinary conditions, but in its higher branches science becomes experimental. It endeavours to change the factors concerned in the experiment, and see what takes place under new conditions. It cannot be too often repeated that the experimental side of science in which the investigator provides definite factors with a view of observing what changes occur with them, is quite as important as the mere observation of normal activity. There is far too little of the experimental method in the use of the mediumistic faculty, and yet our deeper knowledge of all that consciousness means can only be attained by such methods. Unfortunately, one of the chief obstacles is the self-satisfaction of so many people who are quite content to receive what they get, without themselves attempting an analysis. If the sitter is satisfied, well and good. If he is not, so much the worse for him.

We believe the time will come when passive mediumship, which merely receives what is given, will give place to a much higher phase of activity, in which there is close and conscious co-operation between the medium and those who operate through him, so that a true co-operative fraternity may be established between a medium and his guides. When that state comes such puzzles as that raised by Admiral Armstrong will cease to perplex, for the medium

will know immediately that the impression received comes purely from the physical plane. The mediumship of the future will not consist merely of a passive reception, but of active co-operation with the powers who operate from behind the veil, in order to secure not merely messages which will satisfy the public, but knowledge and information which will bless and help the world.



CURRENT TOPICS.

THE GHOST
LORRY.

THE press of the country has been falling over itself during the last week to find an explanation of a series of accidents which have happened on the main road between Hyde and Sheffield. The case arose in consequence of an inquest held at Ashton-under-Lyne on the 18th inst. on the body of a man who was killed while riding on the pillion of a motor cycle. The driver of the cycle was seriously injured, and claims that he swerved to avoid a lorry which was backing into the road. Rumour says that there have been a succession of accidents in the past few years, but we believe the number has been grossly exaggerated. At the request of one of the daily papers we visited the spot ourselves, and carefully examined the whole scene. It is a perfectly straight road of good width, and well metalled with tar macadam. There is no opening at the spot out of which anything could back on to the road. There is a footpath which leads across the field, but that is so guarded with stakes that only one individual can pass at a time, and then not too easily. The conformation of the road at the spot is very peculiar, since the crown of the hill has been taken away in order to allow the road to pass thus making two hillocks (north and south), on the top of one of which are a number of stunted hawthorn trees, while on the other side the land rises to an artesian well worked by a windvane. It is quite possible for such conformation to cause shadows to fall upon the road either from the headlights of a motor car approaching from a side road, or even perhaps in bright moonlight when the wind is moving the trees, while the artesian well fanned by a gentle breeze emits squeaks and groans similar to what one would expect from the wheel of a lorry which wanted oiling, or from the application of brakes. It is, of course, easy to play on the imagination of other people, but we see no reason to believe that there is any psychic or abnormal reason for the happenings.

EXAGGERATION
AND CREDULITY.

WE had a chat with two individuals, one of whom passes along the road at all times of night on three or four nights per week. He claims that he has never seen anything abnormal whatever, and another one who passes there regularly every day after dark disclaims any knowledge of anything ghostly or phantasmal. Much has been made of the stories of an innkeeper of alleged footsteps heard on his premises, but this is at least four hundred yards away, and is quite unlikely to have any connection with any happening at the scene of the accidents. In our attempt to get at the basic facts, we found a great deal of exaggeration and rumour, which has no basis save in the imagination of those who recite it, and while the incident may be excellent publicity for a press stunt, no Spiritualist, unless he was over-credulous, would attach any importance to the incident. We tried at least half-a-dozen methods which should lead to the detection of psychic power if any such existed there, but there was no reaction whatever. We think there is nothing whatever in the story of alleged hauntings at the spot; there are many perfectly natural explanations of the incidents recorded.

SPECTACULAR
SPIRITUALISM.

QUITE a number of letters have reached us concerning Mr. Ernest Hunt's protest against the use of popular names attached to spirit messages, and it would appear that our readers are very much divided upon the point, but we are getting a bit tired of the messages from individuals of historical fame. In the main, one has but to

peruse these messages to know that they come from *very inferior* minds. We have before us at the moment messages which are reputed to come from Marie Corelli, Lord Kitchener, W. E. Gladstone, and others of equal fame, and a close comparison with their earthly writings or speeches and the present messages convey the complete conviction that the individuals whose names they bear were never within a thousand miles of the writers of the messages, unless their character and opinions have distinctly changed and changed in the direction of deterioration. There are cases where the messages create a strong presumption that there is a connection between the name given and the material produced. In the "Psychic Messages from Oscar Wilde," for instance, one can say that the messages bear a strong likeness to Oscar Wilde's style, language, etc. There are many scores of messages which do bear upon their face some evidence of being related to the minds of the persons whose names are given, but we strongly object in the name of a sane Spiritualism to great names being attached to messages which consist of a mass of empty platitudes. If a name is attached to a message, we should expect to have within the message some evidence of the type of mind which was associated with that name. In the vast majority of cases we get nothing of the sort. Too often they consist of copybook platitudes which are beneath the dignity of the individuals whose names are given, and which, if they are accepted as veridical messages, really mean that the person involved has sadly deteriorated since he passed behind the veil. Since psychic investigation, however, shows that there is generally no such deterioration, there is obviously only one other explanation. There is a moral side to the matter. If an unknown author used the name of a popular author in order to draw attention to his writings, he would be liable to prosecution for misrepresentation, unless he could show that he had the sanction and permission of the individual named. We ought to be at least as honest in dealing with the spirit world as in our more mundane activities.



REPORTS AND BALANCE SHEETS.

BOURNEMOUTH.—The annual general meeting was held on Thursday, Jan. 30th, the President (Mr. Frank Bessant) in the chair. A goodly number of members attended. The report and balance sheet made good reading, and were a wonderful testimony to the success of the officers and members, and to Mr. Blake as the resident speaker. The membership has been well maintained, and the Council was able to report the completion of extensions and alterations to the church, giving increased accommodation for its numerous activities. During the year £117 16s. has been distributed to deserving public and private charities, including the S.N.U. Appeal Fund. The balance sheet shows assets of over £5,600, while the total liabilities amount to £1,600. The bookstall and library accounts show a balance of £13 profit. The accounts are excellently drawn and properly certified, and the officers and members are to be congratulated upon the steady progress.

TWICKENHAM.—The balance sheet of the Christian Spiritualist Congregation, Twickenham, shows a loss on the year of over £100, which appears to have been met by its President. It appears that the accommodation at the church is really insufficient to house a congregation big enough to pay its running costs. Since the church is run for the purpose of spreading abroad a knowledge of the movement, the Directors may consider the money well spent. It is the only balance sheet we have seen this year which shows anything like a loss on working expenses.



THERE is only one way of seeing things rightly, and that is seeing the whole of them.—RUSKIN.

WE understand that the Summer School of the S.N.U. will this year be held at Weston-super-Mare in the early weeks of August. Those who have attended the School in the past three or four years will know what happy and useful service the School renders.

CORRESPONDENCE.

LISTENING IN.

SIR,—The following may interest your readers. I frequently listen over the wireless to sonatas and symphonies by my favourite composer, Mozart, and have often expressed a mental wish for the composer to come and listen, through me, to the excellent execution of his works.

I was sitting with my wife, who is a medium, and after one of our unseen friends had given me a discourse on "Character," he asked me whether I wished to ask him any question. I then stated the above, and asked him whether Mozart could come at my mental suggestion, and the reply was: "Yes, he can, and most probably does come, as he sees the interest you take in his works. But he would stand in your aura to listen, and not listen to the music through your brain, as you think."

EDWARD W. BAKER.

A REMARKABLE DISCOVERY;

SIR,—I was very interested in your leader under the above title in a recent issue of THE TWO WORLDS. On July 15th, 1928, I received the following message in automatic writing, the spirit communicating being my father (I was within sound of wireless music, and referred to it, asking my father if he understood what it was.)

Message: "Yes. Expect you don't hear our music?"

E.M.T.: "Not yet, but I think I shall; I can always hear you whistling."

Message: "Expect you will hear some wonderful music some day."

E.M.T.: "Do you mean while I am here on this plane?"

Message: "Yes. When you have progressed enough you will hear and see wonders."

ETHEL MARY TAPLAY.

THE MODERN VIEW OF THE BIBLE.

SIR,—Thanks for your interesting article under the above heading. The author of "How We Got Our Bible," and other similar works, has, to my personal knowledge, gained an experience of spirit-return that he has not yet, definitely, given to the world. One of the latest works of the Rev. J. Paterson-Smyth, D.D., Litt.D., D.C.L. (to give him his correct title), is "The Gospel of the Hereafter." Of this the Bishop of London said, from the pulpit: "'The Gospel of the Hereafter,' for the first time, makes the life beyond the grave so attractive as to be something to be looked forward to, something which men and women could enjoy. I have given away 20 copies of this book on 'the Hereafter.' It has already comforted many stricken souls, and *lakes away the fear of death from many.*" (The italics are mine.)

This is very complimentary to the learned author, but what of the Bishops, who have, for centuries past, preached only of a "sure and certain HOPE of a resurrection into everlasting life"? I know that Dr. Paterson-Smyth has spoken with a soldier-son, in the unseen, though this experience has not yet been given to the world.

REV. GEORGE WARD.

"SPECTACULAR SPIRITUALISM."

SIR,—May I express my cordial agreement with Mr. R. A. Bush's article, "Spectacular Spiritualism"? Is there any cogent reason why the great ones of the past should not come back, nor any reason why they should not use a medium if that medium were selfless and had proved her selflessness by giving much service to the cause of the spirit?

To those who hastily criticise the publication of the names whom the world accounted great, I would ask this question: If they themselves were the receiving medium, if such names were appended to their own messages, what would they do? Suppress them, hide them, be silent about them? Would that not be a cowardly thing? Would it not be infinitely braver to give them to the world, an act requiring courage and faith of a high order?

Readers of THE TWO WORLDS will not think me hope, unduly credulous when I say that I am prepared to accept these messages. I believe Miss Moyes has a great work to do, and I believe that "Zodiac" and his band are supplying a great need.

YOUR "POWDER-IN-THE-JAM" MAN.

THE IMAGE OF GOD.

SIR,—Father John, the companion of St. Francis Assisi, in his communication through the mediums Burton and Mrs. Menzies, as given in *Light* of August 1928, states that "Your mind controls all, and is dominated by the Divine Within. *There is a perfect image of God there.*"

If there is a perfect image of God within our minds, should we know what the Divine Reality is, and this is what we do not know.

It has been the puzzle of the human mind for ages. We are also told that the finite cannot see or comprehend the Infinite.

Most people envisage God as a gigantic man, as we do not know of anything higher and cannot imagine anything they have never seen. But this, of course, is absurd. The Deity is probably essentially a formless Principle of fundamental Truth—Mind energy—Boundless Love and Wisdom.

THOU ART MY GOD.

"Thou art the Love I cannot speak,
Thou art the Soul Supreme that never dies,
Thou art the Eons passed like driftless snow,
Thou art the Majesty of starry skies—
Thou art my God."

A. K. VENNING.

BRADFORD DISTRICT COUNCIL.

THE annual general meeting of the above was held at Birstall N.S.C., with Mr. Nixon in the chair. A hearty welcome was given by Mrs. Ward, President of the local club. The minutes of the last annual meeting were accepted except one clause *re* Secretary's salary reduction. President, in his address, thanked all for support given him during the past year. Conferences had been attended, and the rally tea in October had been a successful effort. The roll call was responded to by thirty churches, represented by 19 delegates, 15 associates, and 4 officials. Financial statement and balance sheet were accepted. The Secretary then gave his report, received thanks and support by Mr. Nixon, Mr. Lightowler, Hartley, and Mr. Williamson. Two new members were confirmed and two others nominated.

The following were the principal officers elected for the ensuing year: President, Mr. England; vice-president, Mr. Williamson; treasurer, Mr. Clarke; secretary, Mr. F. Leng; and a committee.

A propaganda meeting was held in the evening at England, the newly-elected President, occupying the chair. Mr. Williamson was the speaker, and Mrs. Williamson gave descriptions of spirit forms.

SPIRITUALISM destroys all fear of death, annihilates the doctrine of eternal punishment, and substitutes cheering assurance of eternal progress.

"I HAVE acquired absolute proof of a transcendent invisible world capable of communicating with human beings. . . . I shook hands with a friend from the other world."—PROF. ZOLLNER, the eminent German scientist.

UNION WITH GOD.—To be in union with God is the strongest union you can have. Everyone who has unity cannot fail in anything, because the power of God is greater than any opposition. None who open themselves to this union will regret it. Therefore, try your best to become united with God by doing His will on earth as is done in heaven. Nothing that is good will then be impossible of accomplishment.—TRUTH BEARER.

ANNUAL MEETINGS.

CEYDON, CHURCH OF THE SPIRIT.—The annual general meeting of members took place on Monday, February 3rd, the chair being occupied by the minister, Mr. Percy O. Scholey. In his opening remarks the chairman congratulated the members upon the healthy condition of their church, which in spite of all the difficulties it had to contend against, showed steady progress in every department. He claimed that there was no church in the cause of Spiritualism that had a more efficient platform, from which there was more consistent teaching concerning the things of the spirit. The state of the financial side was such as to relieve them of any anxiety for the future, and the officers had worked in absolute harmony to promote the church's welfare. The following were elected to serve during the ensuing year: Hon. Secretary and Treasurer, Mr. Harold Vernon; Assistant Secretary, Mr. George Latham; Hon. Librarian, Mrs. Amy Little.

BRISTOL UNITED.—The annual meeting of the above church took place on Monday, Jan. 27th, when there was a large attendance of members. The minutes of the half-yearly meeting having been confirmed, the Secretary gave his report, which indicated that 1929 had been the most progressive year the society had yet experienced. The membership now stood at 80, and the sum which had been allotted to the Purchase Fund amounted to £196. The balance sheet provided evidence of the church's financial progress. All the officers were unanimously re-elected.

NEW SECRETARIES.

LEWISHAM SPIRITUALIST CHURCH Limes Hall, Limes Grove, High Street Lewisham.—Mr. J. R. CAMERON, 59A Hurstbourne Road, Forest Hill, S.E.23

LIVERPOOL NATIONAL SPIRITUALIST CHURCH, DAUBLY HALL, DAUBLY ST. Mrs. S. RAYMOND, "West Leigh," Morningside Road, Bootle, Liverpool.

PETERBOROUGH SPIRITUALIST SOCIETY.—MRS. ABBOTT, 104, Wellington Street, Peterborough.

STRETTFORD SPIRITUALIST CHURCH, WATSON STREET.—New Secretary: Mr. CHAS. ED. ATKIN, 38, Coniston Road, Stretford, Manchester.

SPEAKERS' OPEN DATES.

REV. BEATRICE MYTTON BURNHAM (Pastor, Divine Church of Spiritualism, San Francisco, U.S.A.), Speaker and Message-bearer (recommended by Messrs. E. W. Oaten and E. A. Keeling), arriving in England in May for a short visit). Fee 10/6 per meeting or circle. Applications for bookings to Mr. E. A. KEELING, 8, Knoch Road, The Brook, Liverpool.

ROBERT ROBINSON, 35 years Lecturer and Clairvoyant. See references. Scientific Lantern Lectures a speciality. Desires whole-time propaganda. Terms moderate.—5, Cromwell Street, Listerhills, Bradford, Yorkshire.

WALTHAMSTOW SPIRITUALIST CHURCH (affiliated S.N.U.).—Speakers required for Sunday evening services for 1931, expenses only. Please write Secretary, 42, Claremont Road, Walthamstow, London, E.17.

CHANGE OF ADDRESS.—HANLEY NATIONAL SPIRITUALIST CHURCH, HIGH STREET.—R. TIMMS, 124, Leonard Road, Birches Head, Hanley, S.O.T.

CHANGE OF ADDRESS.—Will secretaries kindly note the new address of Mr. & Mrs. IVAN COOKE (Mrs. Grace Cooke) is The Fifth House, Elmstead Avenue, Wembley Park, London.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, MAR. 2ND, at 2-30, LYCEUM.
At 6-30 and 8-15, Mr. L. GEE.
MONDAY, at 3, Mrs. OATES.
At 8, MEMBERS' CLASS.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8, Mr. WOOD.
FRIDAY, at 8, WHIST DRIVE, 1s. each.
SUNDAY, MAR. 9TH, Mr. MUSGROVE.

Manchester Central Spiritualist Church,
5, PARSONAGE, BLACKFRIARS STREET.

SUNDAY, MARCH 2ND, at 11,
Mr. C. E. TIMMS.
At 6-30, MEETING IN ARDWICK PICTURE THEATRE.
MONDAY, at 8, Mrs. F. GERSHON.
SATURDAY, at 3, AMERICAN TEA. 9d.
At 7, WHIST DRIVE. Tickets 1/- each.
SUNDAY, MARCH 9TH, Mrs. CROWTHER.

Manchester Society of Spiritualists,
38, MASKELL STREET.

SATURDAY, MAR. 1ST, SOCIAL CARNIVAL
and DANCE. Nemo Five Band.
1/3 inclusive. M.C.: Mr. HART.
SUNDAY, MAR. 2ND, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, MEETING IN ARDWICK PICTURE THEATRE.
MONDAY, at 8, Mr. ROY MORGAN.
TUESDAY, WHIST DRIVE. Admission 6d.
WEDNESDAY, at 3 and 8, SERVICE.
SUNDAY, MAR. 9TH, Mrs. FERGUSON.

Collyhurst National Spiritualist Church
COLLYHURST STREET, MANCHESTER.

SATURDAY, MARCH 1ST, MEMBERS'
RE-UNION, TEA PARTY and PENTERTAINMENT, 1s. 6d.
SUNDAY, MAR. 2ND, at 10-30, LYCEUM.
At 3, 6-30 and 8-15, Mrs. KELLY.
MONDAY, at 3 and 8, Mrs. GARDNER.
TUESDAY, at 8, WHIST DRIVE, 1s.
WEDNESDAY, 3 & 8, Miss ASHWORTH.

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

SATURDAY, MAR. 1ST, at 7-30, SOCIAL
and DANCE. Tickets 9d., inclusive.
SUNDAY, MAR. 2ND, at 2-30, LYCEUM.
At 6-45 and 8, Mrs. BURTONWOOD.
MONDAY, at 8, OPEN CIRCLE for
HEALING and CLAIRVOYANCE.
TUESDAY, at 8, Mr. G. A. MAYHEW.
THURSDAY, at 8, Mr. TONGE.
SATURDAY, at 8, OPEN CIRCLE.
SUNDAY, MAR. 9TH, Mrs. PITT.

Pendleton Spiritualist Church,
94, HIGHFIELD CHAMBERS, BROAD ST.

SUNDAY, MAR. 2ND, at 6-30,
Mr. J. CHAMBERLAIN.
MONDAY, at 3, OPEN CIRCLE.
WEDNESDAY, at 3, Mrs. ELLIS.
At 7-30, HEALING, Mr. JENKINSON.
THURSDAY, at 8, Mrs. S. F. LANGFORD.
FRIDAY, at 8, Mrs. WOLFENDEN.

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

SUNDAY, MARCH 2ND, at 2, LYCEUM.
At 3-15, CIRCLE, Mr. BOLD.
At 6-30 and 8, PROPAGANDA WEEK.

MONDAY, at 8, S.N.U. COUNCIL.
TUESDAY, at 8, CIRCLE, Mr. MINNERY.
WEDNESDAY, at 8, S.N.U. COUNCIL.
THURSDAY, at 8, MEMBERS' CIRCLE.
SATURDAY, MAR. 8TH, LADIES' EFFORT.
TEA AND SOCIAL. Tea on table at 5.
Tickets 1/3.
SUNDAY, MARCH 9TH, Mr. MAYHEW.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, MAR. 2ND, at 6-30 and 8,
Mr. ROACH.
MONDAY, at 3 and 8, SERVICE.
WEDNESDAY and SATURDAY, at 8,
PUBLIC CIRCLES.
THURSDAY, at 3 and 8, SERVICE.

Moss Side National Spiritualist Church,
ABOVE 62A, GT. WESTERN ST.

PROPAGANDA WEEK.

SUNDAY, MAR. 2ND, at 2-30, LYCEUM.
At 6-30 and 8-15, Mrs. O'KEEFE, of
Liverpool. Chairman: Mr. W. N. PLATT.
TUESDAY, MAR. 4TH, at 8, Mr. ROY
MORGAN, Clairvoyant. Chairman:
Mr. R. BREWER.
WEDNESDAY, MAR. 5TH, at 3, Mrs.
WORTHINGTON, Clairvoyant. Chair-
man: Mrs. ASHTON. At 8,
Mr. E. W. OATEN, Editor of THE
Two Worlds. Chairman: Mr. F.
CHANDLEY.
THURSDAY, MAR. 6TH, at 3, Mrs.
KELLY, Clairvoyant. Chairman:
Mr. JACKSON. At 8, Mr. J. DICKIN-
SON, Trance Clairvoyant. Chair-
man: Mr. C. E. TIMMS.
SATURDAY, MAR. 8TH, at 8, Mrs. FEL-
LOWS. "Flower Seance." Chair-
man: Mr. GLOYNE.

Moston Spiritualist Church and Lyceum,
CHURCH LANE, MOSTON.

SUNDAY, MAR. 2ND, LYCEUM
ANNIVERSARY.
At 10-30, USUAL SESSION.
At 2-30, SPECIAL MUSICAL SERVICE.
Soloists: Mr. BRUCKSHAW, Violin.
T. BRUCKSHAW, jun., Piano.
At 6-30, Speaker, Miss E. ELLIOTT,
A.N.S.C. (President, B.S.L.U.).
Soloist: Madam LOTTIE EDMONDSON
(of Macclesfield).
Also Naming Ceremony.
MONDAY, at 8, MR. ALLURED.
WEDNESDAY, at 8, Mrs. WILSON.

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

SUNDAY, MAR. 2ND, at 10-30 and 2-30,
LYCEUM.
At 6-30 and 8, Mrs. BUXTON.
MONDAY, at 3, Mrs. BRIDGE.
At 8, WHIST DRIVE. Tickets 9d. each.
TUESDAY, at 8, Mrs. BUCHAN.
WEDNESDAY, at 8, MEMBERS' CLASS.
THURSDAY, at 3 & 8, Mrs. THORNTON.
SATURDAY, at 8, WHIST DRIVE, 1s. each.

Brighton Central Spiritualist Church
CENTRAL HALL, 147, NORTH STREET
(Facing Ship Street).

SUNDAY, MAR. 2ND, at 11-15, and 7
Mr. AARON WILKINSON,
Address and Clairvoyance.
MONDAY, at 8, HEALING CIRCLE.
THURSDAY, at 8, ADDRESS and
CLAIRVOYANCE.

Brighton Spiritualist Church,
MIGHELL STREET HALL,

SUNDAY, MAR. 2ND, at 11-15 and 7,
Mr. T. W. ELLA,
Address and Clairvoyance.
MONDAY, at 7-45, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING.

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. HAXTER

SOCIETY ADVERTISEMENTS.

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

Resident Minister, Mr. FRANK T. BLAKE

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 attendance to give treatment to sufferers

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.

SUNDAY, MAR. 2ND, at 3-30 and 6-30,

MRS. LILLEY.

After-Circle at 8.

Isle of Wight.

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

SUNDAY, MAR. 2ND, at 6-30,

MR. P. J. HITCHCOCK, of London.

At 3, LYCEUM.

THURSDAY, at 7, SERVICE.

Kenton Spiritualist Church,

NORTHWICK PARK HALL.
(Stations : Northwick Park (Met.)
and Kenton (Bakerloo).)

SUNDAY, MAR. 2ND, at 6-30,

MRS. D. C. WILLIAMS, Trance Address

TUESDAY, at 3, WEEKLY MEETING for LADIES ONLY.

THURSDAY, at 8, MRS. BURTENSHAW,
Address and Clairvoyance.

SUNDAY, MAR. 9TH, MR. BEDBROOK
("Crusader").

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, MAR. 1ST, at 7, and

SUNDAY, MAR. 2ND, at 3 and 6-30,

MRS. S. D. KENT.

Richmond Spiritualist Church

(THE FREE CHURCH),
ORMOND ROAD, RICHMOND, SURREY.

SUNDAY, MAR. 2ND, at 7, MRS. EDEY,
Address and Clairvoyance.

WEDNESDAY, at 7-30, MRS. BROWNJOHN
Psychometry.

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

SUNDAY, MAR. 2ND, at 11 and 6-30,
MRS. CANNOCK.

THURSDAY, at 8, MR. A. CLAYTON,
The Blind Medium.

Sutton Spiritualist Society,

CO-OPERATIVE HALL, BENHILL STREET.

SUNDAY, MAR. 2ND, at 6-30,

MR. BUCHAN FORD,

Address.

SUNDAY, MAR. 9TH, MRS. JARMAN.

Worthing Spiritualist Church,

GRAFTON ROAD.

SUNDAY, MAR. 2ND, at 11 and 6-30,
MRS. QUINEY.

THURSDAY, at 3, MEMBERS ONLY.

At 6-30, for Public, MRS. BOND.

ALL disease begins and ends in the mind. Consult ANDERTON HULME, Psychologist and Healer, 37, Upper Gloucester Place, London, N.W.1.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, MAR. 2ND, at 6-30,

MRS. GRAHAM.

CIRCLE follows Service.

MONDAY, at 3, LADIES' OWN,

MRS. LAWS.

WEDNESDAY, at 8, MRS. WILLIAMS.

Barnsbury Spiritual Church,
78, ROMAN ROAD, op. CALEDONIAN RD.
TUBE STATION, N.7.

SUNDAY, MAR. 2ND, at 3,

OPEN HEALING CIRCLE.

At 7, MR. MARISINI,

Address and Clairvoyance.

WEDNESDAY, at 8, OPEN DEVELOPING
CIRCLE.

SUNDAY, MAR. 9TH, MR. W. D. WILDE.

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

SUNDAY, MAR. 2ND, at 11 and 6-30,

MRS. PODMORE,

Address and Clairvoyance.

MONDAY, at 3, MRS. MAUNDERS.

THURSDAY, at 8, MRS. E. CLEMENTS,
Clairvoyance.

MONDAY, MAR. 10TH, at 8,

REV. GEORGE COLE will give a Lecture,
"Hypnotism as Aid to Psychic Development" (with demonstrations.)

Silver Collection at door.

Battersea Christian Spiritualist Church,
UNITY HALL, FALCON GROVE,
Near CLAPHAM JUNCTION, S.W.

SUNDAY, MAR. 2ND, at 11, CIRCLE.

At 6-30, MRS. JONES,

Address and Clairvoyance.

MONDAY, at 2-30, LADIES' MEETING.

SATURDAY, at 7-30, HEALING CIRCLE

and PSYCHOMETRY.

SUNDAY, MAR. 9TH, REV. H. RANDALL

Brixton Spiritual Brotherhood Church

STOCKWELL PARK RD., Brixton, S.W.9

SUNDAY, MAR. 2ND, at 11-15, SERVICE.

At 3, LYCEUM.

At 7, MRS. MEURIG MORRIS.

MONDAY, 7-30, LADIES' PUBLIC CIRCLE

TUESDAY, at 8, MEMBERS' CIRCLE.

THURSDAY, at 8-15, PUBLIC CIRCLE.

SUNDAY, MAR. 9TH, MISS CAMPBELL.

Bounds Green Christian Spiritualist Church,

CANNING HALL, CANNING CRESCENT,
HIGH ROAD, WOOD GREEN.

SUNDAY, MAR. 2ND, at 7,

REV. CHAS. DRAYTON THOMAS.
Clairvoyance by MRS. F. DAUNTON.

SUNDAY, MAR. 9TH, MISS JOAN PROUD.

MUSIC BY ORCHESTRA.

Bowes Park and Palmer's Green Spiritualist Church,

SHAFTESBURY HALL, BOWES PARK.

SUNDAY, MAR. 2ND, at 11 and 7,

MRS. CROXFORD.

WEDNESDAY, at 8, MRS. B. STOCK,
at Shaftesbury Hall, adjoining Bowes

Park Station.

LYCEUM every SUNDAY at 3.

Central London Spiritualist Society,
MINERVA ROOMS, 144, HIGH HOLBORN
W.C.1. (Corner of Bury Street),
Entrance at Rear.

FRIDAY, FEB. 28TH, at 7-30,

MR. T. W. ELLA.

SUNDAY, MAR. 2ND, at 7,

MRS. A. HOLLOWAY.

After-Circle follows Sunday's Service.

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SOCIETY ADVERTISEMENTS.

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

SUNDAY, MAR. 2ND, at 11,

MRS. WIRDNAM.

At 6-45, MR. DIMSDALE STOCKER

WEDNESDAY, at 8, MRS. BOLAM.

Clapham Spiritualist Church,
Opposite CLAPHAM NORTH STATION,
BEDFORD ROAD, CLAPHAM, S.W.4.

SUNDAY, MAR. 2ND, at 11, OPEN CIRCLE

At 3, LYCEUM.

At 6-45 for 7, MR. J. G. POLLARD,

Address.

MRS. F. KINGSTONE, Clairvoyance.

FRIDAY, at 8, PSYCHOMETRY.

SUNDAY, MAR. 9TH, MRS. G. ELLIOTT.

On MONDAY, MAR. 3RD, at 8, and
every Monday thereafter there will be
a SPECIAL HEALING CIRCLE under the
direction of MRS. HOLDER.

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

SUNDAY, MAR. 2ND, at 6-30,

MR. & MRS. BILLETT,

Address and Clairvoyance.

WEDNESDAY, at 3, CIRCLE. At 8,

MRS. B. STOCKWELL.

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

SUNDAY, MAR. 2ND, at 7,

REV. G. VALE OWEN.

At 8-15, OPEN DEVELOPING CIRCLE.

THURSDAY, at 3, SOCIAL.

At 8, MRS. GOODE.

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

SUNDAY, MAR. 2ND, at 3-15, LYCEUM.

At 6-30, REV. GEO. COLE (Gateshead)

WEDNESDAY, at 7-15, MR. A. PUNTER,
Clairvoyance.

Ealing Spiritualist Church,

8, BAKERS LANE, BROADWAY, EALING

SUNDAY, MAR. 2ND, at 11-15,

MR. WHITMARSH.

At 3, LYCEUM.

At 7, MR. J. H. CARPENTER.

WEDNESDAY, at 8, MRS. GRACE COOK.

SUNDAY, MAR. 9TH, MISS L. THOMAS.

The Spiritualist Fellowship

(KENTISH TOWN), "THIRTEEN," MOR-
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Cars 7, 15, 25, Gordon House Stop.

SUNDAY, MAR. 2ND, MR. J. G. COATES.

THURSDAY, MAR. 6TH, MR. BANCROFT.

SUNDAY, MAR. 9TH, MR. A. D. SER-

JEANT.

Forest Gate Christian Spiritualist Church
228, ROMFORD RD., FOREST GATE, E.7.

SUNDAY, MAR. 2ND, at 6-30,

MRS. MARY GOODE.

At 8, PUBLIC CIRCLE.

WEDNESDAY, at 3, LADIES' MEETING.

SUNDAY, MAR. 9TH, REV. J. J. WELCH.

SUNDAY, MAR. 16TH, MRS. BALMER.

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

SUNDAY, MAR. 2ND, at 11-15, PUBLIC

CIRCLE. At 3, LYCEUM.

At 7, MISS EVA CLARK.

TUESDAY, at 3, MRS. MELOY.

At 7-30, HEALING CIRCLE.

THURSDAY, at 8, DISCUSSION GROUP.

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FERN BANK HALL, GRAVEL HILL,
HENDEN LANE, CHURCH END, N.3.
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SUNDAY, MAR. 2ND, at 7,
CAPTAIN JACK FROST.
THURSDAY, at 8, MRS. VIOLET REDFERN
Psychometry.

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

SUNDAY, MAR. 2ND, at 11-30, CIRCLE.
At 3, LYCEUM.

At 7, MR. G. TAYLER GWINN.
THURSDAY, at 8, MRS. PODMORE.
SUNDAY, MAR. 9TH, MR. J. H. VAN-
STONE, F.R.G.S.

Hackney Spiritualist Church,
240A, AMHURST ROAD, N.16.

SUNDAY, MAR. 2ND, at 3, LYCEUM.
At 7, MRS. M. CROWDER.
MONDAY, at 3, MISS BARBER.

At 8, MRS. DUNN.
TUESDAY, at 8, MEMBERS ONLY.
WEDNESDAY, at 7-30, FREE HEALING.
THURSDAY, at 8, OPEN CIRCLE.
Silver Collection.

FRIDAY, at 8, LYCEUM MEETING.
SUNDAY, MAR. 9TH, MRS. PODMORE.

Hackney Independent Lyceum Church
PEMBURY HALL, 41, PEMBURY ROAD
(First gateway on left in Downs Park
Road).

SUNDAY, MAR. 2ND, at 3, LYCEUM.
At 6-30, MR. & MRS. BAIN,
Address and Clairvoyance.
OPEN CIRCLE after Service.
THURSDAY, at 8, DISCUSSION.
SUNDAY, MAR. 9TH, MRS. HINES.

Hanwell Spiritualist Church,
120, UXBRIDGE ROAD.

SUNDAY, MAR. 2ND, at 3, LYCEUM.
At 7, MR. APPLEBY.
WEDNESDAY, at 3, PSYCHOMETRY.
THURSDAY, at 8, MRS. EDEY.

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

SUNDAY, MAR. 2ND, at 11, SERVICE.
At 7, MRS. CHESTERMAN.
TUESDAY, at 8, FREE HEALING CIRCLE
MR. CUMMINGS in attendance.
WEDNESDAY, at 8, MRS. YORKE,
Psychometry.

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

SUNDAY, MAR. 2ND, at 6-30,
ALDERMAN D. J. DAVIS,
Address and Clairvoyance.
WEDNESDAY, at 8, MR. ARTHUR
CLAYTON, Clairvoyance.
SUNDAY, MAR. 9TH, MRS. FILLIMORE.

**Hendon and Golders Green National
Spiritualist Fellowship.**
THE LIBERAL ROOM, 1, BELL TERRACE,
HENDON
(Opposite "The Bell" bus stop).

SUNDAY, MAR. 2ND, at 6-45,
Address and Clairvoyance.
At 8, HEALING CIRCLE.

Hounslow Spiritual Mission,
Corner of DOUGLAS ROAD, HANWORTH
RD. (opposite Congregational Church).

SUNDAY, MAR. 2ND, at 6-45,
MR. WICKS, Speaker. MRS. LADLEY,
Clairvoyant.
WEDNESDAY, at 3, LADIES' GUILD,
MRS. LADLEY, Psychometry.
At 8, MRS. TREADGOLD, Speaker and
Clairvoyant.

SOCIETY ADVERTISEMENTS.

Independent Spiritualist Church,
NEW MORRIS HALL, BEDFORD ROAD,
CLAPHAM, N.

SUNDAY, MAR. 2ND, at 6-45,
MRS. G. BYCROFT,
Address and Clairvoyance.
THURSDAY, at 7-45, HEALING, REV.
G. COLE.
SUNDAY, MAR. 9TH, ANNIVERSARY
SERVICES.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, MAR. 2ND, at 7,
MRS. E. M. NEVILLE.
THURSDAY, at 3, LADIES' MEETING,
Miss L. GEORGE.
FRIDAY, at 8, MR. ARTHUR CLAYTON
(the Blind Medium).
SUNDAY, MAR. 9TH, MR. R. BODDING-
TON.

Kensington Spiritualist Church,
LINDSAY HALL, THE MALL, NOTTING
HILL GATE.

SUNDAY, MAR. 2ND, at 6-30,
MRS. FLORENCE SUTTON.
MONDAY, at 8, in Small Hall,
MR. A. DEARNLEY SERJEANT.
THURSDAY, at 8, in Small Hall,
OPEN CIRCLE.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, MAR. 2ND, at 11, HEALING
SERVICE.
At 6-30, MR. H. GODFREY.
MONDAY, at 7, LANTERN LECTURE on
"Supernormal Photography,"
by MR. STAVELEY BULFORD.
All seats free. Silver Collection.
WEDNESDAY, at 7-30, MR. ELLA.
SUNDAY, MAR. 9TH, MRS. E. CLEMENTS

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

SUNDAY, MAR. 2ND, at 11-15, CIRCLE.
At 2-45, LYCEUM.
At 6-30, MR. H. S. PEMBERTON,
Address and Clairvoyance.
MONDAY, at 3, LADIES' OWN, MRS.
BIRCH, Address and Clairvoyance.
At 8, PUBLIC HEALING CIRCLE.
TUESDAY, at 8, STUDY CLASS.
WEDNESDAY, at 8, MISS EVA CLARK,
Address and Clairvoyance.
FRIDAY, at 8, MEMBERS' DEVELOPING
CIRCLE.

**Little Ilford Christian Spiritualist
Church,**

THIRD AVENUE, MANOR PARK, E.

SUNDAY, MAR. 2ND, at 7,
Miss MARION MORETON.
MONDAY, at 3, MRS. LAURA LEWIS.
TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 8, Miss THORNDICK.
THURSDAY, at 8, WHIST DRIVE, 6d.
SATURDAY, at 8, WHIST DRIVE, 1s.
SUNDAY, MAR. 9TH, MR. ERIC SISSONS.

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

SUNDAY, MAR. 2ND, at 11, HEALING
CIRCLE. At 3, LYCEUM.
At 6-30, MR. TURPIN.
THURSDAY, at 3, MRS. MOTE.
At 8, MR. WYATT.
SUNDAY, MAR. 9TH, MR. POLLARD.

**New Southgate National Spiritualist
Church,**
ADULT SCHOOL HALL, PALMER'S RD.

SUNDAY, MAR. 2ND, at 7,
MRS. C. YOUNG.
SUNDAY, MAR. 9TH, MR. ARNOLD and
Miss CANNON.

Shepherds Bush Spiritualist Society,
73, BECKLOW RD., ASKEW RD., W.

SUNDAY, MAR. 2ND, at 11, OPEN CIRCLE
At 6-30, MRS. N. MELLODY,
Address and Clairvoyance.
THURSDAY, at 8, DEBATING and
INSTRUCTION CIRCLE.

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

SUNDAY, MAR. 2ND, at 11-30, CIRCLE.
At 7, MRS. B. PETZ,
Clairvoyant Artist.

THURSDAY, at 8-15, MRS. E. NEVILLE,
Address and Clairvoyance.

SUNDAY, MAR. 9TH, MR. M. GITTLESON

TUESDAYS at 8, HEALING CIRCLE.
LYCEUM every SUNDAY at 3.

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

SUNDAY, MAR. 2ND, at 11,
MR. DUNMORE.

At 3, LYCEUM OPEN SESSION.
At 6-30, MRS. H. J. KING.

TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 3, LADIES' MEETING,
MRS. STRONG.
THURSDAY, at 8, PUBLIC CIRCLE,
MRS. PRINCE.
SUNDAY, MAR. 9TH, MRS. E. NEVILLE

Streatham Spiritual Brotherhood,
10, MITCHAM LANE, adjoining Fire
Station.

SUNDAY, MAR. 2ND, at 6-30,
MR. EDWARD KEITH,
with Clairvoyance and After-Circle.
THURSDAY, at 3, Miss DAUNTON,
At 8, MRS. EDWARDS.

Streatham Christian Spiritualist Church
TUDOR HALL, PINFOLD ROAD,
(Adjoining Streatham Library).

SUNDAY, MAR. 2ND, at 6-30,
MR. H. BODDINGTON.
WEDNESDAY, at 3, LADIES' MEETING.
At 8, MRS. V. CROXFORD.
SUNDAY, MAR. 9TH, MRS. A. DE
BEAUREPAIRE.

Surbiton Christian Spiritualist Church,
MAPLE ROAD, SURBITON.

SUNDAY, MAR. 2ND, at 11-15, LYCEUM.
At 3, Address and Psychometry.
At 6-30, MRS. E. CLEMENTS,
Address and Clairvoyance.
WEDNESDAY, at 3 and 7-30, MRS
MAUNDERS, Address and Psychometry

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SOCIETY ADVERTISEMENTS.

CHRISTIAN SPIRITUALISTS' CONGREGATION
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 HEALING & DEVELOPING CLASSES
 SATURDAYS.—PUBLIC CIRCLES AT 7.45 P.M.
 PUBLIC MEETINGS WITH AFTER CIRCLES
 NEXT SUNDAY AT 7 P.M. | NEXT WED. DAY AT 7.30 P.M.
 * Mrs. E. BARLTROP. | Mr. Wm MARTIN. *
 * Write for Free Syllabus. *

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

SUNDAY, MAR. 2ND, at 11,
 Mrs. JULIE E. SCHOLEY.
 At 6.30, Miss ALICE E. WHITE.
 WEDNESDAY, at 8, Mr. PERCY SCHOLEY
 Address and Clairvoyance.

The Church of the Master Christ,
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 "ZODIAC," a Teacher in the Temple
 at the time of Our Lord.
 Medium: WINIFRED MOYES.

Tottenham Spiritualist Church,
 WARMINGTON HOUSE, 744, HIGH RD.

SUNDAY, MAR. 2ND, at 3, LYCEUM.
 At 7, Mrs. YORK.
 SUNDAY, MAR. 9TH, Miss R. GOLD-
 SMITH.

Wembley Spiritualist Society,
 UNION HALL, EALING RD., WEMBLEY.

SUNDAY, MAR. 2ND, at 6.30,
 Mr. MARTIN,
 Address and Clairvoyance.
 SUNDAY, MAR. 9TH, Mrs. CANNOCK,
 Address and Clairvoyance.

West Healing Spiritualist Church,
 HESSEL ROAD.

SUNDAY, MAR. 2ND, at 6.45,
 Mr. FLOOD,
 Address and Clairvoyance.
 WEDNESDAY, at 7.45, Mr. BURTON-
 SHAW, Address and Clairvoyance.

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

SUNDAY, MAR. 2ND, at 11-15, SERVICE.
 At 7, Mrs. CARRIE YOUNG.
 WEDNESDAY, at 8, Mrs. V. REDFERN.
 LYCEUM every SUNDAY at 3.

Jewish Spiritualist Centre,
 GARDEN HALL, 140, HANBURY STREET
 E.1. (corner of Gt. Garden Street,
 Whitechapel and Hanbury Street,
 Commercial Street).

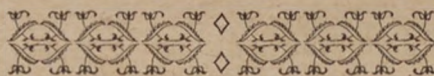
SUNDAY, MAR. 2ND, at 5.30,
 LECTURE by Mr. F. WHITMARSH.
 Clairvoyance by Mr. W. MARTIN.

Meetings held on Monday and Thurs-
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 Queen's Gate, Kensington, S.W.7.

MARIAN MORETON. At Home, 1 to 5.
 Week-end excepted. Circles. Psycho-
 metry. Tuesday, 3. Friday, 6-30. Dis-
 cussion. Clairvoyance. Tuesday, 6-30.
 64, Newman Street, Oxford Street, W.1.

MRS. WINEFRIDE POOLE, 14, St. Hil-
 da's Road, Old Trafford; will conduct
 Developing Circles each Monday and
 Wednesday at 8 p.m. Only people
 really interested made welcome.

MISS B. D. MANSFIELD, Trance
 Medium, holds Public Circles every
 Wednesday and Friday. Clairvoyance
 and Spirit Messages.—4, Westmoreland
 Street, Ebury Bridge, Victoria, S.W.1.

MRS. B. HAMILTON holds Public De-
 veloping Classes every Monday and
 Friday at 8. Saturdays at 8. Circle for
 Psychometry, Sundays at 7. Short ad-
 dress and Psychometry.—69, West-
 bourne Grove, Bayswater, London,
 W.2. (exactly opposite Post Office).

MRS. HUGHES holds Spiritual Ser-
 vices (Trance) Sundays at 7, Tuesdays
 and Fridays at 8.—311, King Street
 (side door), Hammersmith, nr. Ravens-
 court Park.

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 ceives patients daily for treatment.
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 ling Clinic for children every Wednesday
 afternoon at 3. Write for appointment
 to 19, Stoureliffe Street, Edgware
 Road, W.2. (near Marble Arch).

MRS. MAYES, 7, Fairmile Avenue,
 Gleneagle Road, Streatham, holds
 Circles on Sundays and Tuesdays. At
 home after 5 p.m.

MRS. WILLIAM EDWARDS, Trance
 Speaker, Clairvoyante, Psychometrist.
 "At Home," Tuesdays and Fridays, 3
 to 5.—15, Champion Grove, Denmark
 Hill, S.E.5.

ROBERT DAVIES, Dipl. S.N.U., holds
 "At Homes" every Tuesday at 8. Wed-
 nesdays at 3 and 8. Clairvoyance and
 Psychometry demonstrated at Beech
 House, 83, Cleveland Road, Higher
 Crumpsall, Manchester.

VERA MERVYN, Trance. Drawing
 Room Meeting, Sunday at 7, Thursday
 at 3.30. Classes: Tuesday and Friday
 at 8. "At Homes" attended.—52, Pen-
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Rev. GEORGE COLE

will give the following LECTURES in
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