



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

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FRIDAY, MAY 2, 1930.

PRICE TWOPENCE.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 2,214—VOL. XLIII.

FRIDAY, MAY 2, 1930.

PRICE TWOPENCE

Original Poetry.

THE MESSENGER.

So suddenly it came,
The call which all must hear
(The rich and poor the same).
It caused a woman fear,
As the dread summons came.

A lonely life she'd led,
No kith or kin had she,
And now beside her bed
No one was there to see
The agony of dread.

Her life, in visions, passed
Before her glazing eyes.
Death coming now so fast
Caused fear and doubt to rise
Like clouds that overcast.

A life beyond the grave
Was hard to comprehend,
And thoughts of such, now gave
A longing for a friend
To comfort and to save!

A shade drew near and said,
"My child, be not afraid;
The journey you so dread,
Quite safe for you is made
By one gone on ahead.

"Thy soul, at death, set free,
Shall rise, and spirits bright
Will guide thee lovingly
To realms of heavenly light,
Where friends will welcome thee!"

—MAY C. PHILLIPS.

MANCHESTER ANNIVERSARY CELEBRATIONS.

A LARGE and enthusiastic audience attended the Annual Anniversary Celebrations of the coming of Modern Spiritualism, which were held in the Co-operative Hall, Downing Street, Manchester, on Good Friday. The hall was well filled when at 2-15 the chair was taken by Mr. E. W. Oaten, who offered a moving invocation, and followed this with a few remarks, in which he pointed out that the modern revelation which gave evidence of the existence of a spirit world rested on mediumship. The great desire which should animate them all should be to develop psychic power (which would put them in touch with the spirit world) to its highest point, so that evidence of spirit identity could be offered to those who were clamouring for the knowledge. Mediumship meant sacrifice, but those who had developed it to its full power were agreed that the sacrifice was well worth while, for it brought a satisfaction which nothing else could give.

Mr. Maurice Barbanell, who was heartily cheered, said that eighty-two years ago Modern Spiritualism had its humble beginnings. They had often had to meet the sneers of the public at a new religion revealed by a murdered pedlar through humble and unknown girls of no great attainment and of no fame, but if human survival could be revealed by a crucified Christ, it could be as truly revealed by a murdered pedlar. The ways of God were not our ways, and this could be said for the Fox sisters, that they were children, with no predispositions, no theology, and no fixed ideas. Hence, the message came through as pure as

human instrumentality would permit. In eighty-two years Modern Spiritualism had traversed the whole world, it had altered the whole outlook on the after-life. The theology of the churches had changed beyond recognition, while the man in the street had a saner view of the life beyond than ever before in history.

He asked them, however, not to look at the victories won, but at the battles before them. Spiritualism had not yet achieved the purpose intended. Neither had it produced the effect on some Spiritualists which he desired that it should. There was a tendency on the part of some of them to make Spiritualism far too cheap and sensational, and he alluded to certain public announcements of meetings, in which sensation played the chief part. There was too great a desire on the part of many to escape from the circle and get on the platform. Far too many psychics who were half developed, while he was afraid that they had very largely lost the spirit of sacrifice which characterised the pioneers. It was the working classes who by their work and sacrifice had built Spiritualism up. He deplored the absence of the fine trance addresses which were recorded in the Spiritualistic press of years ago. There was far too great a tendency to copy, and he feared there was far too much jealousy amongst sensitives and amongst those who held official positions.

It was a strong movement that knew and could criticise its own weaknesses, and he thought they would agree that our churches had far to go before they became Temples of the Spirit. They knew the value of enthusiasm, but he questioned whether they knew the value of silence, and Spiritualism could accomplish more by silence than by noise. Spiritualism rested on its broad tolerance and universality. He was proud that he as a Jew could stand upon the Spiritualist platform with men who had been trained in other faiths. The full message of the spirit world had not yet been delivered. We had only received an instalment. There were many high spheres they had not yet touched, and he believed that they would get more teaching when they had prepared themselves for it. He advised all Spiritualists to establish the home circle. All the best mediumship had come out of them, and the greatest blessings had been received in them.

Madame Olive Brown acceptably rendered the solo, "Yale," and was heartily applauded, and after the singing of a hymn Mr. Joe Dickinson gave a display of clairvoyance. Some ten descriptions were given, every one of them accompanied by the full name and address of the deceased. Mr. Dickinson's clairvoyance was given in trance, and the strange brogue and peculiar personality of his guide, Norah McSweeney, awakened a sense of humour. The first description was that of a gentleman, rather tall, about 44 years of age; passed away after a serious illness. He was well known in his district; showed himself working at a joiner's bench, pushing a plane. His name was Sam Mayall, of Chapel Street, Dukinfield. He was a joiner. The descriptions given (all of which included much detail) included William Daniels, of Dane Bank Hotel, Denton; Edgar Oates, a plumber, of Laurel Bank, Queen's Road, Oldham; Cecil Wood, a medical botanist, of Hazel Grove; Charlie Holt, of Stretford, a gas inspector, who passed away under distressing circumstances; a builder named Fred Gee, of 52, Tanner Street, Hyde, who lived four doors from the Woodalls. There were ten such descriptions, and all were clearly recognised, and Mr. Dickinson's display evoked loud applause.

Mr. R. H. Johnson was heard to good effect in the solo, "O Love Divine."

The Chairman called upon Mr. Swaffer, who said: Fellow Spiritualists, to-day we have a great opportunity because of those who went before us. We are emerging from tyranny and oppression. One of the great movements of the future is this one. Nearly all the great movements were started in small homes by humble people. As a nation, we are supposedly free to worship in freedom. This movement for eighty-two years has stood by the tradition of freedom, and we ought to consider this day sacred. I belong to this movement because I believe in the future of the race. I believe in the abolition of war, of poverty and slums, and I believe in spiritual life. I object to vivisection, to blood sports, to capital punishment and capitalism. For eighty-two years this movement has struggled for its existence, but it has won its worst battles. He feared, however, they were not doing what they could do. They were not doing what they had a right to do, but the flowing tide was with them. They had but to look at their meetings, with their huge audiences, and at the changed attitude of the press during the last few years, to see the growth made. Spiritualism had not been beaten in anything it had undertaken. Quite recently his colleague, Mr. Barbanell, had debated with a Nonconformist parson at Leicester, and reduced him to tears, while in other places the correspondence in the press which had followed their meetings had been so persistent that they had had to practically chase their opponents. He did not believe in apologising for the truth. Rome was the great danger. The setting up of earthly authorities was always a danger.

Quite recently their chairman had received a letter from Italy, dealing with the position of Spiritualism in that country. They had had to smuggle the letter over the border in order to post it, so as to avoid persecution. That cannot exist in England. There was still a lot of humbug connected with mediumship. There were still a number of people who were exploiting the movement for their own glorification. They must expect such blemishes in a big movement, and yet the movement grew and prospered. They were convincing the scientist and the critic. In a couple of cases where he had attended funerals recently, he had been struck by the tremendous alteration in the Burial Service. It was Spiritualism which forced this. They wanted more physical mediums and more educated speakers. They were very short of such in London. There was more of the democratic spirit in the North, he claimed, and they wanted more of that democratic, homely spirit in London, where he was afraid they were far too snobbish. He was glad to be associated with this celebration of the Anniversary of Spiritualism.

The afternoon meeting closed with a benediction by Mr. Dickinson, and some four hundred people sat down to tea.

EVENING MEETING.

The evening meeting, at which some nine hundred people were present, opened with the singing of "Soon Shall the Trump of Freedom," and Mr. Maurice Barbanell pronounced the invocation.

Mr. Oaten alluded to the fact that through the centuries the spirit world had been trying to get through. They communicated through St. Francis of Assisi, a saintly man, but he, with his ecclesiastical training, endeavoured to turn the message into the narrow channels of his approved theology, and imagined it pertained to his church, and so the effort was withdrawn. The revelation came to Swedenborg, a clever man with a university training, and the son of a Bishop. He, however, had too narrow a mind to realise the universality of the message, and came to the conclusion that he was unique; that no one else must or could have the same vision as him. They had exactly the same thing with John Knox, with the Wesleys at the haunted Parsonage at Epworth. Then came the revelation to Fox the Quaker, but in every case the theological training of the clever and saintly men to whom the message came prevented that large and universal vision which was necessary to so vast a truth, and in each case the messengers had to withdraw for a time.

Failing success with the clever and saintly, the spirit people in 1848 decided to get the message through a couple of children who had no training, no theology, and not even

the virtue of saintliness, but it came through cleanly. It was free from creedal taint, free from theological wranglings, and was wide enough and broad enough to apply to the whole world independent of creed or country. This had apparently satisfied the spirit people, and the movement had steadily grown ever since. There had been no need to withdraw it. There were still narrow-minded folk who were anxious to twist the message up the cul-de-sac of theological favouritism, and to make Spiritualism a narrow sub-division of a creed. If ever that was successful, it would only mean the withdrawal of spirit power in order to prepare for a further revelation yet to come.

The growth of Modern Spiritualism showed that it had the approval of the spirit world. Whether it received the approval of men was a secondary consideration. At any rate, the message to-day came to all nations, independent of race or caste or creed. It was as much the property of the Buddhist or the Mohammedan as of the Christian or the materialist, and he hoped the short-sighted policy of making it a mere appendage to a narrow creed would defeat itself.

Mr. Hannen Swaffer was the first speaker, and made a powerful appeal for religious freedom for Spiritualists. He had been a member of the Labour Party for forty years. The Labour Party had had to fight for freedom, and he hoped Mr. Clynes would be gracious enough to receive their deputation at an early date, in order that they might lay before him their hardships. He did not think that the Labour Party ought to fear the vote of the Roman Catholics, since the Labour Party had itself had to fight in the face of creed and vested interest. A century ago the Jews and the Roman Catholics got freedom. It was time we got ours.

The facts of Spiritualism could not be confuted. In his own drawing room overlooking Trafalgar Square he had had twenty different sorts of phenomena in good light and without a professional medium. These phenomena had been witnessed by scientists, authors, conjurers, and members of the theatrical profession. They were beyond suspicion and beyond scepticism. He believed that if they got the psychic atmosphere established in their own homes they would get phenomena at home, and would be sure they had not deceived themselves. He thought it was a pity that the scientists should waste the time of our mediums by fruitless experiments which led nowhere, when a little persistence would get the same phenomena for themselves in their own homes. Dr. Crandon, of Boston, had started investigation at home—just himself and his wife—and they had had the most wonderfully evidential phenomena, and his wife had become one of the greatest mediums in the world.

He was recently at a lecture, at which one of the leading medical psychologists of the world was present, and while he (Mr. Swaffer) was criticising the scientific attitude, the good doctor leaned across and whispered, "I am not so far away from your position." All the scientists who had come to this inquiry, and who had persisted in their inquiries, had become convinced with one exception, and he (Charles Richet) acknowledged the facts, but hesitated as to their origin. Such men as Lord Dewar and Lord Balfour accepted their case. We had Spiritualists in the highest ranks of life, and we should have many more if mediumship was free. We could not expect mediums to develop and work when they were liable to arrest, imprisonment, and fine. Spiritualism had rolled away the stone from the grave, despite the opposition which had been meted out to it. Mr. Joe Dickinson was there to-day in order to break the law. He wished him success in doing so.

Mr. W. N. Platt then made an appeal on behalf of the National Fund of Benevolence, stressing the need which existed for the care of the aged and infirm workers who had spent thirty and forty years in labour for the cause. The collection realised £15 15s.

Miss Edith M. Jenkins was heard to good effect in the solo "Annie Laurie," and Mr. R. H. Johnson very acceptably sang "How Willing My Paternal Love" (Samson).

Mr. Joe Dickinson, under the control of his guide, "Norah," then gave a dozen clairvoyant descriptions, all of which were recognised. The descriptions were fairly detailed, particulars of height, face, feature, etc., being

clearly given. They included Charles Herbert Kershaw, of Cross Street, Gorton; Sarah Elizabeth Burgess, of 5, Arthur Street, Hyde; Albert Hope (whose decease was announced in THE TWO WORLDS only a fortnight ago, and who gave the name of his wife, which did not so appear); Stephen Shaw, of George Street, Denton, formerly cornet player at the Hippodrome; Mr Wm. Johnson, of Hyde; John Benson, Chapel Street, Dukinfield, who had met William Henry Ashworth and many others. The display of clairvoyance, which was clear and definite in all its details, was loudly applauded.

Mr. Maurice Barbanell was the next speaker. He claimed that they had had an eighty-two years fight against science, religion, and materialism. The three had often combined against them. Spiritualists were very humble people, but all the time there had been another force at work. It was the power of the spirit world behind them. Communication was made possible, and would continue, because there was nothing in life or death that could annihilate love. Love was the bond of attraction. It was sometimes suggested that communications were trivial. He knew of a case in which a person attended his first meeting, and the clairvoyant described a spirit and gave the message, "You are not to do what you contemplate." It was a trivial message, but it saved that individual from suicide. They were sometimes criticised because they mixed up the visible and physical paraphernalia with spiritual messages. Whose fault was it? The fact is that the spirit world had discovered that the materialistic method was the only one to appeal to the people of this world. It was a sad commentary that we could only get spiritual powers in this way, because the spiritual perceptions of most people only existed in their imagination. It was sometimes said the phenomena were repulsive and unlovely. So were the phenomena of birth and death. It was not a case of whether they were beautiful, but whether they were true. All the opposition they had to meet to-day came from the churches. Talking recently to a parson, he was told, "Well, you know I quite agree with what you teach, but unfortunately I dare not preach it. I might lose my job." How dare any man who claimed to be a spiritually-minded man pit his job against God's truth.

We were told sometimes that we ought to attend to the things of earth. Not very long ago we had a war as the result of paying attention to the things of earth. If we paid less attention to the things of earth and more to the things of the spirit, warships, armies, slums, disease, poverty would quickly disappear. The message of the spirit world was "Live your life." You did not even need to be a Spiritualist to do that. However pure the teaching which came from the spirit world, it often brought with it the impurities of the instrument used. When we purified ourselves and made ourselves better instruments, we should get a purer message than we had yet attained, and we could not succeed by merely being empty vessels. We need to be co-operators with the spirit world in order to attain success.

Madame Olive Brown gave a beautiful rendering of "My Prayer" (W. H. Squire), which was heartily appreciated.

A vote of thanks to all who had assisted was unanimously passed, on the motion of Mr. Timms, seconded by Mr. Chandley, and at 7-40 the meeting closed with the hymn, "Father, Again to Thy Dear Name We Raise." Mrs. Backhouse made an excellent accompanist.



A TWIN ANNIVERSARY.—On Saturday, April 5th, Mr. and Mrs. Frederick W. Constantine, of Buffalo, New York, celebrated their golden wedding, when many prominent American Spiritualists were present. By a curious coincidence, Mr. Constantine also celebrated on the same date the fiftieth anniversary of his active association with Spiritualism. His father, Mr. Charles Plumbey, was also an old and ardent Spiritualist. From 1890 until the death of Daniel E. Bailey, Mr. Constantine was engaged as the stenographer of the famous series of seances. He has since worked ardently for the Spiritualistic cause.

SPIRITUALISM IN CANADA.

By OUR SPECIAL CORRESPONDENT.

THE Canadian public have for some time been labouring under a great deal of misunderstanding as to what Spiritualism actually stands for, and this has largely been due to the lack of co-operation between the various Spiritualist organisations. Charlatans and "exponents" of doubtful character have reaped a harvest financially, to the detriment of the movement as a whole, but this is being gradually overcome by the educational facilities offered by the Spiritualists' National Union of Canada, which is making a special effort to not only raise the movement's standard, but also to consolidate the already formed bona fide societies.

Recently we have been fortunate in having added to our ranks of public workers men of exceptional ability in the persons of Mr. E. P. Anthony and Mr. V. S. Orchard, A.N.S.C., both from the "land of the leek." They have both agreed to work only for our churches, as they at once recognised the necessity for the organisation and co-ordination of higher ideals on the platforms of the churches here.

I will give a brief summary of the activities in the various centres.

TORONTO.—The work here is carried on from the Head Office. A National Mediums' League has been established, which looks after the development of mediums for public and private work. It is working in close harmony with our Education Scheme; it is a live organisation and officered by men and women of the highest type.

THE BRITTEN MEMORIAL CHURCH, which is the mother church, because of its being the venue of the inaugural meeting of the Union in 1928, has as a Pastor the Rev. M. McGuire (late Mrs. Martha Stier), not unknown in England. She is also President of the Union, and works hard in its interests. On the last two Sundays special services have been held in this church, one in connection with the Anniversary of Modern Spiritualism, the principal speakers being Rev. M. McGuire, Rev. Jas. P. Skelton, Mr. V. S. Orchard, and Mr. Hubertus McGuire, President of the Church, the other being conducted by Mr. Orchard, in the absence of the Pastor, who was in the States. The services were well attended, and the choir, under the baton of Dr. Gaved, is rendering splendid service.

THE CHURCH OF LIGHT in East Toronto, is making good strides, under the guidance of its Pastor, Rev. W. T. Marriott, who is also Vice-President of the Union. It has now a substantial sum towards building a church of its own.

THE CHURCH OF DIVINE THOUGHT is also going ahead under the leadership of Mrs. Gilhooly and Mr. Thos. D. McQueen, the latter being the Treasurer of the Union.

HAMILTON, ONTARIO, has also three live churches, yet they are making decided progress. East Hamilton Spiritualist Church owns its own building, paid for outright. First Spiritualist Church occupies a large hall in the Foresters' Temple, James Street. They recently started a Lyceum, which is doing valuable work in training the young. The Psychic Church of Truth and Light, under the Pastorship of the Rev. A. Kershaw, is making wonderful strides recently, and they deserve much credit.

LONDON, ONTARIO, has only one church, but it is a real go ahead one. It has only recently been formed, and has made good progress in the time.

STRATFORD, ONTARIO, has also one church, which is, however, doing well under very difficult circumstances.

WINNIPEG, MANITOBA, has two churches, one of which belongs to the society. The work here is difficult, too, but with a little help from itinerant speakers will make real progress from now on.

CALGARY, ALBERTA.—Here is a splendid centre for Spiritualism. First Calgary Church is going ahead under the Presidency of the Rev. A. E. Eshelby. The premises they occupy are their own and paid for outright. They have a splendid band of efficient workers, who keep the flag flying with very little help from outside sources. Some of their workers serve churches as far as 200 miles distant.

MEDICINE HAT has only been started within the last few months, and the latest reports are that they are making

good progress. Mr. J. W. Roberts and visiting workers are making things progress.

EDMONTON, ALBERTA, is also a splendid centre for Spiritualism, and they have the finest executive possible, and are organised on good lines.

VANCOUVER, BRITISH COLUMBIA, were fortunate in having the late Mr. Geo. P. Young, whose executive ability organised the British Columbia Spiritualist Association, and we are hoping that they will soon become a Provincial Council, working under the auspices of the National body.

We have made a distinctive forward move in establishing Provincial Councils in the various provinces, along the lines of the "Area" system in England. These, when properly functioning, will solve many problems and enable the Union to make for more development in the various centres. The greatest need we have is for efficient leaders, for those we have are feeling the strain of the responsibility entailed. Our earnest prayer is that they will be upheld by those who are able to support them, but who are at present "on the fence" waiting to see how things will go. I appeal to all those Canadians who are at present taking this position to throw in their lot with these workers, and thus do their best to make the movement what it is capable of becoming, in bringing light, knowledge, and consolation to the many who are coming to our churches for the knowledge that they possess.—JAMES P. SKELTON.

TESTIMONIAL TO MR. W. H. EVANS.

	£	s.	d.
Mr. and Mrs. E. Adams	2	2	0
H. Blackwell	2	2	0
Rev. Lionel Corbett	2	2	0
Sir Arthur Conan Doyle	2	2	0
C. J. Wade	1	1	0
"A Friend"	1	0	0
E. N. Clifford	1	0	0
S. Lloyd Jones	1	0	0
"Well Wisher," Newport	1	0	0
Miss W. S. Graham	0	10	0
Mrs. E. and Miss J. O. Nicholls	0	10	0
"A Lady Friend"	0	5	0
J. Rutherford	0	5	0
H. Bryceson	0	2	6

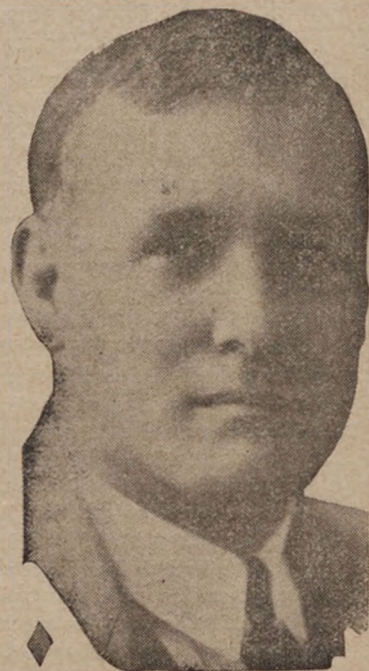
Mr. R. A. Bush, of 8, Mostyn Road, Merton Park, S.W.19, who is acting as Treasurer in connection with the Testimonial, acknowledges with thanks receipt of the above contributions. Mr. Bush will be glad to acknowledge in THE TWO WORLDS any further donations received, and we heartily commend the appeal to readers. Mr. W. H. Evans has rendered long and valuable service to the Spiritualist movement.

TAUNTON.—Good progress is reported by the Taunton National Spiritualist Society, which holds meetings regularly every Sunday evening at Woolcock's Café, Bridge Street, Taunton. Mr. Arthur Fox, "Lolyland," 19, Leslie Avenue, Taunton, has been appointed the new secretary, and speakers and others are asked to note the change. "I am pleased to say that our present headquarters are getting far too small for the work," writes Mr. Fox. The Society is endeavouring to find more suitable premises.

THE Southern District Council of the S.N.U. has just printed its 20th annual report, which describes the work which has been done in the southern area during the past year. In the course of his report the Secretary stated that the work for 1929 could only be recorded as parallel to that of the past few years, placidity being the ruling factor. "The churches in the main are gradually becoming more and more competent to steer through their own troubles," he says. The following officers have been elected for 1930: President, Mr. F. T. Blake, D.N.U.; vice-president, Mr. C. Carwithen; hon. secretary, Mr. J. G. McFarlane; treasurer, Mr. H. Stuart Berry; area representative, Mr. A. G. Newton, D.N.U. The annual meeting of members and delegates was held on Wednesday, March 26th, at the Portsmouth Temple of Spiritualism.

THROUGH AMERICA.

[By HORACE LEAF, F.R.G.S.]



SEVERAL years ago a brother of mine wrote to me from America, saying that one of the most astonishing features of the western States was the wonderful cities which suddenly reared up from the vast prairies. Twenty years have made no difference in this, a fact which I have had occasion to realise since touring through the south-west. Fort Worth, Texas, the city from which my brother wrote that letter, is still amazing for its majestic appearance in the midst of immense areas of plain.

I approached Fort Worth late at night by automobile and shall long remember its alluring lights, visible some fifteen miles away, stretching out in what appeared to be a perfectly straight line, miles across the prairie. No city did I approach with warmer feelings, for here I was to meet my brother after twenty-one years. Never since the morning on which I said farewell to him on the railway station in London, England, had I seen his face nor heard his voice, and I was all agog to know how America had treated him.

It had been kind to him on the whole, although he had some romantic stories to tell of the early days out West and in Alaska, where, with so many others, he had been attracted by the prospects of finding gold. Years had not weakened his belief in Spiritualism, and more than once his fortunes had been determined by some well-timed message from the spirit world.

The weather was summerlike, charming, but deceiving for in a few hours the sky was darkened by heavy clouds and a bitterly cold wind drove one to the warmth and comfort of the hotel. Here, too, I experienced a mild blizzard which had the bad taste to commence a few minutes before the big public meeting arranged for me by the Rev. R. L. Sharp, pastor of the only Spiritualist Church in Fort Worth. Several weeks had gone by, dry and cold; then came the sun and warm winds, driving away the snow and heavy coats, only to drive the shivering inhabitants back to their wardrobes again.

It is difficult for the European who has never travelled these parts of the globe to realise how immense is Texas. It is roughly one thousand miles from east to west, and fifteen hundred miles from north to south, an area large enough to put Germany and some more of Europe comfortably inside! At one time the State was independent, won from the Mexicans by the bravery of a few hundred men, who shot so straight that one bullet often killed two of the enemy. There is still a fine air of self-confidence about the native-born Texan, which shows that any attempt to infringe what he regards as his rights would bring him to bay and encourage him to die fighting.

There is still, also, a contempt of life in these parts hard to appreciate unless on the spot. I visited the Central Criminal Court, and heard a "killing" case tried, and was impressed by the matter-of-fact way in which proceedings were conducted, no attempt being made to guard the prisoner, a splendid-looking fellow who had been driven to extreme measures by a degraded and unworthy victim. This trial was merely a preliminary for obtaining bond, or as we call it in England, bail. The idea of letting a murderer out on bail is, I fancy, unheard of in Great Britain, but here it is done as a matter of course. This gives an idea of the relative cheapness in which life is still held in far-away Texas. When visiting the jail with the Sheriff, I saw a crowd of prisoners in the same pen, and was surprised to learn that several of them were killers. No distinction was made between them and the other prisoners, who seemed to regard them as ordinary mortals, and no more dangerous. The Sheriff was extremely popular with the prisoners, talking cheerfully and encouragingly to them, and they addressing him by the pet name this brave, popular and kindly gentleman is called among his fellow citizens.

AMAZING SCOTS MEDIUM.

Fort Worth Spiritualist Church has been in existence since 1890, under the charge of one of the most amazing mediums I have ever met. The Rev. C. L. Sharp is of Scotch birth, and very proud—as Scotsmen invariably are—of the fact. Born in Dundee, Scotland, he migrated with his family to the United States when a boy of nine, and has won a foremost place in Fort Worth, the city of his adoption. Nothing but sheer ability and good citizenship could win the respect in which Mr. Sharp is held. Much must, however, be attributed to his psychic powers. They have proved of inestimable value to hundreds of his fellow citizens, as he is positively uncanny in his power to foretell and advise. (Photo herewith)

I witnessed public exhibitions of his mediumship on two occasions, and although expecting something extraordinary, as his reputation had preceded him, was altogether surprised by what I saw and heard. As a "message reader" he is probably unsurpassed anywhere, which is praise indeed, as anyone will know who has met the leading American platform mediums.

At one of the meetings about three hundred people filled the hall well before the service commenced. Scores of ballots had been deposited for Mr. Sharp to read, many of them sealed. These he took one at a time, and in his quiet, pleasing voice commenced to call out the initials or number the owner had written on the outside, and then began giving the message he "got." His answers come by impression, and occasionally by clairaudience, and are transmitted to him by the spirit of his deceased brother, to whom Mr. Sharp gives all the praise: a generous act, for it is apparent that he is himself endowed by nature with extraordinary psychic faculties. Having read the message generally without opening the envelope or unfolding the note, he would pass them on to me to see whether he had answered correctly.

I took some examples of the unopened ballots with me, as I was amazed at the accuracy with which he had divined their contents. Picking up one note without opening it, he said, "You will put the deal over." I opened the note at once, and it read, "Mr. Sharp, will I put over this deal I am working on now?"

Picking up another ballot, Mr. Sharp said, "There are four questions on this paper, too many for me to reply to in public." Handing the paper to me, I unfolded it, and found it contained exactly four questions of a very personal character. With one of the ballots he could get practically nothing, and said so. I opened and read this note, which contained an inquiry as to the whereabouts of "my brother Pat." A few minutes later, while reading another ballot, Mr. Sharp suddenly said, "I get a message for someone; it is about a missing brother. Yes, you will find your brother Pat." He then passed on unconcernedly to the ballot in his hand, and answered that with astonishing accuracy. In another instance he described in great detail about some land, mentioning almost the exact acreage and the location, including the name of a distant city near which

it was situated. After the meeting I spoke to the gentleman who had sent up the inquiry, and he assured me that Mr. Sharp, although knowing nothing about the proposition, had been correct in every detail.

Although most of the messages were dealing with the immediate interests of the inquirers, some of the information given by Mr. Sharp was very evidential of survival, and on such occasions the full name and relationship of the dead person to the recipient was nearly always accurately given.

In view of these facts, it is not surprising that Mr. Sharp's services as a private consultant are overwhelmingly demanded. All day long from far and near people flock to his private residence, even arriving at six o'clock in the morning, patiently to sit on his doorstep to await his attention.

I was the fortunate recipient of an extraordinary test from him as we sat side by side on the church platform. He suddenly leaned over to me and gave the full name of a deceased person well known to me, while to my sister-in-law he gave the full name of a relative of hers long since passed into the Beyond. This he did while we were standing on the pavement outside a restaurant! While seated at the dining table he suddenly gave some descriptions of spirits to Mrs. Leaf, mentioning a curious pet name one of her dead relations had been in the habit of calling her by. I had never heard this nickname until this moment; yet it was quite correct.

The Rev. C. L. Sharp has had his gift since childhood, but it has improved with practise, and he is of the opinion that the frequent use of psychic powers tends to enhance them. This is, of course, natural and true.

The services of the Fort Worth Spiritualist Church are conducted with Scotch devotion, the singing and general conduct tending to satisfy the religious spirit which brings so many of the congregation together. The religious significance of the Rev. C. L. Sharp's work is so recognised by the authorities that at one time the church services were held in the magnificent Court House, although I suspect that the pastor's wonderful psychic gifts had something to do with this concession. Mr. Sharp has often helped the police to solve problems which otherwise might have had to have been written off as insoluble. On one occasion he received a publicly offered reward of 500 dollars in connection with a local bank robbery!

The church is deeply indebted to the unselfish services of Miss Jessamine O'Neal, a charming young lady who takes charge of the entire musical programme of the church. I have to thank her for the manner in which she aided me at Fort Worth and Dallas by singing beautifully at my meetings, thus producing conditions which made my psychic demonstrations easy. No one appreciates Miss O'Neal's services more than the Rev. Sharp and his devoted wife, whose vital, happy, friendly disposition has endeared her to everyone, including Mrs. Leaf and myself.

At the reception in honour of my wife and myself, I met the "oldest inhabitant," Mrs. S. Collins. I had a long chat with this dear old lady, and learned something of the movement in the south-west as it was forty or fifty years ago. Mrs. Collins has been a Spiritualist for nearly eighty years, having, when a child, such outstanding psychic gifts that her frightened neighbours warned their children against playing with "the little witch." She rejoiced in the great advance the movement had made.

Before dropping farther south I paid a flying visit to Dallas, perhaps the most important city in Texas, to lecture and demonstrate there, and enjoyed every moment of the tour.

"SIR OLIVER LODGE tells us that he is convinced of the survival of individuals after death. But he is convinced by evidence that he believes to be sound, and would be open to conviction if the evidence should be successfully challenged. The gulf between this attitude and that of medieval Christianity is profound. It implies the greatest and most pregnant change that has ever happened in the world."—G. LOWES DICKINSON.

NEWSY NOTES.

A VIGOROUS VETERAN.

We are pleased to hear that Mr. W. C. Nation, of New Zealand, reached his 91st birthday on Feb. 18th. In an interview he was able to say: "I have not an ache or pain, not even a corn on my feet. My eyesight and general health are good, and yet I feel I am nearing the end of my earth journey." Mr. Nation has been a strenuous worker in the cause of Spiritualism for forty-seven years, and for twenty-six years he has published "The Message of Life." He built a room, bought type and other material, and month after month during these years he has edited the paper, set the type by hand, and published it. He has lived a strenuous life, and we can quite understand the statement that he is getting tired and "wants to go home."

INTELLIGENT SPIRITUALISTS.

Which is the most intelligent Spiritualist community? It is evident that there must be many different levels of intelligence manifested by the several hundred Spiritualist Churches in this country, yet until I put this question to some well-known platform workers recently I had no idea that the differences of opinion would be so varied and extreme. I had the names of so many different towns given me that it soon became obvious that I must forego any desire to form a final or definite opinion. The old proverb that one man's meat is another's poison is apparently still capable of use, for it seems that what will "go down" in one town will be utterly rejected by another. No one knows this better than the platform worker. Mr. Hannen Swaffer, who has been to Manchester twice recently to speak to local Spiritualists, always looks forward to his visits there. He has, in fact, publicly expressed his appreciation of the intelligence usually displayed by a Manchester audience, but he has never gone so far as to place it on the highest pedestal. Mr. E. S. G. Mayo is another speaker who takes a similar attitude. Mr. Mayo told me that he appreciated a Liverpool audience, but that he placed one from Manchester on a similarly high level. I am almost tempted to wonder whether it is the high standard of intelligence displayed by NEARLY ALL Spiritualists which makes the task so difficult.

GOOD FRIDAY MEETINGS.

Mentioning Hannen Swaffer reminds me of two things which had for the moment slipped my memory. One is the Anniversary Celebrations which were held recently in Manchester, at which he spoke, and the other an article written by the trenchant critic in a recent issue of "Everybody's Weekly." I was unable to attend the Anniversary meetings, although I had been looking forward to them for some time. However, I sent along a friend of mine—a Christian Scientist—and meeting him afterwards I was surprised at the enthusiasm which he expressed. "The meeting was fine," he told me. "The clairvoyance was good and usually got home, but I am never struck by phenomena. What impressed me most was the spirit of revival which reigned everywhere. One could not doubt the sincerity of those who attended or of the speakers, who spoke so feelingly from the platform." This is the deliberate and unsought opinion of a man who has no sympathies with Spiritualism generally—who is, in fact, to some degree prejudiced against it—but who did not fail to be impressed by the great meetings and what was said at them.

SPIRITUALISM IN THE PRESS.

I was attracted to Hannen Swaffer's article by an announcement which appeared under his dramatic criticism in the "Sunday Express." The article in question is the first of a new series which is to appear weekly in "Everybody's," and which will be exclusively devoted to Spiritualism and its problems. Mr. Swaffer refers to the late Lord Dewar's association with Spiritualism, and mentions some interesting facts concerning his career. Incidentally, Swaffer adds, "Sir Walter Gibbons, a regular sitter, has received extraordinary communications, some of which he

has published. Sir Walter's new book, 'The Tragedy of the Heavens,' privately printed, would startle London if it were read." We are all acquainted with Mr. Swaffer's propaganda work on behalf of Spiritualism, but I am especially glad to see that his influence with the press is being also employed to such good advantage.

OLD SPIRITUALIST HONOURED.

Amongst the new Leigh magistrates is, I observe, Councillor W. Blackshaw, whose name the Chancellor of the Duchy of Lancaster on a recent Friday endorsed. Councillor Blackshaw is well known and extremely popular locally. He has been a resident of Leigh for some forty years, and was made a town councillor in 1924. He holds many municipal positions, and was for some years on the plan of the Wesleyan Church as a local preacher. Spiritualists, however, will be most interested in the fact that he has been for 23 years the President of the Leigh Spiritualist Temple. He will receive many congratulations on the new honour which has been conferred upon him. I wish, by the way, that we had more Spiritualist magistrates! Their religion would provide them with a broader and saner view of human nature, and, incidentally, of the Witchcraft and Vagrancy Acts passed over a century ago, and at a time when Modern Spiritualism was unknown. One, however, recalls the fact that Spiritualist magistrates are all too few, but the tide is with us.

TALENTED EDITORS.

I am sorry to see that Mr. David Gow, the talented and distinguished Editor of "Light," has been suffering of late from a break in health, and that he has been obliged to seek the Riviera for a change. Mr. Gow has many friends—friends whom he has made personally or in the course of his long association with our contemporary, and there will be many who will join in wishing him a rapid and permanent recovery. Few know better than he the strain incurred in the conduct of a weekly journal dealing with the deeper philosophic and spiritual teachings, yet it can be said of Mr. Gow that he has always, during the 16 years in which he has occupied the editorial chair, supplied his readers with only the real and everlasting truth. This can be said of few editors! Meanwhile I note that another great Spiritualistic journalist, Mr. Britton Harvey, is enjoying much better health. Mr. Britton Harvey is known to many as the Editor of the "Harbinger of Light," the Australian Spiritualist monthly, and he has for some time been suffering from a serious illness. The news that he is now on the road to recovery is indeed welcome.

THE PEACEMAKERS.

So the Naval Conference is ended! It has certainly not achieved the greatest of its ambitions, but it will be admitted that it has at least taken us a step further along the road of Peace. The other day I went to see the play, "Journey's End," and thought of the peacemakers who were still at work whilst I was there. The play itself is a sorry mixture, and for all of its much boasted success, failed miserably in effect. It was occasionally weak, occasionally horrid, and occasionally revolting. It has brought a fortune to its author and its promoters. Without shame or feeling it exploits the horrors of bloodshed and war, and finds it necessary to portray human nature in its most demoralised form to become a financial success. By a coincidence, coming away from the theatre, I caught sight of a poster prominently displayed at a Quakers' meeting-house: "We need to make the League of Nations the conscience of the world, not its War Office." That is the point—we are continually reading war, seeing war, and having it in divers ways thrust upon us. Shall we think peace in a crisis? I wonder!

OUR INTERNATIONAL BADGE.

I remember some years ago a loud proclamation that Spiritualists should agree upon some official emblem by which they would recognise one another. The need for such a token was keen, and everyone agreed that were a badge officially decided upon as the emblem of Spiritualism,

it would be a decided asset to the social side of the movement. The desire was even expressed at the International Congress in 1925, and acting upon a suggestion the Council of the International Federation adopted the Sunflower Badge, already largely used in America, as the official international badge. It was then that, so far as England was concerned, the enthusiasm for a badge seemed to suddenly wane. Last Sunday, glancing round a gathering of Spiritualists which must have numbered almost two hundred, I located half-a-dozen in all. It does not seem that the badge is wanted after all.

USE OF BIG NAMES.

Those who are taking part in the controversy over "Spectacular Spiritualism" may be interested to know that even Christianity has its theatrical side. I have just come across a copy of a little monthly magazine which says it is in its forty-fifth year. It costs a penny, and is called "A Message from God."

OBSERVER.

A SHELF OF NEW BOOKS.*

PEACE, POETRY AND SCIENCE.

I HAVE before me as I write a shelf of new books, which is varied enough to boast something suitable to nearly every taste, for the publishing season is again resuming its old swing. One blot has been the remarkable flow of war novels on the market, and somewhat of an antidote may perhaps be provided by the timely and welcome appearance of such a volume as "Abdul Baha in Egypt."

The life of Abdul Baha is both fascinating and interesting, and one cannot but admire the strength and courage with which he held his convictions, and the sincerity with which he fought. After some sixty years of exile, Baha, in 1908, startled the Western world by his striking and sincere gospel of World Peace. Mirza Ahmad Sohrab, who is the author of this volume, was for eight years the companion and private secretary of the great Eastern teacher, and travelled with him extensively in both East and Western lands. In this capacity he gained a deep and rare insight into the inner life and character of the man to whom he was so devoted, and he has presented a portrait here which is, I think, both artistic and true. A message of peace is breathed throughout the whole book, and none who peruse its pages will fail to become impressed by the cause to which Abdul Baha devoted so much of his life.

In "Poetry and the Scientific Spirit," Mr. R. Dimsdale Stocker, whose name will be familiar to many Spiritualists, meets the popular prejudice that poetry and science are essentially opposed to one another. He is a pleasant and thoughtful writer, and in this volume is revealed in his most convincing style. Looking at the world of literature and science, he sees the mystic, the poet, the scientist, and the seer each trying vainly to give a true portrait of truth as it is known to them. He believes they occasionally do come within the realm of fact, and it is then that their greatest works are achieved. On the surface they may oppose one another, but developing deeper, Mr. Stocker finds their works, so far from being contrary, really different expressions of one underlying and common reality.

Mr. Stocker's views are in some measure supported by an optimistic and clever collection of poems just published under the title of "Mediterranean Ports." They, however, somewhat shirk the deeper issues of life; and

appear to be more concerned with existence on its "upper" surface. They make light and pleasant reading, although the choice of words is more "poetical" than the mode of construction. The author, Alice Hunt Bartlett, wrote the greater part of her volume during a pilgrimage which, a year ago, took her amongst the ports of the Mediterranean, where she forgot the strife of large cities. The book is well and artistically produced, and lovers of light poetry will welcome it as a friend and companion.

"The Wisdom of the Serpent" is a modern story, dealing with modern life in a style particularly reminiscent of the old-time novelist. It brings one back to the days when the "domestic" touch was one of the chief fascinations of a story, and when simple, everyday humour characterised most works. "The Wisdom of the Serpent" is, for this reason, a rather interesting experiment. Its characters are cleverly portrayed, and their lives made interesting, although they are at heart merely ordinary people, enjoying the ordinary adventures of life. The incidents connected with the founding of a new religion and its subsequent destiny will be read with some relish. It will be interesting to note how this story competes with its more modern contemporaries.

Most Spiritualists are convinced that there is no realm of Nature where law does not pervade, and in "The Mysteries of Sound and Number" Sheikh Habeeb Ahmad has endeavoured to locate some underlying principle which associates itself with our everyday lives. Numerology is, however, still a very speculative study, and how far Sheikh Ahmad has succeeded will be best decided by the student himself. It is certainly a commendable guide to the study, and, the author tells us, will be the last Ahmad book on "word valuing." Occultists should be especially interested in Ahmad's work.—J. L.

"IN reviewing a long life, I am more distressed concerning the good I have left undone than any evil I have done, because most of the latter was due to ignorance or thoughtlessness."—R. C. N.

NEW BRIXTON CENTRE.—We are pleased to announce that arrangements have now been completed in connection with the formation of a new Spiritualist Society at Brixton, S.W.9, where, at 2, Eskdale Villas, Mostyn Road, work will commence shortly. "The Brixton Psychic Society" has acquired nearly the whole of the house for its purposes. Special attention is to be given to the development of healing, and at the first meeting, which will be held on Wednesday, May 7th, at 8 p.m., Mr. A. M. Richards will be the speaker.

PROMOTION OF MRS. A. BODDINGTON.—References to the life and work of Mrs. Annie Boddington were made at a special Remembrance Service held at Lewisham Spiritualist Church on Sunday, April 13th. She was not only one of the pioneers of the Spiritualist movement, but one of the oldest speakers and demonstrators who had occupied the Lewisham rostrum. Mr. Corkill, the President of the Lewisham Society, made sympathetic reference to her passing, and recalled some of her many associations with the Lewisham Church.

JESUS AND CHRIST.—The vexed question of the place of Jesus Christ in modern religion is dealt with by Violet Tweedale in the course of a new volume entitled "The Cosmic Christ," just published by Messrs. Rider. The book embraces an attempt to trace the history of Israel up to the time of the Crucifixion of Christ, and to solve some of the many problems associated with his career. The author, however, always distinguishes between the man Jesus and the "Christ" spirit. Her book is in many aspects valuable, and must have been preceded by some lengthy study, yet one cannot get free from the impression that, whilst embracing most of the facts which Spiritualism has presented her, she has still retained remnants of a theology which is now antiquated. This outlook rather mars the value of her work. Otherwise it is extremely valuable, and into the 288 pages have been compressed many facts. The price is 10s. 6d. (cloth).—J. L.

*"Abdul Baha in Egypt." By M. A. Sohrab. 390pp. 6/- Rider.

*"Wisdom of the Serpent." By S. M. Statham. 6/- Stockwell.

*"Poetry and the Scientific Spirit." By R. D. Stocker. 2/6. Rider.

*"Mediterranean Ports." By A. H. Bartlett. 161pp. 6/- Palmer.

*"Mysteries of Sound and Number." S. H. Ahmad. 88pp. 10/6. Foyle.

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FRIDAY, MAY 2, 1930.

THE CONTROL OF SENSITIVENESS.

TALKING some time ago with a casual acquaintance, we were met with the statement, "I would not like to be a Spiritualist, as I should not care to be surrounded by invisible spirits." To which we could only reply, "Everyone is more or less influenced from the spirit world. The Spiritualist is merely the individual who recognises the fact, and endeavours so to use his knowledge as to get the best out of it, while the average individual (especially if sensitive) is more or less continually influenced from an invisible world, and does not know it." He is often impelled to act from impulses due to such influence.

Sensitiveness has its advantages and its disadvantages. We know people who are not Spiritualists who dare not visit the sick, because they always come away depleted and depressed, or reflect the pains of the patient. They do not realise that this is due to their sensitiveness, and only their ignorance prevents them from protecting themselves. There is, for instance, a lot of trash talked about trance mediumship. Quite a common argument advanced is that the possession of such mediumship lays its possessor open to control or to be influenced by any Tom, Dick, or Harry who happens to exist in the spirit world. Quite apart, however, from the question of "like minds being attracted to one another," the obvious methods of avoiding the much-feared unpleasantness are so simple that it is surprising to find that people are serious in raising such objections. Trance mediumship cannot exist without a "guide" who directs it. Theoretically, men will agree that the spirit world is the abode of individuals who lived a rational life on earth, but by their fears they appear to imagine that as soon as man gets into the spirit world he abandons all rational thought and becomes a wandering ghost. It does not seem to dawn upon the average individual that if the spirit world consists of the people who died here, they may be expected to have at least as much sense as the average person who walks this earth, and it is as easy to come to an agreement with "guides" and controls as it is to come to harmonious arrangements with the members of one's family in the home and with one's fellow workmen or partners in business. Life is co-operation between individuals.

Many people who know nothing whatever of sensitiveness are so sensitive that they are continually its victims, because the gift is sporadic, unorderly, and there is no responsible guide in charge.

A correspondent recently wrote us to say: "I have a friend who wishes to visit the Tower of London, but he has been advised not to do so as he is psychic, and he may feel the nasty conditions of the things that have happened there." Certainly, such a place as the Tower of London has its psychic conditions—many of them pleasant and many of them unpleasant. Its whole history is writ in its atmosphere, and a sensitive could respond to them. A

sensitive who cannot control his own sensitiveness is a danger to himself, whether he is a Spiritualist or whether he is not, and one of the great values of psychic investigation and mediumistic development is that it gives the medium an opportunity of controlling his own sensitiveness and determining by a mere mental act whether he will be sensitive or not.

To take a physical simile: The most sensitive physical organ is the eye. It enables one to appreciate and enjoy all the beauties of form and colour which make parts of this world a paradise, but the same eye enables one to see slime and slums, and other sights which are disgusting and repulsive. But surely it is easy for one to close his eyes. The ear, again, which enables one to enjoy the beauties of an opera, an oratorio, or a cantata, also allows one to become the victim of every coarse jest of a drunken roysterer, but there are ways and means to control and obviate this by keeping the right company, and even refusing to listen. It must not be supposed that if an individual is clairvoyant he is likely to get nothing but beautiful sights. The fact is, there are many repulsive sights to be seen by the clairvoyant vision, but the individual who knows the value of his gift and has learned to use it wisely sees only what he wants to see, and refuses to accept that which is repulsive. It is just as easy to turn the tap off as to turn it on, and requires merely a mental effort which takes no more than a few seconds. Sensitiveness must be controlled, and its control is by no means difficult to attain. All the powers with which we are endowed are intended for use. We are intended to direct and control them—not to become their victims. A person may become a victim of hunger and thirst, and develop into a glutton or a drunkard. He, however, should not blame his appetites, nor the restaurants which provide for those appetites. The blame must rest with his lack of self-control. Control must be established by the rational use of the will.

It is so in mediumship. It is a mistake to imagine that only those people who are called mediums are open to be impressed or influenced by spirit people. Everyone is more or less impressed from the spirit world, and the greater the degree of an individual's sensitiveness the more surely does he respond to the influences of an invisible world. Whether this is for his good or his ill depends entirely upon his own choice. It is possible, however, by a very little training to become aware not only of the influence of invisible people, but, since each of them carries his own aura and his own influence, it is quite as possible to become aware of their QUALITY as of their PRESENCE. The psychic sensing of a spirit presence is a far more reliable guide to the character of that invisible being than is the appearance of the face and figure of an earthly being. In earth life we choose our companions. So in his dealing with the spirit world, the sensitive who does not control his companionships is too big a fool to be called a medium. He has no right to the dignified title of "medium."

To take trance mediumship, again, and to use Mrs. Osborne Leonard (one of the greatest of trance mediums) as a type. Mrs. Leonard is an excellent trance medium, but she does not allow herself to be controlled by Tom, Dick, or Harry. She has come to a working arrangement with "Feda," who is an expert in her own department, and no one is allowed to control Mrs. Leonard except with the consent of "Feda." The same is true of Mrs. Crandon. Walter Stinson is her co-operator on the other side of life, and is far better able to take care of her than she is to take care of herself. All our great trance mediums have had behind them guides who studied the interests of their medium during the time they were unconscious, and a perfect trust between such guide and medium has been built up by years of practice. Mr. Vout Peters could tell you of the value of "Moonstone." The writer could tell you of the value of his own chief guide, and can say that during sixteen years of deep trance mediumship, practised under all conditions and in many places, so wisely was the guard established that never in all those years did he have one single uncomfortable hour, or one single unpleasant experience. Those who were allowed to control were deliberately chosen because they not only served the purposes of the spirit world, but added to the well-being of the medium.

CURRENT TOPICS.

MAN'S
SURVIVAL
A REALITY.

MR. FREDERICK J. CRAWLEY (the Chief Constable of Newcastle) was responsible for a very fine article on this subject, which appeared in the "Newcastle Evening World" recently. Mr. Crawley has brought schemes of exceptional value into police administration, and is looked upon as an authority in detailed organisation. He is primarily responsible for the police box system, which is saving thousands of pounds on the rates in most of the big towns where it has been adopted. We were privileged some years ago to meet him in Sunderland, of which town he was then Chief Constable, and he very kindly motored us round the town explaining the system of police boxes, and pointing out its advantages. It eases the work of the constable, and enables the force to concentrate its power at any spot within a few minutes. It does away with the necessity for auxiliary police stations, and places the whole of the force in direct connection with headquarters in a few moments. It also speeds up the procedure necessary in case of fire, accident or ambulance service. So well has the system of police boxes served its purpose, that it has been adopted by most of the leading towns in the kingdom, including Manchester, Salford, Cardiff, and others.

POSITIVE
AND CAREFUL
CONVICTIONS.

MR. CRAWLEY brings the same thoroughness to bear in his investigations into psychic phenomena. His records are carefully kept and tabulated, and his examination and analysis of phenomena are both practical and thorough. He, therefore, speaks from a very firm conviction. Mr. Crawley says: "I have quite dispassionately investigated psychic phenomena for the past ten years. I find its reality proved better than any judicial case, because the evidence of thousands of competent separate investigators is cumulative." "My attention has been mainly directed to a study of the subconscious mind. The amount of psychic phenomena for which no Spiritistic implication is necessary is very great. There is, however, a sufficiency which, in my judgment, clearly demonstrates survival." After paying tribute to the eminent men in many departments of life who have borne testimony to the results of their personal investigation, Mr. Crawley says: "The movement has been assisted by physicists who are now compelled to revise their former conceptions of matter," and concludes with the words: "Whatever religious or superstitious impulse man may basically possess, the fact does remain that the generality of mankind shape their actions on the assumption that earth life is final. Once it becomes generally accepted, however, that there is no death, man's perspective will be altered in the direction of removing much of the harshness of life. Indeed, there is no limit to the possibilities that will ensue." We congratulate Mr. Crawley upon the courage which has enabled him (although a public servant) to bear testimony to the facts of his experience. Some few years ago he published a useful little pamphlet entitled, "Survival. My Quota," which was printed for private circulation only, in which he bore testimony as to the evidence he had received of the continued activity of his deceased wife.

HOME, THE
GREAT
MEDIUM.

THE "Sunday Dispatch" recently published a very interesting article on D. D. Home, who was probably the greatest of modern mediums in his time. Most of the facts quoted are taken from the well-known work of "D. D. Home, His Life and Mission" (2nd ed.). Of course, it could hardly be expected that the article would stand for the validity of the phenomena recorded, but we are amazed to find the statement that "this strange man died at Auteuil, in France, harmlessly insane." That the result of Home's illness caused delirium for some days before his transition is very flimsy ground for a statement of insanity. Home was an invalid all his life, but the statement that there was any taint of insanity has, as far as we are able to discover, no foundation in fact.

We can find no evidence whatever for the statement, but the phenomena continued in his bedroom even to the last hours.

PARROTS
BARRED.

WE see the Government has banned the import of parrots, and birds of the parrot type, owing to the alleged existence of parrot disease. In a recent interview, the keeper of the parrot house at Belle Vue Gardens, Manchester, scoffed and derided the idea of such a disease, and hinted that the cause of the alleged disease might well be looked for elsewhere. It is, of course, as well for a Government to take precautions to avoid even the suspicion of the spread of the disease, but we particularly note the pressure which has evidently been brought to bear by certain members of the medical faculty by the exemption from the order of "parrots intended for scientific purposes." This, of course, means vivisection. It is well to protect the human family from disease and distress, but why not also protect the birds themselves from cruel exploitation. The idea that any progress can be made in the betterment of human health by experiments on birds, which differ in many respects from human life, is clearly absurd, and the exemption does not reflect very favourably upon the boasted progress and humanity of the present Government. The law of the land ostensibly bars spirits from communication with mortals. Can we not get exemption when such communication is for scientific purposes which do NOT involve cruelty?

A PLEA FOR
OUR LESSER
BRETHREN.

MEANWHILE, the "Staffordshire Sentinel" publishes an article by Major Van Der Byl, in the shape of a plea for the preservation of wild life. He shows that the hunt for valuable skins is causing the extinction of many of the fur-bearing animals. In many cases (particularly in the case of seals) the young creatures are killed off before reaching maturity, while in other cases the slaughter of parents causes the young to die of starvation. Major Van Der Byl favours the setting up of reserves similar to those of the Yellowstone Parks in America, in our Canadian and other dominions. Some steps have been taken in the right direction by the creation of fur farms, where animals, although in captivity, are kept under reasonable conditions, and painlessly slaughtered. The fact is, there is no excuse for cruelty in these days, and if the lower animals are to supply our needs and add to the comfort of humanity, humanity at least might spare some thought to avoid inflicting needless cruelty upon the helpless, and the extinction of animals which are often benevolent and rarely dangerous.

THE TRUTH
GROWS.

A WRITER in the "Daily Express" concluded his report upon the meeting of the Survivors of Kut-el-Amara, which was recently held at Anderton's Hotel, Strand, by saying: "I smiled, and I am sure there were others about us who smiled—the invisible ones, who stood behind their old comrades' chairs and laid intangible hands on their shoulders. Sir Charles Townshend, whose heart was broken after Kut, and who died an embittered man—he must have smiled too." Gradually the recognition of the fact of spirit presence is insinuating itself into every department of life. A few years ago such a statement would have been looked upon as a strange thing in a public newspaper. To-day it passes without comment.

*

SOUTH LONDON CONFERENCE.—On Good Friday delegates from seven churches in the South London area met at the Brixton Church, and partook of and enjoyed a substantial tea together. This was followed by a friendly conference to consider the welfare of the South London churches and to become personally acquainted with the various workers. Delegates from each church gave short and inspiring addresses, and the enjoyment was such that they decided unanimously that the conferences should be held every Good Friday. It was decided that the next should be held at Forest Hill Church.—J. P.

CORRESPONDENCE.

LABOUR AND MORALITY.

SIR.—It is not my intention to step in between Mrs. Warner-Staples and Mr. Thomas Crothers, as I believe Mrs. Warner-Staples is quite competent to deal with the untenable position of Mr. Crothers. Nevertheless, I would like to say that the affirmation that "Morality is not eternal," is an affirmation not proven by facts. What Mr. Crothers claims as morality is not morality at all, but only manifested prudence, i.e., expediency, and which in other terms may be expressed as the sequences to morality. Morality may be, and is no doubt, associated with its sequences, but sequences as such are not morality, but only the effects of morality. Here for the time being I am content to leave the matter. I have no doubt Mrs. Warner-Staples will be in the fullest agreement therewith.

H. J. WEBSTER.

ABOUT LISTER.

SIR.—In your issue of the 18th April, in the excellent report of the propaganda meeting at Manchester, Mr. Hannen Swaffer is reported to have said: "Lister, whose discovery of the antiseptics was one of the greatest blessings conferred upon humanity."

Permit me to point out that Lister, afterwards, confessed himself "led into grave error . . ." The method now in use in our hospitals is "Asepsis" (quite another idea). The theory of the "Germ Causation of Disease" has never complied with Koch's Postulates, and has never been universally accepted. Lister was a very superior mind to Pasteur, as Pasteur was vastly superior to Jenner. But all three were misguided on this matter of "filth" and disease. Lister poisoned animals with his carbolic sprays, while Lawson Tait (the brilliant surgeon), who ceased to be "eminent when he ceased to be orthodox, obtained perfect results simply by absolute cleanliness, using nothing more terrible than plenty of clean water.

HALFORD COLEMAN.

THE LEADERSHIP OF CHRIST.

SIR.—The letter from C. Grylls in your issue of April 4th, under the heading "The Leadership of Christ," opens up a wide field of thought. Considerations of space will preclude me from dealing with more than one or two of the main issues involved. Your correspondent is of the opinion that the recognition of Christ as our Lord is the crying need of the Spiritualist Societies to-day. It appears to me, however, that our greatest need is a fuller appreciation of the universal scope and application of Spiritualism, and for a much more rigid adherence to the principles upon which our movement is founded, the chief of these being the Fatherhood of God over all the nations of the earth, and the Brotherhood of Man of every tongue and colour.

The seven principles were received direct from the spirit world through the mediumship of Mrs. Emma Hardinge Britten. In none of them is there a recognition of Christ as our leader, the spirit teachers apparently foreseeing that the time was rapidly approaching when Spiritualism would become the universal religion. In my opinion, any attempt to install Christ as our Lord and Leader will only be made by those who fail to comprehend the fundamental all-inclusive scope of the truths of our knowledge.

In our endeavour to realise that all men are brothers children of one Heavenly Father, we are brought up against such figures as these, to be found in the religious statistics of any encyclopædia. Of the 1,500 million inhabitants of the world, 500 millions are Buddhists, 160 millions are Hindus, 150 millions are Mohammedans, 100 millions are Confucians and Shintoists, 237 millions are Heathens, while only 340 millions accept the authority of either the New Testament or the Old, about 12 millions being Jews. It has been calculated that on an average twelve human beings die every minute. Of each dozen souls entering the spirit world, only two are even nominally Christians. All narrow and local conceptions of the scope of our teachings must disappear when the significance of these facts is appreciated.

Spiritualism is not a sect of Christianity, but Christianity is a sect of Spiritualism, as are all other religions. The founders of religious systems have been mediums in close touch with the spirit world, and Spiritualism will undoubtedly be the universal religion of the future, based upon faculties inherent in human nature, eternal and universal, or becoming so, and capable of proof at any time. Spiritualists are not necessarily Christians, nor Buddhists, nor Mohammedans; but all people of whatsoever religion are Spiritualists in essence, and can become such outwardly and practically by breaking the chains of conventional authority and thinking for themselves.

SNOWDON HALL.

THE STATE OF THE INSANE.

SIR.—It would be interesting to have the views of readers upon the editorial reply on April 4th to the question, "Do you think it just or right that the sins of the fathers should be visited on the children?"

One must admit that the answer is perfectly logical, yet there are conceivable circumstances in which the individual might reasonably question the justice of the maxim, "Whatever is, is best."

Religion, I take it, is, in the ultimate, the consciousness of a personal relationship to higher power or powers. While we theorise or generalise on the operation of cause and effect in the world at large, we are apt to judge divine justice in the light of our own experiences.

To take an extreme (and unsavoury) instance, how would, say, the inheritor of a syphilitic constitution regard divine justice and personal responsibility, seeing that such an individual would be handicapped at the very outset of life by a moral stigma, as well as physical unsoundness? Generalising, it would be the outworking of cause and effect, but from the point of view of the particular individual, where is the justice?

Although I regard reincarnation as unproven, would not the reincarnationist's conception of personal responsibility in a previous life fit such a case, at the same time satisfying the human demand for the attribute of justice in its concept of deity?

WILLIAM H. BARNES.

READING PROPAGANDA MEETINGS.

THE last of the season's series of monthly propaganda meetings at Reading was held in the Town Hall on Monday evening, April 14th, when Mrs. Ruth Darby, of Southampton, and Miss Lily Thomas, of London, conducted the service. Mr. H. S. Berry, a leading member of the Reading Spiritualist Church, presided.

Speaking with some vigour, Mrs. Ruth Darby outlined the principles of Spiritualism in a clear and convincing manner. "Most of us never live in this world—we only exist. I believe we are the dead, and that those who have passed over are the people alive," she said. "Some people say Spiritualism is an easy religion. They are wrong. The true Spiritualist knows that he is responsible not only for what he does, but also for what he thinks. You are what your thoughts have made you, and your thoughts are helping to make or mar others."

Miss Lily Thomas gave a demonstration of clairvoyance, of which the "Reading Mercury" stated: "In every case someone in the audience was able to identify the person described." Messages and names were given.

The series will recommence in October next. The session which has just come to an end has been most successful, and the local press has been most fair and courteous throughout.

"COMPILE me a history of mankind," said the Eastern potentate to his Vizier, and the industry of the courtier brought a thousand volumes on a hundred asses. "Abridge, abridge," cried the monarch. "Your majesty, it can be reduced to seven words—they were born, they suffered they died."—STANLEY DE BRATH.

TRANSITIONS.

MR. HENRY MARTIN (BIRMINGHAM).

We regret to record the transition, following a painful illness which began in July last, of Mr. Henry Martin, Pershore Road, Edgbaston, who was one of the pioneers of the Birmingham Spiritualist movement. Mr. Martin, who was engaged in business as an estate agent, first became convinced of Spiritualism some forty years ago. He was one of the first secretaries of John Street Spiritualist Church, Handsworth, and since he became associated with the movement in Birmingham has always taken an active and prominent part in the work there. He was 68 years of age when he died. On Sunday, April 13th, the mortal remains were interred at Hall Green Cemetery. Mr. Henry Martin will carry the best wishes of many friends to his new home.



LEEDS DISTRICT COMMITTEE.

The monthly conference was held at Normanton, Watson Street, N.S. Church on Sunday, April 13th. In the unavoidable absence of the President and Vice-President through illness, Mr. Speck, of Armley, occupied the chair. A hymn and invocation given by Mrs. Smith preceded the business. A few minutes were also spent in spirit communion, messages being given by Mrs. Dixon and Mrs. Bastowe.

A cordial welcome was given by Mr. Hall, and responded to by the Secretary on behalf of the conference. Minutes, correspondence and financial statement were disposed of without comment. Roll was called, the following churches responding: Castleford, Featherstone, Armley, Normanton (Watson Street and Queen Street), and Horsforth. Total constituting the conference being 6 churches, represented by 6 delegates, with 6 associates and 1 officer. The confirmation of new associates concluded the business.

In the afternoon the Secretary conducted a meeting, and was supported by Mrs. Eccles and Mrs. Dickinson. In the evening a well-attended meeting was conducted by Mr. Smith, the Secretary. Short addresses were given by Mrs. Smith and Mrs. Newsome and clairvoyance by Mrs. Dickinson. The day's proceedings concluded with the usual vote of thanks to the local friends.



EASTER AT STRATFORD.

On Good Friday the Idmiston Road, Stratford (London) Society held a tea and circle, and at 5-30 p.m. sixty members and friends sat down to a good repast, which was thoroughly enjoyed by all present.

Following the tea was an interesting ceremony—the presentation to the President (Mr. G. W. Mason) of a handsome Bible, also a copy of "Man Made Perfect," which had been subscribed for amongst the members. The presentation was made by Mr. McFie, one of the Vice-Presidents, accompanied by the good wishes of all for the work the President had done during his two and a half years in office. Mr. Mason suitably replied at length.

At 7 p.m. a crowded circle was held, with several well-known local mediums present, closing about 10 p.m.

On Easter Sunday Mr. Pringle was the speaker for the morning meeting, and in the evening Mr. Maresco Marisini, who spoke on "Christianity" to a good congregation, afterwards answering questions. The Treasurer suitably rendered the solo, "The Holy City," in her usual excellent style, which was much appreciated by the speaker and all present. The meeting concluded with the usual after-circle, which was well attended.



THERE is, I know not how, in the minds of men a certain presage, as it were, of a future existence; and this takes the deepest root and is most discoverable in the greatest geniuses and most exalted souls.—CICERO.

AMERICAN PROGRESS.

THE Illinois State Spiritualist Association held, on April 8th to 13th, its thirty-second Annual Convention, when reports of the growth of Spiritualism were interesting and encouraging. The President (Mr. C. A. Burgess) gave a comprehensive survey of the year's activities, and the Secretary reported that there were thirty-two ordained ministers, twenty-six licentiates, fifty-one missionaries, fifty-four healers, seven associate ministers, and three National Spiritualist Association teachers now connected with the organisation.

Amongst the resolutions which were passed was one stressing the desirability of broadcasting Spiritualism by means of wireless. Mr. J. P. Whitwell, President of the American National Spiritualist Association, attended the Convention, and congratulated the local Association on its progress.

The Pennsylvania State Spiritualist Convention was held at Bradford, Pennsylvania, on April 21st to 24th. The local Mayor (Mr. S. De Golier), who is a staunch Spiritualist, welcomed the delegates to the town. Advances in the spread of the movement were widely reported by the many delegates who attended, and it was evident that the Association had had a very successful year.



"I THINK man is immortal."—H. G. WELLS.

"BUT a short time is hand fain of blow; and bare is back without brother behind it."—NORSE PROVERB.

"EVERY effect has a cause. Every intelligent effect has an intelligent cause. The power of an intelligent cause is in direct ratio of the magnitude of the effect."

"O SON of Humanity! If thou desirest Me, love not thyself, and if thou seekest My pleasure, regard not thine own."—PERSIAN PROPHET.

"I HAVE not very much use for people who are not in touch with the invisible world. At best they are good animals, and too often not even that."—J. B. S. HALDANE.

DEATH is not a passing away, but a passing over: a transit of things eternal after the temporal journey has run its course. Who would not hasten to what is better?—ST. CYPRIAN.

"WE hold that it is the strict duty of science to study thoroughly all phenomena. To leave out of account Spiritualistic phenomena and to ignore the attention that is their right, is to ignore Truth."—VICTOR HUGO.

SIMPLIFIED ASTROLOGY.—Into a market which is already almost full of astrological books comes "Astrology: An Effort at Simplification." The volume is written by William Wilson, who was not a professional astrologer, but who devoted many years of his life to the study of the subject. The present work, which is published by Messrs. Rider, comprises some of the knowledge which he thus gained. The volume is very elementary, and may be taken only as an introduction to the study. It is written with some clarity and vigour, comprises 191 pages, and is published at 5s. net.—J. L.

THE meeting of Hendon and Golder's Green National Spiritualist Fellowship on Sunday, April 27th, which was to have been taken by the late Mrs. Annie Boddington, was held as a Memorial Service to her, the hymns being similar to those sung at her funeral service. Mr. Glover Botham, who kindly gave his services for the occasion, spoke of the noble and unselfish work done by Mrs. Boddington and other old pioneers in the cause, and pointed out that it was owing to their untiring efforts, despite the persecution which they suffered in the early days, that Spiritualists could to-day hold their meetings in the comparative comfort which they now enjoyed. He gave a brief description of the principles of Spiritualism, and made an appeal to the congregation on behalf of the S.N.U. Fund of Benevolence, to which it was decided to donate the collection, which realised £1 15s. A the close of the service Mr. Botham gave some most convincing clairvoyance, which was fully recognised.

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

SUNDAY, MAY 4TH, at 2-30, LYCEUM.
At 6-30, Mr. KEELING, of Liverpool.
After-Service at 8-15.

MONDAY, at 3, Mrs. WHALLEY.
At 8, MEMBERS' CLASS.

TUESDAY, at 3, OPEN CIRCLE.
THURSDAY, at 3 and 8, Mrs. RUTTER.
FRIDAY, at 8, WHIST DRIVE, 1s. each.
SUNDAY, MAY 11TH, Mr. TOMMY (Leek)

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

SUNDAY, MAY 4TH, at 11 and 6-30,
Miss ADA TAYLOR.

MONDAY, at 8, Miss ADA TAYLOR.
SUNDAY, MAY 11TH, Mrs. RUTH DARBY
(See back page.)

Manchester Society of Spiritualists,
38, MASKELL STREET.

SATURDAY, MAY 3RD, at 7-30, DANCE.
Nemo Five Band. 1/3 inclusive.

SUNDAY, MAY 4TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, SERVICE.

MONDAY, at 8, Mr. ROY MORGAN.
TUESDAY, at 7-30, WHIST DRIVE, 6d.
WEDNESDAY, at 3 and 8, Miss A.
BARTON.
SUNDAY, MAY 11TH, LYCEUM OPEN
SESSION.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, MAY 4TH, at 10-30, LYCEUM.
At 3, 6-30 and 8, Mrs. GARDNER.
MONDAY, at 3 and 8, Mrs. WOLFENDEN
TUESDAY, at 8, WHIST DRIVE, 1s.
WEDNESDAY, at 3 and 8, Mrs. JACKSON
SUNDAY, MAY 11TH, Mr. ARSTALL.

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

SUNDAY, MAY 4TH, at 2-30 and 6-30,
LYCEUM OPEN SESSIONS.
At 8, Mrs. ROYLE.

MONDAY, at 8, OPEN CIRCLE for
HEALING and CLAIRVOYANCE.
TUESDAY, at 8, Mrs. GRAYSON.
THURSDAY, at 8, Mr. WAINWRIGHT.
SATURDAY, at 8, OPEN CIRCLE.
SUNDAY, MAY 11TH, Mr. MOSS.

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

SUNDAY, MAY 4TH, at 6-30 and 8,
Miss L. BROMLEY.
MONDAY, at 3 and 8, Mrs. SHEPHERD.
WED. and SAT., at 8, PUBLIC CIRCLES.
THURSDAY, at 3 and 8, Mr. F. MUDD.
SUNDAY, MAY 11TH, Miss HALLAS

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, MAY 4TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE, Mrs. WILSON.
At 6-30, USUAL SERVICE.

WEDNESDAY, at 8, Mr. WHITELEGG.

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

SUNDAY, MAY 4TH, at 2, LYCEUM.
At 3-15, CIRCLE, Mr. BOLD.
At 6-30 and 8, LYCEUM SESSIONS.

MONDAY, at 3 and 8, Mrs. BENSON.
TUESDAY, at 8, CIRCLE, Mr. MINNERY.
WEDNESDAY, at 3 and 8, Miss BROMLEY
THURSDAY, at 8, MEMBERS' CLASS,
Conducted by Mrs. LEE.

SUNDAY, MAY 11TH, Mrs. ROBERTS.

Every SATURDAY, at 7-30, SOCIAL.
1/-, Refreshments included.

SOCIETY ADVERTISEMENTS.**Moss Side Progressive Lyceum Church**
Above 64A, GT. WESTERN STREET.

SUNDAY, MAY 4TH, at 2-30, LYCEUM
At 6-30 and 8-15, Mrs. MEAKIN.

TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8-15, Mrs. F.
TAYLOR.

SUNDAY, MAY 10TH, Mr. T. CONNOR

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

SUNDAY, MAY 4TH, at 6-30,
Mrs. WHALLEY.

MONDAY, at 3, OPEN CIRCLE.
WEDNESDAY, at 3, SERVICE.
At 7-30, HEALING, Mr. JENKINSON.
THURSDAY, at 8, Mrs. SMITH.
FRIDAY, at 8, Mrs. WOLFENDEN.
LYCEUM every SUNDAY at 2-30.

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

SUNDAYS at 11 and 6-30,
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TUESDAYS at 7-30 & THURSDAYS at 3,
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THURSDAYS, at 7-30, ADDRESS and
CLAIRVOYANCE.
Local Clairvoyant: Mrs. W. G. HAYTER

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 at-
tendance to give treatment to sufferers

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

SUNDAY, MAY 4TH, at 11-15 and 7,
Miss BARBER.

Address and Clairvoyance.
MONDAY, at 8, HEALING CIRCLE.
THURSDAY, at 8, ADDRESS and
CLAIRVOYANCE.

National Spiritualist Church, Brighton,
MIGHELL STREET HALL.

SUNDAY, MAY 4TH, at 11-15 and 7,
Mrs. S. D. KENT.

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

WEDNESDAY, at 8, PUBLIC MEETING.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.

SUNDAY, MAY 4TH, at 3-30,
Mr. ARTHUR PARKS.
At 6-30, Mr. HERTZ.
After-Circle at 8.

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

SUNDAY, MAY 4TH, at 3-30,
SERVICE.
At 3, LYCEUM.
THURSDAY, at 7, SERVICE.

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

SUNDAY, MAY 4TH, at 6-30,
Rev. E. S. B. WHITFIELD, Address.
TUESDAY, at 3, LADIES' MEETING.
THURSDAY, at 8, Mrs. BROWNJOHN,
Address and Clairvoyance.

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

SATURDAY, MAY 3RD, at 7, and
SUNDAY, MAY 4TH, at 3 and 6-30,
Mrs. LEVITT.

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

SUNDAY, MAY 4TH, at 7,
Mr. HORACE LEAF, Address.
WEDNESDAY, at 7-30, Mr. CLAYTON,
Blind Medium,
Address and Clairvoyance.

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

SUNDAY, MAY 4TH, at 11 and 6-30,
Mrs. NEVILLE.
THURSDAY, at 8, Mrs. MAUNDER.

Sutton Spiritualist Society,
Co-Operative Hall, BENHILL STREET

SUNDAY, MAY 4TH, at 6-30,
Mr. ERIC SISSONS,
Address and Clairvoyance.
SUNDAY, MAY 11TH, Mrs. B. STOCK,
Address and Clairvoyance.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, MAY 4TH, at 11 and 6-30,
Mr. A. NICKELS.

THURSDAY, at 3, MEMBERS ONLY.
At 6-30, for Public, Miss GOLDSMITH.

Barnsbury Spiritual Church,
78, ROMAN RD. (opposite CALEDONIAN
RD. TUBE STATION), N.7.

SUNDAY, MAY 4TH, at 7,
Mrs. HINES,
Address and Clairvoyance.
At 3, OPEN HEALING CIRCLE.
WEDNESDAY, at 8, OPEN DEVELOPING
CIRCLE.

SUNDAY, MAY 11TH, Mr. COLEMAN.

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

SUNDAY, MAY 4TH, at 6-30,
Mr. A. D. SERGEANT,
Address and Clairvoyance.
Circle follows Service.

MONDAY, at 3, Ladies' Own, Mrs. N.
MELLOY.

WEDNESDAY, at 8, Miss WHITE.

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

SUNDAY, MAY 4TH, at 11,
Mr. WHITE and Mrs. TREADGOLD,
Address and Clairvoyance.

At 3, LYCEUM.
At 6-30, Mr. THORNTON,
Address and Clairvoyance.
MONDAY, at 3, Miss JOAN PROUD,
THURSDAY, at 8, Miss L. THOMAS,
Clairvoyance.

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

SUNDAY, MAY 4TH, at 11, CIRCLE.
At 6-30, MME. A. DE BEAUREPAIRE,
Address and Clairvoyance.
MONDAY, at 2-30, LADIES' MEETING.
SATURDAY, at 7-30, HEALING CIRCLE
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SUNDAY, MAY 11TH, Miss H. WRIGHT.

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HIGH ROAD, WOOD GREEN.

SUNDAY, MAY 4TH, at 7,
MRS. LILLEY.

SUNDAY, MAY 11TH, MR. G. T. WYATT
MUSIC BY ORCHESTRA.

Bowes Park and Palmer's Green Spiritualist Church,

SHAFTESBURY HALL, BOWES PARK.

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At 7, REV. J. J. WELCH.

WEDNESDAY, at 8, MISS M. MORETON,
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(Note New Address.)

FRIDAY, MAY 2ND, at 7-30,
MR. A. BERNARD.

SUNDAY, MAY 4TH, at 7,
MRS. BEAUMONT-SIGALL.

FRIDAY, MAY 9TH, MRS. M. GOODE.
SUNDAY, MAY 11TH, MRS. THORNTON.
After-Circle follows Sunday's Service.

Chiswick Christian Spiritualist Church

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

SUNDAY, MAY 4TH, at 11,
MRS. WIRDNAM.

At 7-45, MR. MILLS TANNER.

WEDNESDAY, at 8, MRS. WIRDNAM.

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SUNDAY, MAY 4TH, at 11, OPEN CIRCLE
At 3, LYCEUM.

At 6-45 for 7, MR. GLOVER BOTHAM
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Meeting.

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CRICKLEWOOD, N.W.2.

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Address and Clairvoyance.

WEDNESDAY, at 3, CIRCLE.

At 8, SERVICE.

Crouch End Spiritualist Society,

FELIX HALL, FELIX AVENUE, CROUCH
END.

SUNDAY, MAY 4TH, at 7, SERVICE.

At 8-45, OPEN DEVELOPING CIRCLE.

THURSDAY, at 8, MR. T. W. ELLA.

East London Spiritualist Mission,

EARLHAM HALL, FOREST GATE.

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MAY 4TH, MRS. G. HARDINGHAM.

" 11TH, MRS. LAWS.

" 18TH, MR. G. TAYLER GWINN.

" 25TH, MRS. BEAUMONT SIGALL.

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THURSDAY, at 3, LADIES' MEETING.
SUNDAY, MAY 11TH, MR. VOUT PETERS

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SUNDAY, MAY 4TH, at 11-15.

MR. GODFREY. At 3, LYCEUM.

At 7, MRS. CANNOCK.

WEDNESDAY, at 8, MRS. MAUNDER.

SUNDAY, MAY 11TH, MRS. G. COOKE.

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SUNDAY, MAY 4TH, at 7,

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Address and Clairvoyance.

THURSDAY, at 8, MRS. E. EDEY,
Address and Clairvoyance.

Forest Gate Christian Spiritualist Church

228, ROMFORD ROAD, E.7.

SUNDAY, MAY 4TH, at 6-30,

MR. & MRS. E. J. PULHAM.

PUBLIC CIRCLE at 8.

SUNDAY, MAY 11TH, MR. H. S. JUSTICE

SUNDAY, MAY 18TH, MRS. C. YOUNG

WEDNESDAYS at 3, LADIES' MEETING.

Forest Hill Christian Spiritualist Church

BEADNELL ROAD, FOREST HILL, S.E.23

SUNDAY, MAY 4TH, at 11-15, PUBLIC

CIRCLE. At 3, LYCEUM.

At 7, MR. H. BODDINGTON.

TUESDAY, at 3, MRS. CLEGHORN.

At 7-30, HEALING CIRCLE.

THURSDAY, at 8, PUBLIC CIRCLE.

Fulham Spiritualist Society,

12, LETTICE STREET, PARSON'S GREEN.

SUNDAY, MAY 4TH, at 11-30, CIRCLE.

At 3, LYCEUM.

At 7, LYCEUM ANNIVERSARY.

THURSDAY, at 8, MRS. C. YOUNG.

SUNDAY, MAY 11TH, M. GITTLESON.

Hackney Spiritualist Church,

240A, AMHURST ROAD, N.16.

SUNDAY, MAY 4TH, at 3, LYCEUM.

At 7, ALDERMAN D. J. DAVIS, J.P.

MONDAY, at 8, MRS. DUNN.

TUESDAY, at 8, MEMBERS ONLY.

WEDNESDAY, at 8, FREE HEALING.

THURSDAY, at 8, OPEN CIRCLE.

Silver Collection.

FRIDAY, at 8, LYCEUM MEETING.

SUNDAY, MAY 11TH, MR. H. BOLTON.

Hackney Independent Lyceum Church

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SUNDAY, MAY 4TH, at 3, LYCEUM.

At 6-30, MRS. SOONES.

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SUNDAY, MAY 11TH, MRS. CORNWALL.

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120, UXBRIDGE ROAD.

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MR. C. WALL.

WEDNESDAY, at 3, MRS. LADLEY.

THURSDAY, at 8, MRS. A. NUTLAND.

SUNDAY, MAY 11TH, MR. S. FOSTER.

Harringay Christian Spiritualist Mission

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

SUNDAY, MAY 4TH, at 11, SERVICE.

At 7, MRS. STOCKWELL.

TUESDAY, at 8, FREE HEALING CIRCLE

MR. CUMINGS in attendance.

WEDNESDAY, at 8, MRS. CHESTERMAN

Harrow Spiritualist Society,

GREENHILL HALL, STATION ROAD,
HARROW-ON-THE-HILL.

SUNDAY, MAY 4TH, at 6-30,

MR. T. W. ELLA, Address.

WEDNESDAY, at 8, MRS. BROWNJOHN,

Address and Clairvoyance.

SUNDAY, MAY 11TH, CAPTAIN FROST.

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SUNDAY, MAY 4TH, at 6-45,

MRS. BALMER.

Address and Clairvoyance.

SUNDAY, MAY 11TH, MR. STEBBEN.

Hounslow Spiritual Mission,

CORNER OF DOUGLAS ROAD, HANWORTH
RD. (opposite Congregational Church).

SUNDAY, MAY 4TH, at 6-45,

MR. WICKS, Address.

MRS. TREADGOLD, Clairvoyance.

WEDNESDAY, at 3, LADIES' GUILD,

MRS. TREADGOLD.

At 8, MR. WILDE.

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CLEMENTS ROAD, ILFORD.

SUNDAY, MAY 4TH, at 7,
MRS. HOLLOWAY.

THURSDAY, at 3, MRS. FILLMORE.

FRIDAY, at 8, MRS. MOTE.

SUNDAY, MAY 11TH, MRS. MOTE.

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

SUNDAY, MAY 4TH, at 6-45,
MRS. H. V. PRIOR.

Address and Clairvoyance.

THURSDAY, at 7-45, ADDRESS and
CLAIRVOYANCE.

SUNDAY, MAY 11TH, MR. RICHARDS.
LYCEUM every SUNDAY at 3-15.

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

SUNDAY, MAY 4TH, at 6-30,
MR. G. COLMAN.

Address and Clairvoyance.

MONDAY, at 8, in Small Hall,

MRS. E. EDEY, Psychometry.

THURSDAY, at 8, in Small Hall,
MRS. M. LINES.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, MAY 4TH, at 11, HEALING
SERVICE. At 3, LYCEUM.

At 6-30, MR. WHITMARSH.

WEDNESDAY, at 7-30, MISS THORNDICK
Address and Clairvoyance.

FRIDAY, at 8, MEMBERS' CIRCLE and
FREE HEALING.

SUNDAY, MAY 11TH, MISS L. FORD.

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

SUNDAY, MAY 4TH, at 11-15, CIRCLE.
At 6-30, REV. J. LAMOND, Address.

MRS. BIRCH, Clairvoyance.

MONDAY, at 3, LADIES' OWN, MISS
MILLS, Address and Clairvoyance.

At 8, PUBLIC HEALING CIRCLE.

TUESDAY, at 8, STUDY CLASS.

WEDNESDAY, at 8, MRS. CLEMENTS,
Psychometry.

FRIDAY, at 8, MEMBERS' DEVELOPING
CIRCLE.

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MR. JACK RAY.

Address and Clairvoyance.

At 3, LYCEUM.

MONDAY, at 3, MISS FARROW and
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TUESDAY, at 8, HEALING CIRCLE.
All Are Welcome.

WEDNESDAY, at 8, MISS C. YOUNG.
SUNDAY, MAY 11TH, MISS M. MORETON
Inspirational Address and Clairvoyance

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

SUNDAY, MAY 4TH, at 11, HEALING
CIRCLE. At 3, LYCEUM.

At 6-30, MR. A. L. MEAD.

THURSDAY, at 3, MRS. E. CLARKE.

At 8, MRS. E. CLEMENTS.

SUNDAY, MAY 11TH, MR. BARBANELL.

**New Southgate National Spiritualist
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MISS CANNON.

SUNDAY, MAY 11TH, MRS. E. BALMER.



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At 6-30, MR. ETHERIDGE,

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THURSDAY, at 8, MRS. HOLLOWAY.

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Address and Clairvoyance.

THURSDAY, at 8-15, MRS. E. NEVILLE

Address and Clairvoyance.

SUNDAY, MAY 11TH, MRS. KINGSTONE

HEALING CIRCLE, TUESDAYS at 8-15.
LYCEUM every SUNDAY at 3.

Stratford Spiritualist Church,
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Forest Lane going from Maryland
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SUNDAY, MAY 4TH, at 11,

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At 3, LYCEUM OPEN SESSION, MR.
PRINGLE.

At 6-30, MRS. CARRIE YOUNG.

WEDNESDAY, at 3, LADIES' MEETING,
MRS. PRINCE.

THURSDAY, at 8, MRS. A. E. ARNOLD.

TUESDAY, at 8, HEALING CIRCLE.

SUNDAY, MAY 11TH, MR. W. A. NUNN.

Tottenham Spiritualist Church,
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SUNDAY, MAY 4TH, at 3, LYCEUM.
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MONDAYS, at 7-30, **HEALING CIRCLE.** At 8-15, **DEVELOPING CIRCLE.** At 9, **STUDY CLASS.**
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WEDNESDAY, at 8, **Mr. PERCY SCHOLEY**
Address and Clairvoyance.

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

SUNDAY, MAY 4TH, at 6-30,
Mrs. PAPPS, Clairvoyance.
SUNDAY, MAY 11TH, **MISS FLORENCE**
MORSE, Clairvoyance.

West Ealing Spiritualist Church,
HESEL ROAD.

SUNDAY, MAY 4TH, at 6-45,
Mr. LELLIOTT,
Address and Clairvoyance.
WEDNESDAY, at 7-45, **Mrs. EMERY,**
Psychometry.

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

SUNDAY, MAY 4TH, at 11-15, SERVICE.
At 7, **Mr. G. T. WYATT.**
WEDNESDAY, at 8, **Mrs. M. MORRIS.**
LYCEUM every SUNDAY at 3.

EDWIN A. STYLES, Herbal Dispenser
and **Ultra-Violet Ray Therapist,**
specialises in Consumption, all Chest
and Lung Disorders, Liver and Kidney
Trouble, Indigestion, etc., and has
cured hundreds of cases of Tuber-
culosis and numerous other complaints
after everything else—including pre-
scribed Sanatorium treatment—has
failed. Consultations daily, 2 to 7-30.
Visits anywhere by request. In-
patients specially provided for, all ail-
ments.—"WULFRUNA" PRIVATE NURS-
ING HOME, 37, Dunkley Street, Wolver-
hampton.

Miscellaneous Advertisements.

RONALD BRAILEY, Clairvoyant, Psy-
chometrist. At Home, 3 to 7. Circles,
Tuesdays and Fridays at 8.—90, Sunny
Gardens, Hendon. Phone: Hendon 1888

CHARLES A. SIMPSON, the Healer
Control, "Dr. Lascelles"), receives
Patients daily by appointment at 29,
Queen's Gate, Kensington, S.W.7.

MARIAN MORETON, at home, 1 to 5
week-end excepted. Circles, Psycho-
metry, Tuesday at 3, Friday at 6-30.
Discussion, Tuesday at 6-30.—64, New-
man Street, Oxford Street, W.1.

MISS F. DAUNTON holds Circles for
Psychometry every Monday and Friday
at 3 and 8. Public Developing Class
every Tuesday at 8.—Flat 2 (1st Floor),
18, Monmouth Road, Westbourne
Grove, Bayswater, W.2. (opposite
Westminster Bank).

Mr. and Mrs. KENNEDY, Clairvoy-
ants, hold a Circle every Thursday at 8
a (104, Loampit Vale, Lewisham, S.E.
13.

Mrs. E. A. CANNOCK attends Tues-
days and Thursdays for Consultation
for Healing at 111, Campden Hill Rd.,
(corner) High Street, Nottingham Gate.
Public meetings, Tuesdays at 7-30 and
Thursdays at 3 and 7-30. Also by ar-
rangement. Write 56, Barrowgate Rd.,
or Phone Chiswick 1184.

Mrs. FINCH, Trance Medium, Clair-
voyant, Psychometrist, at home every
Wednesday. Circles: Psychometry at
3, Developing at 8-15.—12, Prospect
Place, Queen's Road, New Cross, S.E.

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

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

Mrs. LILY GOLDSWORTHY, Trance
Medium, Clairvoyant, Psychometrist.
Every Thursday, at 3, Ladies' own, at
27, Lyndhurst Rd., Peckham, S.E.15.

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

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.

Mrs. LILLY, the Gifted Healer, re-
ceives patients daily for treatment.
Trance diagnosis by spirit doctor. Clair-
voyant and Clairaudient. Miraculous
cures effected. Fees very moderate.
Many successful absent treatment
cases. Write for appointment to 33,
Clifton Road, Maida Vale, W.9.

SPEAKERS' OPEN DATES.

Mr. B. EVANS, Inspirational Speaker
and Clairvoyant, has open dates for
1930.—Apply 175, Elizabeth Street,
Hightown, Manchester.

BIRTHS, MARRIAGES AND TRANSITIONS.

IN MEMORIAM.

In loving memory of **Alice Paskell,**
who passed from this life on May 2nd,
1926. We often feel her presence.—
DAD and SIS.

NOTE CHANGE OF ADDRESS.—Mrs.
LILLY, the Gifted Healer, has removed
to 33, Clifton Road, Maida Vale, W.9.

CHANGE OF ADDRESS.—Will Secre-
taries please note that **Miss C. REESE**
is a member of Stockport Central Spirit-
ualist Church, and has no connection
with any other church in Stockport.
All correspondence should be sent to
3, Mulberry Mount Street, off Greek
Street, Stockport.

Our New Pamphlet List sent post
free on receipt of post card.

Yorkshire District Council of the S.N.U.—Speakers' Plan for May.

Secretary : HERBERT H. GALE, 114, Myrtle Road, Sheffield.

BRADFORD DISTRICT COMMITTEE—Hon. Sec. : F. LENG, 5, Tichborne Road, West Bowling, Bradford.

	May 4	May 11	May 18	May 25
Batley				
Batley Carr, Carr Street....	Mrs. Farrow	Lyceum Anniv'y.	Miss Lambert	Mrs. Sharp
Birstal, Railway Terrace....				
Bradford, Bankfoot, 813, Manchester Road.....	Mrs. Williamson	Mrs. Bennion	Mrs. Proctor	Mr. Wilson
Bradford, Milton, Belle Vue Chambers, Manningham Ln.				
Bradford, 165, Otley Road..				
Bradford, Ripley Street....	Miss Hesselden	Mrs. Kellett	Mr. Clay	Mrs. Brooke
Dewsbury, Wellington Road	Mrs. Playforth	Mrs. Seed	Mr. McCommon	Mr. Gush
Heckmondwyke, Walkley Ln.				
Idle, Highfield Road	Mr. Firth	Lyceum	Mr. Jacques	Mrs. Williams
Morley, Queen Street	Mrs. Ramsden	Mr. Lonsdale	Mrs. Allerton	Mrs. Stott
Ossett and Horbury	Mrs. Jacques	Mr. Wilson	Mrs. Atkinson	Mrs. Schofield
Saltaire, Victoria Road.....				
Skipton	Mrs. Hick	Mrs. Butterworth	Mrs. Wrather	Mrs. Whitley
Yeadon, Harper Terrace...			Bradford Dis. Com.	

HALIFAX DISTRICT COMMITTEE—Hon. Sec. : T. ELLIS, 74, Firth Street, Huddersfield.

Brighouse, Commercial St. .	Mrs. Belshaw	Mrs. Holt	Mrs. Crowther	Mr. Moore
aBrighouse, Martin Street ..				
Elland, Westgate				
aHalifax, St. Paul's, Alma St.	Mrs. Thickett	Mrs. Abbott	Mr. Knott	Halifax Dis. Com.
aHalifax, Queen's Road	Mrs. Renshaw	W. G. Hibbins, B.Sc	Mrs. Haigh	Mr. Tinker
aHebden Bridge, Hope Street				
Huddersfield, Kirkburton ..	Mrs. Williams	Mrs. Boardman	Mrs. M. Hancock	Mr. Brame
aHuddersfield, Quarmby	Mrs. Sheard	C. Ellis	Mrs. Gooder	Mrs. Thackery
Huddersfield, Ramsden St. .	Mrs. Williams		Mrs. L. Jones	Mrs. Linney
Huddersfield, St. Peter's St.	Lyc. Open Session	Mrs. Gardner	Mrs. Renshaw	Mrs. Spencer
aKeighley, Heber Street	Miss Westall	Mrs. F. Taylor	Mrs. Hamer	Mrs. Baines
Marsden, Beaconsfield Place	Mrs. Grimes	Miss L. Bromley	Mrs. Entwistle	Mrs. Lord
aSlaithwaite, Hollins Glen ..	W. G. Gush*	Mrs. Sheard	Mrs. Ida L. Glenn	Mrs. Greenwood
aSowerby Bridge, Hollins Lane	Mrs. Nurse	Mrs. E. Whitley	C. E. Timms	G. F. Berry
West Vale, Tram Terminus.	Mr. Harding		Lyceum Dis. Coun.	Mrs. Adamson

LEEDS DISTRICT COMMITTEE—Hon. Sec. : Mr. A. SMITH, 6, Alcester Terrace, Harehills, Leeds.

Castleford, Lower Oxford St.	Lyceum	Mr. Moore		Mr. Gale
Featherstone, Mafeking St. .				
Horsforth, 67, Victoria Grdns				
Hemsworth, Grove Lane ...	Mrs. Allured	Miss Hansen	Ald. Brewer	Mrs. Kendall
Leeds, Brunswick Place ...				
aLeeds, Easy Road				
aLeeds, Theaker Ln., Armley	Miss Hansen	Mrs. Allured		Miss Holt
Leeds, Gathorne Street				
Morley, Cross Church St....				
Normanton, Watson Street ..				
Normanton, Queen Street ..				
Pontefract, Star Yd. Beast Fair	Mrs. Taylor	Leeds D. C.	Mrs. Smith	Mr. Fenton
aShipley, Teal Court	Mrs. Woodcock	Mrs. Williamson*	Mrs. Smith	Ald. Brewer
South Elmsall				
aSouth Kirby	Ald. Brewer	Mr. Carnley	Locals	Mrs. Roebuck
Wakefield, over Boot Stores, Kirkgate				
York, Spen Lane	Mrs. Lomas	Mr. Gush*	Mrs. Yates	L. Firth

SHEFFIELD DISTRICT COMMITTEE—Hon. Sec. : WALTER RAWLINSON, 4, William Street, Wath-on-Dearne.

aBarnsley, North Pavement .	Mrs. Hancock	Mrs. Thornton	Mrs. Morgan	Mrs. Playforth
Barnsley, Grace Street	Mrs. Gomersall	Mrs. McDermott	Mr. & Mrs. Haywood	Open
Bentley	Mr. Thorpe	Mr. Woodcock	Mrs. Maltby	Mrs. McDermott
Dinnington	Mrs. Briggs	Mrs. Rollin	Mrs. Hawley	Mr. Foster
aDoncaster, Baker St.	Mrs. Butler	Mrs. Jackson	Mrs. Keighley	Mrs. Crowther
Doncaster, Catherine Street.	Mrs. Lockwood	Mr. Harding	Mr. Gale	Mr. Williamson
Edlington, Bungalows.....				
Goldthorpe Central, Co-op Hall				
Goldthorpe, 1, Main Street .	Mrs. Cottam	Mrs. Leyland	Mr. Cragg	Mr. Berry
Maltby				
Mexboro, West Street	Mr. Orr	Mrs. Shaw	Mr. Rawlinson	Mrs. Hemphall
Parkgate, Ashwood Road ..	Mr. Gale	Anniversary	Mrs. Hughes	Mrs. Fenton
Rossington				
aRotherham, Percy Street ..	Mrs. Roddis	Mr. Orr	Mrs. Palmer	Mr. Le Noury
Sheffield, Attercliffe, Brad- ford Street	Mrs. Thwaites	Open	Mr. Jacques	Mr. Webb
Sheffield Centre, Figtree Lane	Sheffield D. C.			
Sheffield, Darnall	Mr. Jacques	Mrs. Keighley	Lyceum	Mr. Hossell
Sheffield, Woodseats, Heeley.	Mrs. Picks	Miss Whitfield	Mrs. Briggs	Mr. Carnley
aSheffield Heeley, Gifford Rd.	Open	Mrs. Collins	Mrs. Keighley	Mr. Porter
Stainforth				
aWest Malton, Vicar Road ..	Mrs. Denial	Mrs. Fisher	Mr. Webb	Mrs. Oxley
aWombwell, Melville Street..	Mr. Inman	Mrs. Hemsall	Mrs. Playforth	Mr. Rawlinson
Worksop	Locals	Mrs. Freeman	Mrs. Shaw	Mrs. Freeman

*D.N.U. For times of Services and Lyceums, see Platform Guide.

a "The Two Worlds" on sale.