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

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SIR ARTHUR'S WORK FOR SPIRITUALISM.

SERVICE AND SACRIFICE.

By JAMES LEIGH.

WHEN, a few weeks ago, Sir Arthur Conan Doyle led a deputation of prominent Spiritualists to wait upon the Home Secretary, so that the work of freeing mediums from their legal disabilities might be carried a stage further, he knew in his heart that the honour which had been then conferred upon him would be the crown of his long and successful career. He sensed that it would be his last public work on behalf of the cause.

The Spiritualist movement throughout the world has lost what has been fittingly described as a "modern St. Paul" by his passing. Of him it can be truly written that "he loved his fellow-men." So great was that love that he always put the world first—himself afterwards. His whole life was one of labour and stubborn achievement.

You may single out his literary work or his ability as a physician, you may speak of his characteristic championship of the bottom-dog, you may talk of his powers as a lecturer and propagandist, you may refer to his labours for Spiritualism—but when you have summed them all up, you will find that they may be written in terms of service and continuous sacrifice. He lived to serve. He sacrificed to live. That was the keynote of his life.

When, for example, he was implored by the Australian Spiritualists to assist the work there—he carried his message into the most remote parts of the world—he found that it would be impossible for him to leave his family and wife at home, and if they were to accompany him extra assistance would be required. There were seven in all, and, as he himself said, "A cheque for sixteen hundred pounds drawn for our return tickets, apart from outfit, before a penny could be entered on the credit side." Not only was his sacrifice financial, but his journeys and lectures in the interests of Spiritualism certainly robbed him of much of his vitality and speeded his sad transition.

He worked till the last. On the morning of the announcement of his death, the "Daily Herald" appeared with an interview on Spiritualism, which a few days previously he had given one of its representatives. In this he said, "I live to spread the knowledge of Spiritualism and to gain more knowledge. You should come to one of our meetings. We have churches all over England now." Yes! But Sir Arthur did not add the name of the man who has been as much responsible as anyone for the founding or strengthening of these churches—he did not say that it was largely due to his own great fights that Spiritualism was shedding its unpopularity, and that these organisations were beginning to receive a fair hearing. All over the world, especially in England, Sir Arthur's voice and pen have led thousands to investigate the subject, and to become eventually convinced. He was one of the greatest warriors, and one of the finest propagandists, who ever lived.

THE RECEPTION.

The shores of the spirit world must have been crowded when the news flashed round that he was coming over. Tens of thousands of the "dead" must have flocked to thank him for the way he had comforted their dear ones left behind. His reception must have been magnificent; his meeting with the other old pioneers wonderful. Could such a man, even at death, lose his interest in Spiritualism? No! Doyle, who still lives, will continue, we believe, to assist us, and his inspiration from the other side, and probably his future service, will be even greater than his past.

It is difficult to write of his life, for into the seventy-odd years in which he lived he crowded an immense amount of work. He was brought up a Roman Catholic, and was educated at Stonyhurst, Lancs. His natural intuition led him to adopt the medical profession, and it was whilst studying this that he became an Agnostic. For a quarter of a century he studied Spiritualism. Finally, being fully convinced, he felt that he must tell the world of its truth.

He looked round to see people mourning and lamenting over the death of their loved ones in the great war, and the ignorance concerning death seemed to him the great tragedy of life. He says of this period:

"There was one memorable night when I walked forth with my head throbbing and my whole frame quivering from the villa of Mr. Southey at Merthyr. Behind me the brazen glare of Dowlais ironworks lit up the sky, and in front twinkled the many lights of the Welsh town. For two hours my wife and I had been listening to the whispering voices of the dead, voices which are so full of earnest life, and of desperate endeavours to pierce the barrier of our dull senses. They had quivered and wavered around us, giving us names, sweet sacred things, the intimate talk of the olden time. Graceful lights, signs of spirit power, had hovered over us in the darkness. It was a different and wonderful world. Now with those voices still haunting our memories, we had slipped out into the material world—a world of glaring ironworks and twinkling cottage windows. As I looked down on it all I grasped my wife's hand in the darkness, and I cried aloud: 'My God, if they only knew—if they could only know!'"

It was in a moment like this that he decided to devote his life to Spiritualism, the only comforter.

EARLY LIFE.

Sir Arthur was born in Edinburgh on May 22nd, 1859, into a most versatile family. He was the eldest son of Charles Doyle, a clerk in the Exchequer Office, and an artist of some ability. He was the grandson of John Doyle, the well-known political caricaturist, and a nephew of Richard Doyle, of "Punch." When studying at Edinburgh University Doyle interrupted his course by taking a voyage to the Arctic as ship's doctor of a Scottish whaler. Later he entered medical practice in Southsea, and began to devote his time to literature. In his early days he had to struggle with poverty, and it was only by sheer effort that he eventually won for himself a comfortable position. In 1896 he became a Special Correspondent of the old "Westminster Gazette," at the beginning of the Sudan Campaign. He was Surgeon-in-Charge of the Langman Hospital during the South African Campaign three years later, and the services he rendered at this period won for him his knighthood. In his literary work the series of six volumes on "The British Campaigns in France and Flanders" were perhaps one of his most striking successes, although the average reader knows him merely as the creator of "Sherlock Holmes."

When he began to devote his life to Spiritualism, Sir Arthur largely sacrificed his literary career. His books on Spiritualism were nearly all propaganda publications. Altogether he wrote fourteen Spiritualistic works, one of which consisted of a debate with Mr. Joseph McCabe, another, "The Spiritualists' Reader," he compiled, and a third, "The Land of Mist," was a novel which he had written with a Spiritualistic theme. His "Introductions" to the books of other authors and his articles in the general press are innumerable. His ready pen was always active.

A SPORTSMAN.

It is not generally known that Sir Arthur was, in his younger days, a prominent athlete. He was an excellent boxer, captained an M.C.C. cricket team, competed in the Amateur Billiards Championship, was the first to introduce the ski into Switzerland, and took part in big game hunting, motoring, football, and aeronautics.

FIRST INTERESTS IN SPIRITUALISM.

When he first came in contact with Spiritualism Sir Arthur firmly believed that death ended life. "I had always regarded the subject as the greatest nonsense upon earth," he said later. "I had read of the conviction of fraudulent mediums, and wondered how any sane man could believe such things." I met some friends, however, who were interested in the matter, and I sat with them at some table-moving seances. We got connected messages. I am afraid the only result they had on my mind was

that I regarded these friends with suspicion." But they had a much bigger effect than that. They set him out on the quest, for they had aroused his curiosity. He wanted to know the truth about the subject. If it were fraud he wanted to expose it.

He began to read the Spiritualistic literature, and he said that this impressed him much more than the messages which had come through the table. The report of the Dialectical Society greatly interested him, and it was probably this that influenced him, about 1891, to join the Society for Psychical Research. Then his evidence began to accumulate. Under the auspices of the Society he conducted, with two other delegates, an investigation of a haunted house, when some startling phenomena occurred. At one series of seances in which he sat he witnessed several materialisations in dim light, but as the medium was afterwards detected in trickery, he lost much of his faith. He says of his evolution in thought since that period:

"I might have drifted on my whole life as a Psychic Researcher, showing a sympathetic, but more or less dilettante, attitude towards the whole subject, as if we were arguing about some impersonal thing, such as the existence of Atlantis or the Baconian controversy. But the War came, and when the War came it brought earnestness into all our souls, and made us look more closely at our own beliefs and reassess their values. In the presence of an agonised world, hearing every day of the deaths of the flower of our race in the first promise of their unfulfilled youth, seeing around one the wives and mothers who had no clear conception whither their loved one had gone to, I seemed suddenly to see that this subject with which I had so long dallied was not merely a study of a force outside science, but that it was really something tremendous, a breaking down of the walls between two worlds, a call of hope and of guidance to the human race at the time of its deepest affliction."

When he began active work for Spiritualism the evidence began to mount up. He was confronted with the most extraordinary phenomena, his beliefs becoming stronger and stronger. Finally, he became convinced. The great warrior was ready for the fight. Years later, when he wrote "Memories and Adventures," he had travelled 50,000 miles in the work. He has travelled many more thousands since then.

ENGLAND AND ABROAD.

Sir Arthur commenced his public exposition of Spiritualism by three years touring of the country, when he visited nearly every town of importance, some of them twice. He was never disappointed with an audience, for everywhere he was listened to with marked attention by large crowds. There were often as many people outside the buildings, unable to gain admission, as were gathered inside. One thing he now noticed was curious. When Sir Arthur had given lectures which were not Spiritualistic ones, he had often experienced great fatigue and exhaustion afterwards. A curious fact was, however, that he was never conscious of any fatigue during or after a lecture upon Spiritualism. He was upheld from above. Sometimes he spoke five times in one week, in addition to championing the message in the press.

On August 13th, 1920, he went to Australia to help the cause forward there. Before he left he was given a farewell dinner. "There was sitting room at the Holborn Restaurant for 200 people," he said afterwards. "The secretary told me that he could have filled the Albert Hall."

In Australia he met with much the same type of opposition as he had to combat with at home. Attacks and challenges he met wholesale, but he overthrew all his opponents easily, for he was on the side of truth, and he was a most gentlemanly controversialist. In "The Wanderings of a Spiritualist" we have an example of his ready wit. Whilst in Australia he met a man "who assumed the air of laboured courtesy and extreme dignity, which is one phase of alcoholism." The following conversation occurred:—

"Scuse me, sir," said he, looking at me with a glassy stare, "but you bare most 'straordinary resemblance to Sir Oliver Lodge."

"I said something amiable. 'Well, did you perceive the resemblance?' 'Sir Oliver, as I remember him, was a tall man, with a grey beard.'"

"He shook his head at me sadly. 'No, sir,' he said. 'I heard him at Wellington last week. No beard, A moustache, sir, same as yer own.'"

"'You're sure it was Sir Oliver?'"

"A slow smile came over his face. 'Bless m' soul—Conan Doyle, that's the name. Yes, sir, you bear truly remarkable resemblance to Conan Doyle.'"

"I did not say anything further, so I daresay he has not discovered yet the true cause of the resemblance."

In March, 1921, the party had returned to Paris, gloriously triumphant, though tired from their travels. Here Sir Arthur lectured in French.

TO AMERICA.

His stay at home, however, was not destined to last for long; for so soon as the Doyle family returned to English shores, they were inundated with requests to sail for America and to take up the work there. Sir Arthur could not refuse, and on April 1st, 1921, the whole party set out on their travels again. When in America he spoke in all the large towns and told his message to thousands. But he remembered, on returning, that they had not touched the West of that great continent, which he speaks of "as the land of the future." In March, 1923, the party again left England for America, so that they might broadcast Spiritualism amongst the people there. Sir Arthur said, "When I returned from that journey I had travelled 55,000 miles in three years, and spoken to a quarter of a million people. I am still unsatisfied, however, for the Southern States of the Union had not been touched, and it is possible that we may yet make another journey in that direction." Such was the spirit of Sir Arthur, but his work lay elsewhere.

In 1922 he startled the world by publishing a book, "The Coming of the Fairies," which met with a critical reception. One can appreciate how much courage must have been needed to take this new step, for Doyle could foresee that he would be accused of fraud and credulity. His book, however, still stands alone, and is a classic in fairy lore.

In 1926 he published "The History of Spiritualism" (2 vols.), which is the best and most reliable story of the advent and growth of the international movement. This was followed in 1927 by "Phineas Speaks." A month ago Doyle published his last work, "The Edge of the Unknown." His tour of South Africa was outlined in "Our South African Winter." This tour depleted much of Doyle's strength, but immediately he had returned he set about assisting mediums in England to obtain freedom, and along with Mr. Ernest W. Oaten, who was prominently associated with many of Doyle's enterprises, interviewed representatives of every political party. The propaganda work in the subsequent General Election also demanded much of Sir Arthur's strength.

But while there was life Sir Arthur believed that there must also be work. He began to plan a new tour which would take him to the Hague, Rotterdam, Copenhagen, Stockholm and Oslo. He had even hopes to make a missionary tour of Germany, but this latter idea had later to be rejected.

When Sir Arthur returned from his last Continental tour in November last, his state of health filled all who knew him with anxiety. He took part in the Armistice Services, which were just being held, against the pressing advice of his doctors. Prayers from Spiritualist Churches throughout the world were offered on his behalf, so that he might be benefited in health. It soon, however, became apparent to all who knew him intimately that his end was nearing. He had travelled immense distances and preached and written for immense audiences. He knew the end was coming. He had a film made of himself and several gramophone records produced. When he made the records his health was greatly depleted, but he wanted to leave a message with those who would follow after him. Spiritualism had truly claimed him, body and soul.

THE PRESS.

Now that he is dead his bitterest opponents give expression to the secrets which, whilst he lived, they kept locked up in their hearts. All speak well of him, none bare him malice. He was one of England's greatest men.

The press was magnificent in its tributes to him. Nearly every newspaper in the country devoted a much-valued "leader" to his work. In addition to this and to the story of his passing, many journals also published articles dealing sympathetically with his life.

"If there was one thing he loved more than another it was Justice," said the "Manchester Evening News." "He was an excellent storyteller," said the "Morning Post." "In politics and in all national affairs he was led by an ardent love of his country, and a robust sense of British manhood. Altogether he, Conan Doyle, told a good story not only in letters, but in life." "Not least delightful were his life-long relations with his family, and especially his wife," wrote the "Daily Herald." "You are wonderful!" he was able to say to her in his last moments. It was a tribute which many will be glad to return to him." Years ago, before the time of Doyle, the "Herald" would have said "Was wonderful," but to-day, thanks largely to his great work, Spiritualistic conceptions are gaining power everywhere, even in the press.

"The Daily Express" was loud in its appreciations. "Knowing Sir Arthur Conan Doyle was to be in contact with many of the most sterling qualities of the race," it said in a leader, besides publishing a Memoir by Hannen Swaffer, an article by "R.D.B." (the Editor), and the report of the transition by a special correspondent.

"The Manchester Guardian," ever cautious and critical said: "To have provided men with a means of literary refreshment is a considerable achievement. This Sir Arthur Conan Doyle has done, and he deserves honour for it." And there were hosts of similar comments.

Yet, however enthusiastic it may now be, the press whilst Doyle was living often fostered attacks upon him and his beliefs. Now the little journals and the great newspapers praise him, and he looks on, the same old Doyle, and smiles.

Sir Arthur's death was flashed all over the world in a few minutes. Millions everywhere heard the news with heavy hearts, wondering about the future of their beloved cause, and marvelling at the work which their great leader had done. I believe the secret of Conan Doyle's achievements and popularity is an open one. He not only believed in Spiritualism, HE LIVED IT!

Sir Arthur passed away on Monday morning, July 8th, at his home, in Crowborough, Sussex. His wife, two sons and a daughter were by the bedside at the end. His last words were to his wife. "You are wonderful," he said. Lady Doyle had nursed her husband without rest for two days and nights, and was exhausted. Throughout his journeys and his work for Spiritualism, she had been one of his greatest inspirers. She and the family will be greatly helped in their great trial by their faith and conviction.

Spiritualists everywhere will be glad to know that the Spiritualistic traditions which Sir Arthur has established are to be carried on in his name. His son, Dennis, has decided to devote his life to the great movement for which Sir Arthur worked so gloriously.

*

ARTHUR CONAN DOYLE.

WELL DONE, beloved.
We thank thee for thy witness.
As thou hast led on earth,
So lead us still
On to those higher planes,
Amidst those richer pastures,
Where thy spirit, refreshed
After the pilgrim's strivings,
Finds that sweetest restoration to the fuller health,
And so calls clear to those who yet remain to follow on.
Thou hast been faithful. May we learn to serve,
That when our hour strikes,
We meet once more in clearer light,
And know 'twas worth the struggle all the time.

—PERCY SCHOLEY.

THE FUNERAL.

Glorious sunshine flooded the lawn at Windlesham Friday when the mortal remains were laid in a flower-laid grave in the garden of his home. The scene was unique. We passed through an archway to the lawn, amidst a mass of rambler roses in the full glory of their summer glory. A well-mown lawn bordered by trees, in which the tinted copper beech, fir and birch mingled with the swaying poplars, whilst at the far end the quaint, many-gabled house, with its robe of greenery, made a pretty scene. The low windows all open to the summer breeze, and the rustic porch looking over the Ashdown Forest, made a picture of pastoral loveliness. Some 300 people formed an irregular square, at one end of which were two trestles. Except that conversation was subdued, it might have been a home-coming or a garden party. There were few signs of mourning. A few of Sir Arthur's literary friends in conventional frock suit and tall hat contrasted with the bulk of the company, who were in work-a-day garb, and the household servants in their working clothes.

Through the open window there faintly floated strains of the piano, and there was a call for a few voices lead the singing.

Then came the large polished oak coffin, which was reverently laid upon the trestles, surmounted by a mass wreath of red roses, and behind it Lady Doyle, smiling and self-contained. The gallant knight had taken another journey, but they would presently hear of his progress. Lady Doyle was quietly dressed in grey chiffon, and was accompanied by her son Malcolm in morning dress, and his sister Jean, also in grey, leading Sir Arthur's Airedale dog "Paddy." Behind them Miss Mary Doyle and Mr. Leckie (father-in-law), his daughter, and a few intimate friends including Major Wilson, private secretary to Sir Arthur, who has been his intimate friend since 1885. Sir Arthur's eldest son, Dennis, was confined to bed with laryngitis, the result of a midnight motor rush for oxygen in the hour of difficulty. He listened to the service through an open window. The Rev. C. Drayton Thomas conducted a simple but impressive service.

It opened with the plaintive hymn, "Open My Eyes that I May See Glimpses of Truth."

The Rev. C. C. Angel then read several passages of Scripture: Psalm 121; Ecc. xii., 6 and 7; Mal. iii., 17, and I. Cor. xiii., 3 to 7.

The Rev. C. D. Thomas offered a prayer—a prayer of thankfulness for the gift of life, and for the opportunity of service, and for the consciousness that He who provided life here has provided life eternal; of thanks for angelic guidance and guardianship, and for the comfort and strength received from on high.

The company joined in singing "God Be With You Till We Meet Again."

Mr. Thomas then read a statement from Lady Doyle: "We know that it is only the natural body that we are committing to the ground. The etheric body, or, as St. Paul said, the spiritual, is the exact duplicate, and lives on, and is able when the psychic conditions are attuned to the spiritual, even to show itself to earthly human eyes. The beloved one here will continue to keep in close touch with the family, although they may not have the power to see his presence. Only those who have that God given extra sight—clairvoyance—will be able actually to see his form, but he will, we are assured, find ways to make his presence known to them in their daily lives, and so hearten and guide them. Sir Arthur will continue to carry on the work of telling the world the truth."

Mr. Thomas added a few impressive words: "He is not dead. God bless him for his beautiful and unselfish life: his courage, his championship of the cause of those suffering from injustice: his ready help to those in sorrow. He had no thought of self. Never did man more worthily follow in his Master's footsteps."

The company slowly followed the coffin through the garden, across a tennis court, over a rustic bridge, and through a tree-lined path to the little glade, a blaze of

golden elder, where stood the hut in which he did so much literary work. The door of the hut was open, and within were visible the chair drawn up to the table, with pens, ink, pencil and pad, as though his work would be resumed next morning, and before the hut a flower-lined grave, with a few rugs spread to hide the bare earth. Around the glade wires had been stretched from tree to tree, and over a hundred floral tributes hung therefrom. Amongst them was one from the Directors and readers of *THE TWO WORLDS*, bearing the inscription: "With gratitude to a gallant knight, who lives to fight upon another field."

It was a riot of colour—the sun shone, the birds sang, the hum of insects was borne on the air. The company stood smiling and triumphant; even the dog lay with his muzzle towards the open grave, as if expecting a caress.

The Rev. C. D. Thomas, in a few pointed words, alluded to the fact that it was not usual to distinguish between body and soul. They were laying aside the worn-out garment which had been used by the soul of Sir Arthur. He will continue to be with us, with his intelligence and ability undimmed by death. "Sir Arthur, we are gathered here to show our respect and affection for you. To thank you for all you did for us, and when we remember your work in the world it will encourage us to do what we can while it is yet day. God's blessing rest upon you, and go with you now and always." He concluded with a Benediction.

At Lady Doyle's request Mr. E. W. Oaten added a few words. They were there to do honour to a great man—the biggest man in mind and heart he had ever known. In the words of Marc Antony, "He was my friend." And now he has left us—but he is still ours. He will still labour for the cause he loved. God bless him for his work. A true gentleman, a faithful friend, an honest Spiritualist.

Lady Doyle kissed a red rose, and dropped it on the coffin, and the company slowly dispersed.

Never was a funeral like this one. Not a blind was drawn, not a tear was shed, not a voice choked. No one could doubt the sincerity of the family, and their confidence and conviction. An atmosphere of calm buoyancy pervaded the whole scene. One had the deep consciousness of the presence of a vast cloud of witnesses, and if (as we expect) Sir Arthur was present, he would know that the love and respect of the company was real and abundant. It was the happiest funeral we have ever attended. A smiling company turned their eyes from earth to heaven, and offered their congratulations to a friend promoted to higher office. The fervent wish in everyone's mind is that God will raise up as faithful a successor. Who will—who can—do his work as the ambassador of the angel world?

A memorial service was held on Sunday, July 13th, in the Albert Memorial Hall, Kensington, S.W., at 7 p.m., which was largely attended. For reasons of space we must defer our remarks until our next issue.



PERSONAL APPRECIATIONS.

We have received a large number of personal tributes to the memory of Sir Arthur Conan Doyle. We hope to publish these in our next issue.



CROWDED CHURCHES.

SPIRITUALIST churches throughout the country were crowded last Sunday evening, when large numbers attended to observe the one minute's silence in memory of Sir Arthur, which was observed everywhere. Speakers and demonstrators alike referred to Sir Arthur's great work for Spiritualism, and expressed their convictions that he would still influence the cause so dear to his heart from the Other Side.



My own personal powers are little enough, but when immortal forces are behind you, your real personality counts for nothing.—SIR A. CONAN DOYLE.

AS OTHERS SAW HIM.

PRESS TRIBUTES TO SIR ARTHUR.

"The Daily News and Chronicle": "The extraordinary vigour of Sir Arthur Conan Doyle shone out in everything he did, making it live and glow so that the work even of abler and more gifted men seemed flat and tame beside his. A most, kindly, amiable man and all-round sportsman, he was temperamentally a fighter, and the fighting quality in him came out equally whether he was defending the claims of the unseen world or agitating for justice for some victim of injustice. The world is certainly the poorer for the loss of a figure so challenging, so vivid, and so fervent in defence of what he held to be truth and justice, whatever other people might call it."

"The Manchester Evening News": "Apart from his literary work he lived a life full of controversy and adventure. The underdog had always a champion in him, and if there was one thing in life he loved more than another it was Justice."

"The Daily Herald": "At the age of seventy-one, after a life of great variety and of service equally great, Sir Arthur Conan Doyle is dead. There are many sides of his life of which much could be said. He began to explore what he took to be a new world, and the courage and consistency with which he conducted that exploration, the determination not to be deflected by ridicule or hostility, will be admired even by those who dissented from his views."

"The Daily Express": "The leading of the Deputation to the Government was the crown of Sir Arthurs' life work. He had tried for years to get Cabinet Ministers to hear his case, and until that morning had failed. He was acknowledged as an historian who had chronicled the Boer War and the epic adventures of the British Army in France. He was known as a dramatist who wrote the great part of Corporal Brewster. He was much admired as the champion of wrongly accused prisoners. All that work, however, will be forgotten by posterity, who will acclaim him as the 'St. Paul of Modern Spiritualism.'"

"The Yorkshire Post": "To Conan Doyle Psychical Research was not a science but a creed—a new revelation from which was to spring the religion of the future. He even compared the present growth of Spiritualism in the face of indifference and opposition with the first struggles of the Christian Church. The early Christians, without knowing it, were on their way to transforming the world, and he believed that present-day Spiritualists were at the commencement of a no less far-reaching task equally unsuspected by the world at large. How far he was right only time can show. His finely generous character, un-resting for the good as he saw it, was respected even by those who disagreed with him most profoundly; and we need not argue now over a mystery which he has passed beyond us to prove for himself."

"The Morning Post": "We chiefly mourn Conan Doyle the good patriot, the keen cricketer, the whole-hearted enthusiast in many causes—some good, others not so good—but in all alike disinterested and wholehearted. The British public will mourn the death of Sir Arthur Conan Doyle."

"The Manchester Guardian": "With conviction he embraced the creed of Spiritualism, and its defence, conducted wholeheartedly and disinterestedly as to all the other defences he conducted. He wrote much on Spiritualism—articles, pamphlets, books—lectured up and down this country and abroad, indefatigably investigated phenomena, and painfully scrutinised the claims of mediums. He was often involved in fierce controversy, but even his fiercest opponents, however much they controverted his views, admitted freely the chivalrous methods and the burning sincerity of their opponent. Doyle, the Spiritualist, towards the end overshadowed Doyle the author. That was as he wished, for to him the Cause of Spiritualism was something far greater than all his books."

THE PRESS AND THE ALBERT HALL MEETING.

By "OBSERVER."

THE passing of Sir Arthur Conan Doyle into spirit life marks a new era in the history of Spiritualism.

There will, no doubt, have been many who, having heard the announcement of his "death" in the newspapers must have thought that Spiritualism had now lost for all time its greatest and most vigorous champion. Experienced Spiritualists, however, knew that on the Other Side Sir Arthur would be even nearer them than before. With the added assistance of the old pioneers who are now with him, they believed that Sir Arthur would continue to be a leader, and would press on to achievements which even he in life could never parallel.

He has already risen from the grave. At the meeting in the Royal Albert Hall, which owed much of its great success to the organisation on the Other Side, Sir Arthur was able to come in spirit to the service, and to satisfy many in the vast audience of 10,000 people that he occupied the vacant chair. The meeting was one of the greatest triumphs of Modern Spiritualism. It received perhaps the greatest "press" within recent times. The Spiritualists who attended knew that Sir Arthur had already recommenced his labours for Spiritualism, and was even then planning a magnificent future.

"The Daily Dispatch" departed from all tradition, and sent to the meeting a reporter who was a Spiritualist. In the past newspapers have always sent to Spiritualist meetings and seances reporters who knew nothing of the subject, and who were therefore unable to do it full justice. "On entering the hall," said the "Dispatch" reporter, "I was conscious of tense magnetic forces, as I am certain was everyone else. It was a wonderful gathering, and one which will be remembered throughout life by all who were present." The "Dispatch" featured the story by giving it two columns of its front page, and a heading which spread right across the whole seven columns.

"Nothing more dramatic has ever occurred in the history of Spiritualism" said the "Daily Express." "The belief that some attempt would be made to receive a message from Sir Arthur had filled the hall to the roof. Crowds were turned away outside. It was the largest seance ever held." The "News-Chronicle," the "Daily Herald," and the "Daily Mail" all "splashed" the story, reporting it with the greatest sympathy, and giving it an excellent position and adequate space. One could almost believe that the magic influence of Sir Arthur had extended to the reporters' table, and had made them depart from tradition, and describe the meeting in the way they did. It was truly a great triumph.

Special attention was paid by the press to the clairvoyance of Mrs. Roberts. A few weeks ago in a public meeting she gave me a most intimate and evidential message. Now, in the Albert Hall, before 10,000 people, she attempted the impossible, and WON HER WAY THROUGH. The "Express" even went so far as to print a brief biographical sketch of one of the entities she described! This was Miss Emily Davison, the militant suffragette.

Sir Arthur's first work in spirit for Spiritualism has truly excelled the finest of his physical achievements. He has already proved that his soul has survived death—he is still our leader and our guide.

I WOULD in truth rather wear myself out in three years of Spiritualistic work than spend twenty years of comfortable but inactive age among my flowers and my books.—SIR A. CONAN DOYLE.

I HAVE heard singing beyond earthly power, and whistling with no pause for the intake of breath. I have seen objects from a distance projected into a room with closed doors and windows. I have seen spirits walk round the room in fair light, and join in the talk of the company.—SIR A. CONAN DOYLE.

WHY CONAN DOYLE SUCCEEDED.

By HANNEN SWAFFER.

CONAN DOYLE, for years treated with contempt by newspapers because of his championship of Spiritualism when it was a topic on which humorists hung their jokes, had, on the day he died, a more magnificent "press" than any author who has died for years.

Cannot you see the unseen hand of the spirit world?

Although Doyle died quite early in the day, the last editions of all three of London's evening newspapers "splashed" his death right across their front pages and their posters, side by side in the streets, said "Death of Conan Doyle."

Ralph D. Blumenfeld, editor of the "Daily Express," himself wrote a long leader-page article on his friend Doyle. R. D. B. never writes. He went right out of his way to pay a tribute to "Conan Doyle—His Great Heart." He called him "half-brother to the pixies and the gnomes and the elves, and blood brother to all fighting men."

Doyle won through. Fleet Street was very fond of him.

On the morning after his death, the "Daily Express" printed about him, as leader note, a signed article by the editor and myself, some gossip paragraphs—and a reporter's story! How many men could force all that respect from cynical Fleet Street?

Well, they remembered him as a writer of fiction, a dramatist, a champion of wrongly-accused prisoners, an historian, an athlete, for Doyle was several men in one. But was it his work for Spiritualism that made them remember all the rest?

He had the passionate zeal of a great crusader and the simple heart of a big boy! He liked prize-fighting, and yet he was as gentle as a child!

THE WORLD'S GRATITUDE.

Millions of people who have been bereaved thank God because of Conan Doyle. Hundreds of thousands of mothers and fathers all over the world have dried their sorrowing eyes because of the words of comfort they heard him preach, because of the consolation and the courage he put into their lives.

Many people have written plays and books. Doyle opened the prison gates! Doyle was a doughty fighter for truth when it was difficult! Doyle braved ridicule and cynicism!

He did not flatter and cringe and win popularity in the way of a courtier. He braved authority, like the apostles of old.

I thank God for Conan Doyle and the lessons he taught me. I did not always see eye to eye with him. I am a cynic. He had a greater simpleness and was more kind. But at least we could both see truth.

I do not care "tuppence" about his Sherlock Holmes or his plays! Far greater was his work for Edalji and Oscar Slater. As for his work for the spirit world, well, it was one of the most remarkable crusades of our time, and the most important.

We have not lost our leader, you know. He has passed on to a sphere where he will be more useful. Besides, our movement has always been spirit-led. Otherwise, so weak and foolish are we, it would have perished years ago.

What a meeting there must have been last Monday! Stead and Crookes and Barrett and Wallace and Peebles and Myers—and Doyle!

"Thou has been faithful. . . . Now enter into the joy of my kingdom."

God, keep us faithful! We may be weak and foolish, but the world has great need of us. Let us fight injustice to the end! For no man can tell what the effect of his work may be!

Take courage because of Doyle's example! Work on until the prison gates of the human mind are all open and Truth and Justice reign upon the earth!

SPIRITUALISTS' NATIONAL UNION CONFERENCE.

THE Twenty-eighth Annual General Meeting of the Spiritualists' National Union opened in glorious summer weather at the Mechanics' Hall, Nottingham, on Saturday, July 5th, Mr. E. A. Keeling taking the chair at 11-10 a.m. The Spiritualists' "battle song," "The World Hath Felt a Quick'ning Breath," was followed by an invocation by Mr. Oaten.

The following appointments were made: Tellers, Messrs McCall (Glasgow) and Brewer (Manchester). Scrutineers, Mr. F. Bessant, Mr. A. Bentley, Mrs. Burnett and Mr. Bulford. Messenger, Mr. Collingham.

Letters of apology from the Lord Mayor of Nottingham and the Sheriff were read, expressing their regret that prior engagements prevented them being present, but they trusted that the Conference would be harmonious and fruitful, and extended a cordial welcome to the ancient city.

Mr. Collingham, on behalf of the Nottingham Spiritual Evidence Society, offered a welcome to the Conference (in the regrettable absence of Mr. J. Fraser Hewes, who is seriously ill).

Mr. Keeling expressed thanks to Mr. Collingham for his welcome, and to the Lord Mayor and Sheriff for their kindly greetings. He could remember the days when they were not welcomed by civic officials, even by letter, but when the presence of a body of Spiritualists in a city was regarded as something of a nuisance.

Miss Victoria Rayner and Mr. A. T. Connor were invited to the platform as fraternal delegates from the B.S.L.U., as was Mr. J. P. Skelton, Secretary of the Canadian Spiritualists' National Union.

PRESIDENTIAL ADDRESS.

Mr. Keeling then delivered his Presidential Address. He cordially welcomed all the delegates, and paid a touching tribute to those who had kept the flag of Spiritualism flying in Nottingham for 75 years. In those early days opposition was violent and persecution bitter, but Nottingham had contributed its share of the band of workers who had carried their flag to victory. He thought newcomers should acquaint themselves with the history of the early days of Spiritualism. It would encourage them to sink their individuality for the common good.

He would not deal with the balance sheet, which presented the position of the Union in cold figures. The industrial situation was certainly bad, but it was often used as a cloak for meanness. A lot of money was spent on fleeting pleasures, and he believed that one of the evils of the present day was uncontrolled expenditure and lack of thrift. Still, it was true that people spent their money on what they were interested in, and we needed to stimulate them to a deeper interest in the problems of spiritual life. The financial position of the Union had improved, but they were not yet out of the wood, and much effort was still necessary. The unaffiliated churches, and particularly the "proprietary meeting-rooms," were still a problem which had to be dealt with; the latter especially were not adding to the high prestige which their movement deserved. In recent correspondence in THE TWO WORLDS he had outlined the official attitude of the Union towards the Societies who prefer to remain out of affiliation, especially the Christian Spiritual Churches. The position and policy of the Union was often misunderstood, and it would seem that some of the statements were deliberately intended to injure the Union. The Union stood for the completest freedom, consistent with the sense of responsibility. The District Councils had complete autonomy, but he feared they sometimes lacked the National outlook, and were prone to consider the movement from the purely local standpoint. He begged them to remember that the Union was a voluntary organisation. It was necessary to recollect that minorities had rights, and the loyalty of the minority often depended upon their being rightly treated. At the same time it was true that Spiritualism is larger than any Union or any section.

There were many times more Spiritualists outside the Union than inside, and it should be their object to bring within the orbit of the Union's activities all those who were satisfied concerning the great central truth, that personal communication was possible between the spirit world and this.

The Seven Principles had been laid down as a legal obligation. They were not the whole of Spiritualism. They were simply the agreed principles which all sections of the Spiritualist community were generally prepared to accept. Unity must rest upon common principles which were wide, broad and deep, and it must be remembered that the stressing of details and differences always lead to sectarianism, and sectarianism, while not bad in itself, too often led to antagonisms.

He had now completed two years' service in the chair, and the demands of his health made it essential for him to somewhat restrict his activities by laying down the burden of office. He thanked all for their cordial co-operation, and the kindly spirit which had been at all times directed to his aid.

A lengthy discussion ensued upon the address, which was moved by Mr. F. T. Blake, Bournemouth, and ordered to be printed in the "National Spiritualist."

The discussion was taken part in by Messrs. H. Bodington, Baldwinson and Hibbins, who alluded to the lack of mediums who could give phenomena of an evidential and high standard. He thought we were also lacking in exponents. They had a number of capable exponents and demonstrators, but not sufficient for the number of churches in existence, and he believed a large number of people went back to the orthodox churches because they were not satisfied with the lack of culture upon our platforms.

Mr. Tinker said he thought there was no evil in sectarianism, only in intolerance. Both their mediums and the spirits were doing their best, and while the educated classes often complained at their standard of efficiency, the educated classes did not seem to develop their gifts and place themselves at the disposal of the spirit people.

Mr. Newton emphasised the necessity of teaching a positive Spiritualism, and leaving the old theology alone.

Discussion was taken part in by Messrs. Wilson, G. T. Brown and others.

After the minutes had been agreed to, letters of greeting were read from Mrs. Jessy Greenwood and Mr. John Jackson, the latter of whom was indisposed.

CANADIAN GREETINGS.

A letter was read from Canada tendering the fraternal greetings of the Canadian National Union, and commending Mr. J. P. Skelton (their Secretary) as a fraternal delegate. Mr. Skelton said he was glad of this opportunity of speaking to his old colleagues. He remembered with pleasure his years of service on the S.N.U. Council. He had had many experiences since he had attended his last Conference. The Spiritualism of Canada had very largely been built up on the efforts of those who were out to get a living. After twelve months' experience of his new country, he had started to form a National Union. In Canada they were not oppressed by tradition, but they had to face the lack of adequate mediums and demonstrators. The Canadian national body had been constructed on sound principles, the first of which was that they stood for a clean, decent and cultured platform. He believed that in five years they would be as strong as the S.N.U. of England. They had laid down a course of training for intending ministers and speakers and a course for the training of mediums, and it would be essential for those who in the future should act as their exponents, that they should go through the courses laid down. It was necessary to insist on purity of life and high ideals. Let people think of them as they would. It was their business to be constructive. They had secured a charter from the Government. Fortune-telling was still punishable under that charter, and they restricted their activities to members.

Mr. McIndoe thanked Mr. Skelton for his address, and moved that their congratulations be offered to the Canadian National Union on their work, "that we acknowledge their greetings, and cordially reciprocate them."

Mr. Tinker and Mr. H. J. Osborn also added fraternal remarks.

FORTHCOMING VISIT OF THE REV. W. ERWOOD.

Mr. Horace Leaf, whose presence was greeted with cheers, alluded to the forthcoming visit of the Rev. Will Erwood, who intended to visit England in the new year. Mr. Erwood had placed himself at the disposal of the S.N.U. for a couple of months. He was highly recommended by the President of the National Association of America, and had acted for some years as the Association's Missioner-at-Large. He was a hundred per cent. genuine medium. He hoped he would receive a welcome in England, for he (Mr. Leaf) believed that the interchange of workers between the two countries could be productive of nothing but good. Mr. Erwood was probably the best ballot reader in America, and was an excellent clairaudient and clairvoyant.

After an adjournment for lunch, the Council's report was considered and adopted.

Arising from a discussion, Mr. Blake proposed that the Council be instructed to prepare a scheme by which persons outside the country may become subscribing members of the Union.

Mr. J. M. Stewart presented the Treasurer's Report, and alluded to the increase of Church subscriptions. Owing to the stringent financial conditions Council expenses had been reduced by £100, and the only increases in the balance sheet were of a minor type. Lack of funds was undoubtedly restricting the activities of the Union. They had now passed through seven lean years, and if Pharoah's dream was applicable, he was now hoping for "seven years of plenty."

After hearing the Auditors' report, the accounts were agreed to.

SILENT VOTE TO THE ARISEN.

Various other reports having been accepted, Mr. Newton proposed that the congratulations of the Conference be offered to those who had passed through the veil during the year. They were not assembled to grieve. They knew that the spirit world was the ultimate destination of every one of them, and they were there to offer their congratulations to those who had escaped from the prison-house of flesh, and to thank them for what they had done.

The long obituary list having been read, the Conference stood in silent respect for their memory.

The Interim Report for the half-year showed 481 churches in affiliation, 33 having been added since January 1st, while 13 subscribing members had been added during the year, making 321 in all.

SUMMER SCHOOL.

The Summer School will be held at the College, Weston-super-Mare, from July 26th to August 16th. Mr. Berry reported that there was still room for further bookings. The first week was fairly full, but the bookings for the second and third weeks were a little slack. In view of the many advantages of such a place as Weston-super-Mare, and its close proximity to the Mendip Hills, the Cheddar Gorge, and other places of beauty, it was hoped that there would be a good attendance.

It was unanimously agreed that in view of the International Congress to be held at The Hague in September, 1931, the Summer School for that year be abandoned.

The Council announced that Mr. Berry, the General Secretary, would in future devote his Sundays to platform work on behalf of the Union.

The Trust Property Committee reported a steady increase in the number of churches who were placing their property in trust under joint Trustees, and eleven new trusts were confirmed and the Trustees appointed. The names of Mr. F. Whitmarsh, C. Carwithen, S. Hussey, J. R. Richards, and Mrs. E. Law were added to the panel of National Trustees.

The Joint Education Committee presented a lengthy report, showing that in the final examination 73 applied for the certificate, and 65 passed the examination.

The Council further announced that the following ladies and gentlemen had accepted the position of Hon. Vice-Presidents of the Union: Admiral W. Henderson, Stanley De Brath, Esq., John Meyer, Esq. (Paris), Professor Bozanno (Italy), Mrs. Champion de Crespigny (London), and Miss Lind-af-Hageby (London). These were unanimously adopted.

The Secretary of the Fund of Benevolence reported an increase in the subscriptions for the year, which was very welcome in view of the fact that they had had two years of deficit. Miss Stair expressed her thanks to those platform workers who had requested that their fees from engagements be forwarded to the Fund of Benevolence.

The report of the Parliamentary Committee was presented by Mr. Oaten. Some twelve months had been spent in trying to secure an interview with the Home Secretary re the amendment of the Witchcraft and Vagrancy Acts, and thanks very largely to Sir Arthur Conan Doyle, that interview had taken place on the previous Tuesday. Sir Arthur himself, though seriously ill, had led the deputation, but was unable to speak more than a minute or two. He (Mr. Oaten) had laid their case before the Home Secretary, who assured them that the attitude of the Government was one of equality of religious freedom for everyone. Mr. Clynes thanked them for the detailed and cautious statement of their case, and assured them that if a Bill were introduced in the House of Commons, the Government would give it very careful and sympathetic consideration. They were indebted to the members of the deputation, and particularly to those who spoke, Mr. Hannen Swaffer, Mr. Champion de Crespigny and Rev. C. Drayton Thomas, and he trusted the time was not far distant when their disabilities would be remedied. The deputation had been introduced to the Home Secretary by Mr. Kelly, M.P. for Rochdale, who had afforded them a very great deal of assistance.

Mr. Knott then reported a conversation with Mr. Kelly, and urged that action be taken immediately to prepare a Bill and present it to Parliament. A lengthy discussion took place, which was taken part in by Mr. McCall, Mr. Barratt, Mr. Tinker, and Mr. Stewart (who paid high tribute to Mr. Oaten for the admirable way in which he had presented the case to the Home Secretary). A resolution was passed that the Council be instructed to proceed immediately with the formation of a Bill, and the presentation of the same to Parliament.

The Treasurer's interim report showed that the position at the moment was that the Union had £500 in hand. There was an estimated expenditure of £600 to the end of the year. Unless the income was greater than that of last year they would have a deficit of £100 at the end of the year.

Gratification was expressed that the accumulated deficit of past years had been very largely wiped out, and the Treasurer expressed his thanks to all who had helped. The interim reports were then passed.

The Credentials Officers' report showed a total attendance of 112 delegates and members at the Conference.

The election of officers was then proceeded with, and was reported in our last issue.

The Education Committee's report showed excellent progress.

There were four notices of motion on the agenda. No. 1 concerning a national propagandist, was the subject of an interesting discussion, and was subsequently withdrawn. No. 2 embodied the suggestion that the National offices be moved to London. After an interesting debate the motion was lost by 51 votes to 30. No. 3 stood in the name of the Council, and read as follows: "That while recognising the right of District Councils to frame bye-laws to meet their local circumstances, such bye-laws must not interfere with the legitimate rights of churches to control their own platforms, and the rights of exponents and demonstrators to serve properly-constituted churches." The resolution was passed by 60 votes to 11. Motion No. 4 was a declaration in favour of peace, and was carried unanimously.

NEXT CONFERENCE.

It was unanimously agreed that the 1931 Conference take place at Portsmouth on the first week-end in July.

After Mr. Keeling had invested Mr. McIndoe as the new President, and Mr. Newton as the Vice-President, the Conference closed with votes of thanks to retiring officers and the local friends.

THE worst way to improve the world is to condemn it.

THE STATUS OF SPIRITUALISM IN CANADA.

INTERVIEW WITH MR. SKELTON.

HOPES FOR GREAT DEVELOPMENT.

ONE of the fraternal delegates to the recent Conference of the Spiritualists' National Union at Nottingham was the Rev. James P. Skelton, Dip., S.N.U. Mr. Skelton, who hails from "the old country," is the General Secretary of the recently formed Spiritualists' National Union of Canada.

Anxious to know of the work which Spiritualism is doing in Canada, we secured an interview with Mr. Skelton, when we were given some interesting information.

"How do you find the movement progressing in Canada?" we asked.

"It is making headway. There is, of course, room for development. We are endeavouring to raise the ideals of the churches in Canada, so that they will present Spiritualism in a higher and more spiritual form. So far as progress is concerned, we are certainly going ahead."

"Do you find much opposition from the orthodox bodies?"

"No."

"Is that due to the mixed faiths held by the Canadians?"

"I think it is due to the broadmindedness of the people. They are much less insular than in Great Britain, and are more open to new ideas. The minister of one of the Liberal Thought Churches is a distinct Spiritualist. Icelanders are particularly interested in Spiritualism. They are a fine type of people, both intellectually and psychically. At the moment I am greatly interested in the Northern Saskatchewan and Wynward areas, where the Icelanders are numerous."

"Do you find progress greater in the larger or the scattered areas?"

"In the larger ones. We have been greatly handicapped, however, by mediums who endeavour to take advantage of the country who have no greater inspiration than the financial one. The ideals of the movement are at times subordinated to material ends."

"You have recently travelled completely through Canada yourself?"

"I have visited about 15 towns and probably 25 churches. I covered over 7,000 miles."

"How many churches have you comprising your S.N.U.?"

"Fifteen actual, and 21 possible. We have recently constituted the area system of organisation into the country by setting up provincial councils in each locality. In this way we are hoping for better organisation."

"Which would you consider your strongholds?"

"Toronto and Hamilton."

"Do you find the Canadian temperament particularly interested in spiritual problems, or is it concentrated chiefly on material ends?"

"I should say the latter; but if you get the real type of Canadian you get a good man. There is a big material element, but the born Canadian is a most reliable man. He knows what he wants, and goes after it."

"You do not find that the people are hampered by old kinds of ideas of religion?"

"I hardly think so. The great idea which fills Canada is progress in every department of life, and there are bright prospects everywhere."

"Several of your churches own their own buildings?"

"Yes, there are several."

"How are the Canadian societies placed with regard to the performance of the marriage ceremony?"

"Marriage in Canada is conducted by a licensed MAN. The authorities are only concerned in the man who conducts the ceremony, not in the place where it takes place."

"Are there many of your workers English in their origin?"

"The majority of them are. There are the Rev. Mrs. Blair-Maguire (Toronto), formerly of York, Rev. Harry Batten, formerly of Bolton, and Rev. G. Watson (Hamilton).

In Canada we have an Ordination Service of our own, and confer the title 'Rev.'"

"Is your phenomena, generally speaking, of evidential character?"

"It is variable. Some mediums do well; others do not. We are doing our best to cultivate good phenomena at the present time. I believe that particularly good psychic research work is being done by Dr. Glen Hamilton, in Winnipeg. Just at the moment we are endeavouring to start a psychic research section under the auspices of the Union, to devote its activities to pure investigation. We have promises of considerable help in that direction. One of our aims is to draw all the work touching Spiritualism under the auspices of the Union itself."

"Do the educational, philosophical and scientific people take an interest in your work?"

"The ideal of the Spiritualists' National Union of Canada is to place Spiritualism on a par with the best organised bodies. When we have fully achieved this, no doubt these sections will take a greater interest than they do at the present."

"Do you find it an advantage to be in close proximity with the Spiritualists of the U.S.A.?"

"We have not up till now been in a position to utilise the services of American mediums as we would like. The Rev. Arthur Ford, Mrs. Bledsoe, Mrs. Cadwallader, Dr. Burgess and others have visited us, but we are hoping to make better use of near-by mediums in the future."

"You are, of course, hoping to extend your fraternal associations with the American National Federation?"

"We work fraternally together. One of the main objects of both is to encourage the reading of literature."

"We believe that you hope to induce several of the best English mediums to visit your shores?"

"We are negotiating at the present. We want to adopt a higher platform standard in our own movement, and to establish fraternal relations with the movement here. We hope, however, in the near future to place on our platforms workers who would compare with the best in England. The type of individual coming into our ranks to-day is gradually improving."

"What is the general attitude of the Canadian press towards Spiritualism?"

"Up to the present it has been antagonistic, and has refused to publish some of our reports, or even to accept advertisements until quite recently."

"You can say, however, that taking things all round, progress is steady?"

"Decidedly! We believe that very great improvements will be made in the future. What is, in fact, holding us back at the moment is the lack of finance."

"That, Mr. Skelton, is a sad characteristic of Spiritualism throughout the world."

"To-day," we added, "we are grieved by the news of Sir Arthur Conan Doyle's transition. He visited Canada in one of his tours, did he not?"

"Yes. His work for the Spiritualist movement has been prominent. In my recent tour of Canada I found indications of the fine work he had done. His loss to Spiritualism is a great one, and we in Canada share your regrets at losing his physical activities."



SAFEGUARDING.—There is some reason for this in times such as the present, not only against accidents, but the more serious trials of the soul. There is oftentimes need to guard the soul from danger of evil associations, which would have a lasting effect. Try, therefore, to safeguard the soul, as well as the body.—TRUTH BEARER.

WE are pleased to hear that the new effort to establish a Spiritualist Church at Bedford is meeting with success, and the Secretary begs to thank the many correspondents who have sent offers of help. The little band have already had to remove to a larger room. On Sunday, June 29th, the well-known clairvoyant, Mr. Punter, rendered valuable assistance, and is taking a deep interest in the new church. He gave a number of spirit descriptions, all of which were recognised.

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FRIDAY, JULY 18, 1930.

HATS OFF TO A GREAT MAN.

"Life is the hyphen between matter and spirit—
A moment stolen from eternity."

SIR ARTHUR CONAN DOYLE was a great and enthusiastic Spiritualist, and that side of his activities had endeared him to the hearts of our people. The sacrifices he has made for the cause have never been fully known, or perhaps thoroughly appreciated, but he was more than a great Spiritualist.

He was a patriotic Britisher, who loved his country, and a fraternal gentleman, who had friends in every country. If the world was composed of "Conan DoYLES" international peace would have been an accomplished fact. He was cosmopolitan in his tastes, and versatile in his many activities. There was no form of sport which did not claim his attention. He was a keen student of political and social problems. He followed science very closely, while in the industrial world he was an intense student both of industry and economics. It is difficult to do justice to such a man, the biggest, broadest, finest man it has ever been our lot to meet on earth. He was too big for petty quarrels. Even in his condemnation of men he realised their virtues, and in his acclamation of men he always had sympathy for their natural human weaknesses. The head of the firm of Raphael Tuck & Co. has paid tribute to his business capacity. "For thirty years," he said, "he has shown keenness on the Board of Directors which has been invaluable to the firm."

Although he was very conscious of the nearness and the value of the spiritual world, he never lost his grip of this earth. Although he was the protector of mediums, and was always ready to plead our cause, there was no shade of credulity about him. In the seance room he was quick to recognise every bit of phenomena of an evidential nature, but he was a veritable "Sherlock Holmes" in discovering the weaknesses, and while he preserved the open mind, he also had a pigeon-hole in his brain for his doubts.

When he was on the platform his large, loosely-kit frame made one imagine him to be one of the Viking breed. He had all the fierce enthusiasm of the Viking, but it was accompanied by a heart as gentle as that of a lamb. It is difficult to do justice to his many-sided nature in a short article. He was the most approachable of men, and whilst titles received the respect due to them, he was as approachable by the sorrowful, the oppressed, and the downcast as he was by literary giants and the bearers of noble titles.

The sweetness of his family life stands out as one of the finest examples of what home life should be. It has been our privilege to visit him in his home, and truly it was a privilege. There was a peace, a serenity, and a psychic harmony in that home which was a perpetual benediction, an atmosphere in which the weary could recuperate; where the sounds of strife were stilled; and undoubtedly that peace and harmony were due to the bond of true affinity

which existed between Lady Doyle and himself. They were as devoted and demonstrative in their affection to one another as a couple of lovers in the midst of their courtship, and their relationships were covered with that sense of dignity and propriety which could only arise from a mutual and devoted respect.

Sir Arthur had been a student of Spiritualism and psychic phenomena for nearly forty years, and had addressed a few small meetings on the subject previously, but it was in 1918 that he resolved to take the public platform and announce the message of comfort which Spiritualism could offer, when the bereavement due to the war was working sad havoc throughout the country. He was invited to address the Spiritualists' National Conference at Sheffield, and we recall that first meeting at which we were privileged to occupy the chair. Sir Arthur then said: "I regard this Spiritual movement of recent years as being by far the most important religious event since the death of Christ two thousand years ago. The dawn is breaking, and the greatest revelation to mankind has been made, and all that is wanted is that mankind should understand that revelation." At that meeting Sir Arthur decided to devote the remainder of his life to the propagation of Spiritualism, which he regarded as the most important thing in the world. At his request our Editor agreed to organise meetings throughout the kingdom. Sir Arthur placed one week per month at our disposal, and was prepared to take three or four meetings per week. For several years the whole of the proceeds of such meetings were devoted to the local churches, until later the many calls upon his purse to aid distressed churches and distressed Spiritualists caused him to go fifty-fifty with the Societies, and his half was carefully deposited in a Trust Fund, which was used exclusively for Spiritualistic purposes. Several thousands of pounds have been paid out of that fund.

During these tours many interesting events took place. At one meeting in Dundee he announced that it was over thirty years since he was last in the city, when he sailed as a doctor on a whaler. "There is a man in the audience, I see," said Sir Arthur, "who was one of the crew of that ship. I have never seen him since, but I recognise him in the audience, and I shall be glad if he will come to the ante-room at the close of the meeting." Such a display of memory in singling out one face from an audience of well over a thousand was remarkable. We sometimes had difficulty in getting the meetings well started: there was often a hostile element present, and yet it is true that never once was Sir Arthur interrupted, and though questions were frequently taken at the close of the meetings, never was there any suspicion of "heckling." Many thousands of people who otherwise would have taken no interest in Spiritualism were drawn to the meetings by the name of Sir Arthur, and there must be hundreds now in the movement who made their first acquaintance with the subject through him.

We could relate many humorous incidents. In one case he was speaking from the platform of a Town Hall, and during his speech knocked over the water bottle, the contents of which streamed on to the reporters below. The moment he finished his address, he scribbled a note and handed it to the reporter's table: "I may not have convinced you, but at least I have baptised you." We believe that note is still framed in a newspaper office in Huddersfield. As a specimen of his energy we recall an occasion on which he took the chair for us at Brighton. At the close of the meeting we motored to Windlesham, and by the time supper had been partaken of it was 2 a.m. When we came downstairs the next morning we found that Sir Arthur had been in his study writing since 6 a.m., and when we penetrated into the sacred precincts of his study we were greeted with the words, "Don't interrupt me for half an hour. I have my living to earn."

One of the outstanding events of his public crusade will show the strength of his character and determination. We were at Leeds for the purpose of a large meeting in the Town Hall, when a telegram arrived, stating that his son Kingsley was seriously ill, and hardly expected to live through the night. We said to him, "As soon as the meeting is over, get the night train to London. I'll go on to Not-

tingham and offer your apologies." Sir Arthur said, "No! I am due at Nottingham to-morrow, and I must not break my faith with the public. They trust me, and I must be worthy of their trust. Kingsley would have it so. And so we journeyed to Nottingham, and two hours before his meeting came the news that his son had passed to the Higher Life. He merely said, "Not a word about this until the meeting's over, please. The meeting opened in disorder, for more tickets had been sold than the hall would accommodate, and there were loud cries of protest, but once started it was a most harmonious meeting, and only after Sir Arthur had finished his address did we announce the sad fact. It was typical of Conan Doyle. Where he had an object in view he was staunch and unwavering. Nothing could turn him from the path of duty. He was honest and fearless—never placing others before himself.

He was a big man in mind, in body, and in outlook, and it was privilege to be able to call such a man "friend."

And now he has left us, but HE IS STILL OURS. Two months ago he wrote to say that he had recorded a number of gramophone records on Spiritualistic subjects, and had made a "talkie," in which he had introduced the subject so dear to his heart, adding, "So that presently you will be able to say, 'He being dead yet speaketh.' " And now the world says "He is dead," but he is still our friend, still our fellow-worker, still a part of our movement, and we have a firm conviction that he will do as much work for Spiritualism in the next fifteen years as he has done in the past fifteen. He has been removed from the world of effects into the world of causation. He will have larger liberty. He has joined the band of faithful workers who were waiting to receive him, and who have on several occasions indicated to us their joyous anticipation of his coming.

Meanwhile, our thoughts go after him in gratitude for all he has done, in love for his labour, in admiration of a great Britisher—one of the kindest and greatest of the sons of God.

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CURRENT TOPICS.

NUDDLE
HEADEDNESS!

We regret to see the sad mess and the sensationalism which some of the newspapers are endeavouring to make of Sir Arthur Conan Doyle's transition. We have several times been asked by pressmen whether we shall hold special seances to get in touch with him. No Spiritualist will do anything of the sort. Sir Arthur was weak and exhausted. He will need a period of rest and recuperation before he can be expected to make any great effort. If any message came through which purported to be direct from Conan Doyle (save perhaps to the members of his own family) within the next six or eight weeks, we should view such message with the gravest suspicion. It is not our place to seek him. The initiative is with him. When he is ready, and he can find a suitable instrument, we may be sure he will let us know of his continued interest. Sir Arthur was never the man to dress himself before he got out of bed.

Let Us
Be SANE.

Doubtless there are people who will delude themselves into the belief that they have heard from him, but Sir Arthur was a good judge of evidence, and will not bungle his job. When he is satisfied that he can get through clearly he will communicate—not to the world perhaps, but to his friends and family. It is not a matter for press stunts. Confidential communications from friends in the unseen are not a fit and proper thing for wide headlines in the daily press. They are too sacred and valuable. Let the press find their stunts in the physical world. Communion with the spirit world is a dignified and sacred matter, and when he is fit and well, when he is ready and prepared, Sir Arthur will let the world know he is alive, without any seeking on our part. Contrary to the opinion of the editors of popular papers, it is not the custom of responsible Spiritualists to exploit the dead for their personal glorification.

NO REPLY
ALLOWED.

In our "Topics" last week we mentioned an article published by the "Methodist Recorder" from the pen of the Rev. T. L. B. Westerdale, in which he offered a rather ignorant criticism of Spiritualism. The Rev. Charles L. Tweedale, Vicar of Otley, informs us that he wrote the editor of the "Recorder" asking if he would allow a reply, only to find that "the Editor is unable to find space for such reply." This is, of course, the usual attitude of the sectarian press. The attitude of the general press is changing, and Spiritualists are allowed a measure of publicity which was denied them a few years ago. There is, however, still the stronghold of the sectarian press to be overcome. Articles frequently appear in papers devoted to special interests which are ill-informed, misleading, and often false, but replies are very rarely permitted. We think that a sense of fairness would at least allow such replies, when misleading statements and mis-interpretation of facts are made, for after all a journal which is published in the interest of true religion should stand for the truth above all things. We would not, of course, suggest that falsehoods are deliberately told, but it is quite possible for a man who does not understand his neighbour's point of view to present that view in such a light that it amounts to a deliberate travesty of the actual facts.

THE PUBLIC
MAY BE
TRUSTED.

It was at one time quite common for men to take their opinions, religious, social, and political, from the papers they read, but those days are rapidly passing. The attitude of the thoughtful man towards the papers is exemplified in the words, "It is your business to give us the facts. It is our business to form OUR OWN opinions," and despite the attempts of the press to formulate men's opinions for them, there is a growing tendency on the part of the masses (who are now becoming educated) to consider themselves quite as well able to make up their minds concerning the great issues of life as is the press, the pulpit, or Parliament. All they ask is that the facts shall be presented completely, fairly, and without bias. Some day even the press will realise its responsibility, and recognise its duty to tell the truth without fear or favour, and to trust the sense of fairness which characterises the general public to enable it to form its own opinions.

SERIOUS
ILLNESS OF
MR. WALTER
APPLEYARD.

We regret to hear that Mr. Walter Appleyard, of Sheffield, is lying seriously ill, and is approaching the Borderland. For over thirty years Mr. Appleyard has steadfastly stood for the truth of spirit return. In his public and municipal life he has been attacked and penalised for the opinions he held, and though always holding himself aloof from any attachment to organisations, he has never apologised for the opinions he held, and never attempted to hide them. Like many other Spiritualistic stalwarts, he has lived a full life, and is approaching (if he has not passed) the "four score" stage. Our many readers will extend their best wishes that he may be sustained during his suffering, and that he may be soon able to resume his normal activities. Whether such resumption takes place on this side of the veil or in the company of his arisen wife will not seriously concern him. The issue is in other hands.

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BELPER.—A parade round the town in the morning, terminating at the Cenotaph in the Memorial Gardens, where hymns were sung and a short address given by Mrs. Crowder, of London, was one of the prominent features of the anniversary of Belper (Jubilee Hall) Lyceum on Sunday, July 6th. At the service in the hall in the afternoon Mr. J. H. Hawkins presided, and Mrs. Crowder again spoke, and also at the evening service, which was well attended. Considering the general trade depression, the collections, which amounted to £33, were remarkably good, and much of the success was no doubt due to the children who took part in the day's work.

CURIOUS EXPERIENCES OF AN INTERESTING MAN.

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

I HAVE just read a short story written by one of the most famous of modern novelists, for which he received two hundred and fifty pounds sterling, yet it contained nothing original, and little useful. This man's name is shouted from the housetops by hundreds of thousands of admirers, and the editor who asked me to read it spoke of it with an enthusiasm worthy of a better cause.

I have no doubt that the author of this story thrives on his productions, yet when he dies he will have contributed nothing of permanent service to the race. For this he will have been well-fed, well-clothed, housed luxuriously, flattered to his own undoing, and probably filled with a sense of his own importance out of all proportion to his merit. How adequately to account for this no one knows.

Yet away in remote parts of the world are men and women filled with ability and capable, it seems, of rendering imperishable service to mankind. One of the most brilliantly entertaining men I ever met lived in a wooden shack on the top of a mountain in New Zealand. With him I spent several of the most entertaining hours of my life, and learned from him some valuable information and an optimism that the most extreme American "new psychologist" could not equal. There was no pretence about this old fellow.

He had been a "rough un" in his time, digging for gold in Australia, United States and, finally, New Zealand. Not only had he found plenty of the precious metal, but he had found a cheerful philosophy which was good to listen to, having been evolved out of a naturally clever brain and much experience. I doubt if this man had ever had a day's education in any school except that of life itself, and with all his wealth he preferred to live in the little township of Lyell in quiet and crude comfort. But for me no one will have heard of this old man of over eighty summers, simply because he had had none of the opportunities which seem necessary to bring even geniuses to light in their own time.

I have been led to these reflections because of some other fine people I have met in obscurity, giving real point to Thomas Gray's famous lines:

"Full many a gem of purest ray serene
The dark unfathomed caves of ocean bear:
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

I have gained so much from them that I should be ungrateful if I refused any opportunity to express my gratitude.

One of these natural philosophers and highly-gifted people is Edmund Arthur Whiteman, who lives in a little house in Newcastle, Pennsylvania. I shall long remember the inspiring conversations we had together, he always in a more or less apologetic tone so characteristic of the real thinker who modestly believes he is just a plain and unimportant person. Mr. Whiteman had in his forty-six years made practically no headway, and I venture to predict that he will die a very poor man so far as material things are concerned. But in other respects he is very rich. A devotee of truth as he saw it, he was fearless in his expression of it, and since truth, real truth, the truth that belongs to "reality," is not appreciated by the great mass of mankind, the expression of it is often unpleasant because it is unconventional. So while the fires of the foundry in which he works burn his body, the fires of fine thoughts will illuminate and scorch his mind, which is as strong as his body is weak.

Of a very mixed race, with at least one full-blooded North American Indian ancestor, Mr. Whiteman is endowed with remarkable psychic powers which only occasionally manifest. His best experiences are so extraordinary that some of them are worth recording, hence this article.

In 1903 he was very ill with teeth trouble, and owing to a severe shock during this period he became terribly ill, and sank into a decline, which the doctors declared must be fatal. Blood-poisoning set in, and this was followed by tuberculosis. In a final effort to prolong his life he was, on

medical advice, sent into the wilds of Canada, from which he returned worse than ever, and the end was prepared for.

The morning after his return home he sat weak and in pain upon the stairs, hopeless and helpless, when suddenly the spirit of his father who had been dead fifteen years appeared to him. "How do they know you are going to die?" said the spirit. "Follow my instructions, and you will recover. Take a hot bath at night and a cool one every morning. Drink each day a quarter of a cupful of olive oil, and eat any kind of nuts—pecan nuts are preferable—and you will be cured." Mr. Whiteman carefully carried out these instructions, and made a complete recovery.

As a rule, when Mr. Whiteman sees spirits they appear to be as solid as human beings, and act very like them. Here is a good case of a spirit prognosticating in a somewhat indefinite way the death of her brother. Mr. Whiteman told the story in his own words:

"As I was going up stairs on July 26th, 1909, I saw the form of a strange woman standing on them. Speaking quite naturally, she told me that she was Nellie Warren Davis. She would not stand aside to let me pass. I went downstairs three times, as I did not wish my mother an invalid, to know that anything unusual was happening. The fourth time I ascended the stairs the figure was still there. I realised that she was not mortal, and asked her what she wanted, and my mother, thinking I was speaking to her, called out that she did not want anything. At this the strange young woman who had consistently held her right hand against her heart vanished.

"The following afternoon I related my experience to my family and Nellie Warren Davis's brother, whom I knew, but he treated it with contempt. The next day I met James Warren, the brother, again, and he informed me that he was leaving the district that day. I felt that if he left some harm would befall him, and tried to dissuade him from taking the journey, without avail. I felt confident that this impression was conveyed to me by his dead sister. He went to a neighbouring town a few hours later, and was stabbed to the heart with a stiletto by an Italian. His death took place exactly forty-eight hours after I had seen the apparition of his sister."

Mr. Whiteman has had one of the most convincing personal experiences of a dead person returning and writing through his hand. He sat down one day to write a letter to a friend, and on reading the letter was astonished to find that instead of writing what he thought, he had written a short story, signing it with a strange name! For several nights this strange phenomenon continued; whenever he sat down to write anything, lo! it was another story that came. There occurred a still stranger thing: a message was written purporting to be from the spirit of a young woman who had taken her life through not having succeeded as an authoress. On making enquiries he found that a lady of the name attached to the stories had committed suicide in the hotel stated in the automatic script.

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THE soul, secure in her existence, smiles

At the drawn dagger, and defies its point.

The stars shall fade away, the sun himself

Grow dim with age, and Nature sink in years,

But thou shalt flourish in immortal youth,

Unhurt amidst the wars of elements,

The wrecks of matter and the crush of worlds.

—ADDISON.

It has been asserted by men for whose opinion I have a deep regard that psychical research is quite distinct from religion. To me it is religion—the very essence of it.—SIR A. CONAN DOYLE.

SAYING THE RIGHT THING.—How often does what you say cause joy when someone is suffering the loss of a dear one? If you say the right thing it gives comfort; but if you do not it brings sorrow. Sometimes to say the right thing is very difficult, and calls for some consideration. Never say that which will cause pain if you can avoid doing so. Try always to say the right thing and to promote happiness. You will then have no cause for regret.—TRUTH BEARER.

THAT QUESTION OF PERSONALITY.

By W. H. EVANS.

It was with interest and some little surprise that I read our Editor's leading article on the above topic in "our paper" for June 27th. My surprise arose from the fact that his comments upon my article, "Spiritualism and Polytheism," which appeared in the issue of June 6th, is due to correspondence he has received, which has not yet appeared. As I asked specially for the views of our readers I would like to read what criticisms have been made by those sufficiently interested to write upon it. I hope a selection of these letters will appear. Our Editor says I have confused some readers. I am sorry if this is so, as my object was to be of help if possible. Some, however, write and thank me for offering a solution to a real difficulty. From his position of philosophic calm our Editor says that to him there is no difficulty. He is more fortunate than most philosophers, who from Plato to Bergson wrestle with this knotty point.

With most of what our Editor says I am in agreement, for his comments in the main are an amplification and restatement of ideas in my article. Our chief difference arises from my statement that "the Fatherhood of God" is an anthropomorphic conception of God. Our Editor says it is not true. I conclude he has a private conception of Fatherhood of a peculiar and non-personal type.

The term "Fatherhood" is personal. It implies human personality. Let us frankly face it, and not try philosophical wriggling to give it new and strange meanings. Personality is limited, and cannot be applied to Infinite Being, which is unlimited. Fatherhood implies sex, which is limited and definite; it implies form and offspring; it implies Motherhood also; all of which are anthropomorphic ideas. Why not frankly admit it? Our Editor says we cannot comprehend the Infinite. We all admit it. It was for this reason I suggested it might be helpful to examine what truth may lie behind the Polytheistic conception. I contend there is a truth in Polytheism, but our Editor never refers to it. The acceptance of the truth behind Polytheism does not exclude the conception of Infinite Being which is ALL and in ALL; it leads to It. We are not so far apart in this, and my suggestion of many gods is one continually hinted at in spirit messages.

Our Editor says the conception of the "Fatherhood of God" works. Of course it does, because of its anthropomorphism. When we pray "Our Father" we automatically conceive in our consciousness a PERSONAL Being whom we think can hear us, and respond to our petitions. That is a plain and simple fact of our experience. But when one attempts to conceive of Infinite Being he gets swamped in the vastness of it; feels lost in the void; there is nothing to grip, it is too elusive. We cannot help being anthropomorphic. That personality as a principle in Infinite Being is, I believe, true, but that does not mean Infinite Being is alone personal. Infinite Being comprises All, and for me is the background against which I view religious experience. I realise the experience of the mystic, because it is my own; one does feel a response to his aspirations and prayers, he feels it because he is Infinite Being expressed upon the material plane. In the conception of Infinite Being there is room—and are they not included?—for Polytheism and Petishism. There is truth in all, and we accept it according to our light. May we not concentrate upon the minor but more helpful suggestion that the various portions of the universe are under the guidance of many spirit beings who in comparison to us are gods, and strive to co-operate with them in the work? I conclude with these words of Alfred Russel Wallace, with which he closes his volume, "The World of Life":—

"But to claim the Infinite and Eternal Being as the one and only direct agent in every detail of the universe seems to me absurd. If there is such an Infinite Being, and if (as our own experience should teach us) His will and purpose is the increase of conscious beings, then we can hardly be the first result of this purpose. We conclude

therefore, that there are in the universe infinite grades of power, infinite grades of knowledge and wisdom, infinite grades of influence of higher beings upon lower. Holding this opinion, I have suggested that this vast and wonderful universe, with its infinite variety of forms, motions, and reactions of part upon part, from suns and systems up to plant life, animal life, and the human living soul, has ever required and still requires the continuous co-ordinated agency of myriads of such intelligences. This speculative suggestion, I venture to hope, will appeal to some of my readers as the best approximation we are now able to formulate as to the deeper, the more fundamental causes of matter and force, of life and consciousness, and of man himself; at his best, already 'a little lower than the angels,' and, like them, destined to a permanent progressive existence in a world of spirit."

FOOD FOR REFLECTION.

WE frequently hear the expression, "Truth is stranger than fiction." The sceptics who chance to read the following incident will probably find food for reflection. The names and addresses of those concerned in the story have been sent to the Editor, also the dates.

"I am a comedian, and was fulfilling an engagement at the Royalty Theatre, Chester. My mother at the time was living at Southampton, and although not enjoying the best of health, was at that time quite her usual self. There had always been a strong bond of affection between my mother and myself, and her letters came regularly, never suggesting any serious undermining of her health. On the New Year's Eve I went home from the theatre very tired, for we had had a very trying performance. I had supper, and went to bed, falling asleep almost immediately. Perhaps it will be called a dream. Be that as it may, my mother came to my bedside, bent over me, and kissed me, then said, 'Be a good boy, Billy.' I came to myself with a start. It seemed so real. I lighted a candle, and looked at the time. It was ten minutes past two. After thinking about it for some time, I blew the candle out again, and once more dropped off to sleep. I was awakened by the landlady about 9-45 a.m. with a telegram, which, on opening, I found to be from my brother, who lives at Southampton, and with whom my mother was. It read: 'Mother passed away at ten past two this morning.—JACK.' I was not a child at the time, being over 30, married, and the father of three children. It occurs to me that this is one of those incidents that may be food for reflection for those that would learn."

[We have received in confidence the names, dates, etc., connected with this incident, and are satisfied as to the bona fides of our correspondent.—EDITOR.]

MACCLESFIELD.—Has any other Lyceum a great-grandfather, with grandchildren and great-grandchildren attending regularly? We have, in Mr. Wiltshire.—Macclesfield Lyceum Report in the current "Lyceum Banner."

MAKING THE BEST OF LIFE.—Everybody wishes for the best in life, and in striving after this ideal often go on the wrong track. Not only pleasure is good, but service is greater and better. Remember that the best can only come from doing all you can to better the lives of your fellows. Search out the ways of serving humanity, and then work for the good of all. Try to make the best of life, even if it means some self-sacrifice, and God will bless your efforts with happiness.—TRUTH BEARER.

THE MUSIC OF NATURE.—How grand is nature's music! Can any music equal the warble of the lark, or the thrills of the canary, or the bass of the thunder and the many other different sounds which nature produces—the roar of the waves and the voice of the lion? Never will man be able to produce such music. Grand as some of man's music is, it cannot equal that of nature. Composers have often tried, but failed to produce music like nature's. Hers is the song of life free from evil.—TRUTH BEARER.

BOOK REVIEW.

"THE FAITH OF THE FUTURE." By James Henry Tuckwell. London: Methuen and Co. 201pp. 5/-.

"Why should it be thought necessary to attend seances in order to be convinced of the truth of Spiritualism?" asks the author of this volume. "As a matter of fact, there is almost a superabundant testimony available in both cases to enable any just and reasonable mind to arrive at a satisfactory conclusion. As regards Spiritism in particular, it is no exaggeration to say no question has ever been subjected to more prolonged, more serious, more exhaustive, or more rigorous investigation." In one of his concluding chapters the author points out that his study would be incomplete without referring to psychic phenomena and its bearing "upon man's further planetary evolution and his destiny in the unseen." Mr. Tuckwell fully appreciates the great work which Spiritualists and psychic researchers have done for the world, and believes it will play an important part in the faith of the future. He treats his subject with fairness and sincerity, and his work, if for these points only, deserves wide circulation. The book is full of clear thought and fact.—J. L.

"A HEATHEN'S THOUGHTS ON CHRISTIANITY." By E. Upasaka. Pioneer Press. 92pp. Paper. 1/- net.

The spirit of criticism dominates this book. Had it been devoted merely to an unprejudiced survey of the case for Christianity it would have been doubly valuable, for the author has unfortunately allowed a wholly antagonistic attitude to govern his statements. There is a great deal of truth and a great deal of over-emphasis. A man who had never heard of or studied Christianity, but who obtained a copy of this book would certainly believe that the much boasted religious movement was in reality one of the greatest frauds that had ever been perpetrated. One has only to survey the movement's origin to discover that it has incorporated a great deal of falsehood and misconception, but the fact that there is a great deal of good in it also cannot be disposed of. Mr. Upasaka altogether ignores this point, concentrating almost solely on Christianity's worst side, and leaving its better aspects severely alone.—J. L.

"INTRODUCTION TO THE WRITINGS OF ANDREW JACKSON DAVIS." By James Lowell Moore. Boston: The Christopher Publishing House. Two dollars. Manchester: THE TWO WORLDS Publishing Co. 10/-.

The works of Andrew Jackson Davis are so extensive that it has in the past been almost necessary for students to ignore much of the valuable teaching for he want of a popular text book which would summarise most of the more important writings. In this Introduction Mr. Moore has in some measure sought to meet this demand. The book is the more valuable by the fact that many of the selections are given verbatim, and the compiler's own references take the form of brief, suggestive explanatory notes. Here is at last within the reach of all Davis's description of the opening of clairvoyance and his first vision. The selections also touch a description of the spirit world, what happens at death, the human mind, human character, evolution, and a valuable chapter dealing with "the formation and purpose of the universe." Those who read these pages will gain some understanding of the great power of this wonderful seer, who viewed life in its deeper aspects, and who has helped many by the philosophy which he thus learnt to form. The book will be especially suitable for use in Lyceums.—J. L.

"THEURGY, OR THE HERMETIC PRACTICE." By E. J. Langford Garstin. 144pp. Rider. 4/6.

Students of comparative religion have learnt to recognise that underlying all forms of ancient doctrine there are secreted certain principles which are identically the same. One of the most prominent, according to the author of this work, is the doctrine of re-birth. Theurgy has often been described as "spiritual alchemy." It aims at the exaltation of the soul, and this text book forms a popular guide to its general study.—J. L.

"PAUL IN ATHENS (THE SCRIPTS OF CLEOPHAS)." By Geraldine Cummins. Introduction by the Rev. John Lamond. D.D. Rider. 7/6 net.

This is a second volume of "The Scripts of Cleophas," and those who are acquainted with the first will welcome this further addition with eagerness. It is a remarkable production, and one reads with breathless interest the work and adventures of Paul, Mark, and Barnabas. With untiring zeal and energy Paul pursues his purpose. His vision of a universal church that should embrace the world: his intuition which discerned the purpose of the Master whom he served. Jew and Gentile were brothers, as such they were to receive the light of the "New Revelation." It was this vision of a universal church which caused many misunderstandings, and Paul had to contend with difficulties amongst the believers of more limited vision and with enemies without. He never swerved from his purpose. Hunger and thirst; scourgings and revilings nothing deterred him. Shattered in health, bowed in body, he held to his purpose and his work. One reads, and one feels the contact of this strong spirit. He looms out of the pages a real man, not a shadow of fiction, nor a painted image, but a living, pulsing soul, full of fire and zeal and love for all mankind. Passionate, sometimes hasty with the impulse of overmastering zeal, he has to rein in his spirit, and often betake himself to prayer and meditation and ever he was the channel through which was poured the rich love of his Master, Jesus Christ. Close as was the contact of Paul and the other disciples with the spirit world there does not seem to have been the understanding of psychical matters which we enjoy to-day. It was to them a special revelation. The wind of the spirit might blow through their assemblies, and men might tremble as leave in an Autumn gale, but one does not gather that they discerned any real method of unfolding their psychic powers. There are hints in the Epistle to the Corinthians, but no exact teaching or leading. It was not the wonder aspect of the matter which appealed, but the teachings of Christ which were of supreme import. We can understand if Jesus had made a supreme discovery, God is Love, and his life and work and self-sacrifice are an ever-present example to us. In these days there is danger of losing the substance of faith for the shadow of phenomena. Maybe these writings will tend to bring many to see beyond the mere wonder of psychic phenomena, to the blessed truths of the spirit given for the healing of the nations. The whole book, merely as a literary production, is amazing in its beauty of utterance and directness of appeal. Like the former volume, it is full of apt similes and charming symbolism. One may not agree with all that is set down; in fact, it shows very plainly that in some matters Paul and the disciples were mistaken. But in one thing they were not mistaken: it was in their belief that Love is the great and only solvent of the difficulties of life. There is a remarkable account of what happened at the resurrection of Jesus said to have been set down by "the Keeper of the Tomb," which Paul read to the assembly at Corinth. It is so vivid that one feels it to be that of an actual eye-witness, and one can imagine the effect it must have had upon those who heard it read. Paul here insists it was the actual resurrection of Jesus which rose from the tomb, and many will be at variance with him. But there is in this account a psychical element which seems to indicate that what happened was the rapid dispersal of the body through spirit power. I forbear to quote. If I commenced I should be tempted to extend this notice to an inordinate length. The introduction by the Rev. John Lamond is a piece of writing which will delight and instruct and help the reader.—W. H. E.

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BIRTHDAY.—During the year that has gone you will have something to be pleased about and something to regret. This is universal, for all alike have done some good and ill. Years seem to come and go one after another and pass almost unnoticed, but they add to your stock of good or ill, according to the way you live. Resolve to do all the good you can through the rest of this year, remembering that the gift of life expects this from you in return for His great gifts and kindness.—TRUTH BEARER.

THE TYPE OF EVIDENCE WHICH CONVINCED CONAN DOYLE.

By CHIEF CONSTABLE F. J. CRAWLEY, in the "Newcastle Evening Chronicle."

IN view of the passing of Sir Arthur Conan Doyle, who was a great Imperialist, athlete and analytical writer, it may be of interest to outline the type of evidence which carries proof of human survival to such a mind.

Of course, the whole evidence on the subject is cumulative, yet Dr. Crandon, of Boston, U.S.A., has, in my judgment, scientifically proved survival by the experiments which he has carried out during the past seven years. Mrs. Crandon is a great sensitive and apart from the fact that she receives communications in Chinese and other languages, of which she is ignorant, her deceased brother Walter speaks audibly to all in her presence.

TEST SITTINGS.

Moreover, a thumb print of Walter was left on his razor, which in its case had been carefully put away. Since then the following is a summary of thumb prints obtained on marked dental wax at test sittings in the presence of Mrs. Crandon. First of all, it should be explained, however, that dactyloscopy is a true science, and the thumb print of Walter resembles his sister, Mrs. Crandon's, 45 per cent., and that of his mother 70 per cent., which is a proper relationship of prints between brother and sister, and son and mother. Summary:—

- (1) 124 of the prints are of the same identical Walter thumb, with only such differences as one would get in making normal prints, namely, from differences in pressure, in rolling, in temperature of thumb, wax and water. There are 17 other (stranger) prints.
- (2) The presence or absence of any sitter or group of sitters does not alter the type or nature of the prints obtained or the apparent ease with which they are produced.
- (3) The prints apparently may be made in any locality.
- (4) The prints are not a function of the conditions of control. Thus, Mrs. Crandon may be lashed, ankles, wrists, and body, with or without hands held; or in a strange house with one sitter, and hands held.
- (5) The prints are not a function of any normal mould or model. Thus they are never a print of any person present; an enlargement, 100 diameters, shows not the texture of any artificial material, but only the perfect details of normal skin anatomy—namely, with sweat glands, oil ducts, etc.
- (6) The Walter print can be obtained through other persons than Mrs. Crandon. Thus, it was made in Buffalo in the presence of Dr. Hardwicke, under strictest control both as to normal production and to identified wax.

THROUGH TWO SENSITIVES.

- (7) A different finger-print pattern can be obtained on request.
- (8) A different finger-print pattern may be unexpectedly presented.
- (9) A deformed print of the Walter thumb may be obtained without prior notice, and a normal one may be obtained on another piece of wax later, and later still both deformed and normal prints on one piece of wax.
- (10) The same finger-print pattern can be obtained through two sensitives widely separated (450 miles) within a short space of time (77 minutes).
- (11) Mrs. Crandon can be in her normal state of consciousness while Walter prints are being made through a distant sensitive.
- (12) Mrs. Crandon may be rigidly controlled while the Walter print is made in the absence of ANY sitter.
- (13) Mrs. Crandon's presence is not necessary to the production of a Walter thumb-print.



It is this wonderful life, its example and inspiration, which was the real object of the descent of the spirit on to our planet.—SIR A. CONAN DOYLE.

ACTIVITY ON THE NORTH-EAST COAST.

NEWCASTLE AND SUNDERLAND IN THE VANGUARD

A CAPABLE CLAIRVOYANT.

MARKED headway is being made towards popularising the cause of Spiritualism on the north-east coast. Quite recently Mr. F. J. Crawley, the Chief Constable of Newcastle-on-Tyne, contributed an able article on the subject to the "Evening World."

He not only traced the development of psychic research locally, but he succeeded in bringing home to the "man in the street" some remarkable features of questions concerning man's survival after death.

The Rev. H. T. Lovejoy, Vicar of St. Cuthbert's, Monkwearmouth, Sunderland, is about to publish a work entitled "Talks With the Invisible." Mr. Lovejoy has studied occult matters for upwards of thirty years, and gives in his work the results thereof.

In her lifetime Mrs. Lovejoy developed mediumistic properties to a large degree, and succeeded in securing no fewer than 1,000 messages from the other side. The vicar has selected 150 out of these for inclusion in his book. Mrs. Lovejoy was killed in a tragic accident at Alnwick, Northumberland, just a year ago, and her husband has been in daily communication with her since.

There has, however, been further marked activity at the Derwent Street Spiritualistic Centre, Sunderland, in which Mr. J. D. Todd, the indefatigable pioneer, has taken a leading part. Although a busy man, Mr. Todd rarely fails to preside at the Sunday service. Such, indeed, has been his tireless energy that he has already in hand the nucleus of a fund for the erection of a Spiritualist Church.

As is well known the spiritual movement possesses a plethora of clairvoyants, but, as a general rule, there are few who can give demonstrations to satisfy critical hearers. The County of Durham is, however, fortunate in possessing good mediums. Of these none rank higher than Mrs. Hughes, of Dawdon, near Seaham Harbour. In the course of her delineations she gives the actual names of the spirits present, who transmit loving messages to their friends. She is, moreover, an eloquent speaker, gifted with literary facility, and liberally endowed with critical powers. Her utterances are both coherent and instructive.

On Sunday, the 22nd ult., Mrs. Hughes was the speaker at Derwent Street. In the course of an interesting address she pointed out that the great need of the age was sincerity and simplicity. Growth in wisdom, she urged, was solely dependent on these elements. Spiritualists fully understood that they must work out their own salvation. Freely we had received from advanced souls in the spirit world; freely and generously must our sympathies go forth towards all who are in any way seeking to be good and to advance the spiritual interests of mankind.

The Prophet of Nazareth set an example of simplicity when he said, "By this shall men know that ye are my disciples if ye love one towards another." How different such a broad fellowship, such a real brotherhood of souls was from the system of ecclesiastical institutions which had grown up within Christendom! Happy were they who realised the meaning of his simple message to mankind, and who sought not the honours of material wealth of this world, but to be perfect in character as the "Father in Heaven" is perfect.

To grow towards this perfection Jesus assured is the object of our existence. And Spiritualism confirmed this, and affirmed that all could be great in the realm of mind.

Mrs. Hughes then gave her wonderful clairvoyant delineations, all of which were recognised.—WILFRID RUTHERFORD.



Do not let it be thought that I claim any special leadership in this movement. I do what I can, but many others have done what they could.—SIR A. CONAN DOYLE.

NEWSY NOTES.

"HIS LAST BOW."

WERE THE TWO WORLDS not a Spiritualistic journal it would this week appear in mourning, and the columns which you are now reading would be separated by thick black rules. But we rejoice in the conviction that even death cannot alter the germ of life, and that the great Spiritualist leader who has just crossed to the other side is perhaps even nearer us than before. He is a man of whom Modern Spiritualism can be proud. When he led the group of workers who went before the Home Secretary recently to obtain freedom for Spiritualists from adverse legislation he made his last bow. Now he is with W. T. Stead, Hanson Hey, and all the other old pioneers. I do not by any means think that Doyle has finished his work for Spiritualism. The most important and vital part may be just now commencing.

"STILL WITH US."

THE news of Sir Arthur Conan Doyle's transition came to many as a great shock, although those who knew him intimately had anticipated for some time that the end was near. There are still many Spiritualists who have not yet fully realised that he has "gone over." But we have nothing to mourn about, for it would be hard to think, even had we no evidence to support our convictions, that such a glorious soul could ever be stilled. Certainly the movement will be immensely handicapped by the loss of his physical presence, but I believe that in spirit he is still with us, and will continue to be our guide.

THE PRESS.

EVEN Sir Arthur himself could not have anticipated that the press would pay him so many magnificent tributes. When I read some of them, especially that of the "Morning Post," I noticed, however, that there was still an undercurrent of regret that so great a man should devote his life to Spiritualism. "When we read the clear reasoning of Sherlock Holmes, we may marvel at the mistiness of Conan Doyle's Spiritualist convictions," said the "Morning Post." If the "Morning Post" can survive the trials of the present newspaper competition, it may yet live to understand.

A GRAVE MISTAKE.

ALREADY sensation-mongers, the bane of the Spiritualist movement, are making claims to have had conversations with Sir Arthur's spirit. I wish these statements could be refuted, for I believe that most of them have not the slightest foundation on fact. The popular newspapers readily seize upon them as items of "good news," but this type of publicity is about the worst we can get. Sir Arthur would not like the question of survival to rest upon a single thread of evidence, but upon a well-founded case, and there need be no doubt that, when the time is ripe, he will prepare it. Until that case is ready, it would be in the interests of Spiritualism for mediums to remain silent. It is one thing to satisfy oneself that a certain spirit is present, but quite another to satisfy the general public. Meanwhile, we must wait. The country will join in deep sympathy with Lady Doyle and the family, who bore their trial with great courage. The tributes which his sons paid to their father were perfect, and I think we can look forward to great work from both of them as the movement continues to grow. The mass meeting on Sunday last in the Royal Albert Hall was a glorious example of Modern Spiritualism in practice. One, at least, of Sir Arthur's sons is likely to play a prominent part in our future.

THOUGHT READING.

THE Magicians' Club has, according to a press announcement, been recently experimenting with Harry and Frances Usher, two thought-readers who are alleged to have been able to give some amazing tests. It is well known that both Mr. Will Goldston and Mr. Hamen Swaffer are prominently associated with the Club. Mr. Goldston, who has been familiar with the methods of many

professional "thought readers," says that the procedure of the Ushers completely baffles him. Many people are of the opinion that some of these professionals possess undoubted psychic power, and that they occasionally use it in conducting their experiments. This may be so with the Usher brothers.

A QUESTION.

AM I alone in thinking that Spiritualist platforms are not used adequately enough in the interests of Spiritualism? I have listened recently to several speakers who gave good addresses, but not Spiritualistic ones, and who never, during the whole time in which they spoke, mentioned the word "Spiritualism." The average man goes to a Spiritualist meeting to learn something about Spiritualism. Am I alone in thinking that the addresses which one usually hears are not Spiritualist ones, and might, for all the Spiritualism they contain, be emanating from Unitarian or Non-conformist pulpits? Where are the Seven Principles?

THE HAIR OF CLAIRVOYANTS.

I WAS interested in a paragraph written recently by "D. G." in "Light," in which he referred to the hair of Spiritualists, and asked whether psychic qualities could be traced thereby. He recalled the days when a "number of long-haired men made their appearance at Spiritualist gatherings, which led to the remark in the press that Spiritualism favoured the growth of luxuriant locks." Incidentally, among our men mediums I have noticed very few baldheaded clairvoyants. I wonder what the Editor would say were I to put the old wine in a new flask, and ask, "Does CLAIRVOYANCE stimulate hair growth?" I am curious. "D. G." says that he believes the hair to be an index to temperament. For myself, I am unconvinced at that point. However, I am open to conviction. I think a lock (if one could be procured) of Mme. Blavatsky's hair would prove a suitable test for any analyst.

A NEW "BUMP"?

"D.G." recalls the fact that some few years ago there was a theory extant which held that a close examination of the hair of mediums would show some differences to that of ordinary persons. I am reminded of another theory. In a book on "Phrenology" I read some time ago, Amy Barnard referred to the "missing link between man and the spirit world"—a phrenological indication not yet located, but which would, if it could be discovered, bear witness to the possession in persons of genuine psychic power. No such "bump" has, to my knowledge, yet been located, but it is interesting to know that some phrenologists are now in search of it.

A SUGGESTION.

A friend of mine has shown his appreciation of Sir Arthur's great work for Spiritualism by sending a small donation to the Fund of Benevolence. His step is an excellent one, and I have no doubt that there are other Spiritualists who, if the idea occurred to them, would follow his example. The Secretary of the Fund is Miss Mary L. Stair, 32b, North Street, Keighley, Yorks. I have no doubt that it would greatly please Sir Arthur to be remembered in this way.

OBSERVER.

WHEN I read the New Testament with the knowledge which I have of Spiritualism, I am left with a deep conviction that the teaching of Christ was in many most important respects lost by the early Church, and has not come down to us.—SIR A. CONAN DOYLE.

CHRISTIANITY must change or must perish—that is the law of life, for things must adapt themselves or perish. Christianity had deferred the change very long; she has deferred it until her churches are half empty; until women are her chief supporters, and until both the learned part of the community on one side and the poorest class on the other, are largely alienated from her.—SIR A. CONAN DOYLE.

SPIRITS IN PRISON.

FINE WORK OF A RESCUE CIRCLE.

By LESTER SMITH, F.N.A.A.

I HAVE recently been privileged to witness the work of a small band of rescue workers at Bromley, who have been sitting for six years, and who contact a large number of interesting cases, which are brought to them by a band of servers on the other side. The ladies in the circle are both clairvoyant and trance mediums, and sometimes take over the full personality of the spirit, reproducing the gestures and the actual tone of voice. I have seen the very features transformed, as when the medium's face entirely changed and became that of a Chinese girl, who, we learned subsequently, had sat at the door of a temple soliciting alms in dumb show, her tongue having been cut out for some misdemeanour.

An interesting feature of the circle is the dealing with those who have been earthbound for very long periods of time. Usually a spirit will pass on to higher spheres after some years or decades on the lower planes, but it may happen that some strong emotion, such as fear, will keep him from making such progress. Recently the circle was able to help a number of halberdiers who had perished in a battle against the Scotch in the reign of Henry VIII. The man contacted first, was seen hiding in the gorse on the hillside. He was an inoffensive, simple soul who, as he told us afterwards, "had no stomach for fighting." He could not even kill an animal, and so he and the others had run away from the battle. Probably he had been poleaxed from behind, as he had no idea he had passed over, and when he found he was discovered, he expected death, as (he said) no quarter was given.

It is curious how difficult it is for those waking on the astral plane to realise the death of the body. Few of us have trained our powers of observation; besides, in the spirit world we appear to usually see only the thing we are at the moment thinking of. Waking, therefore, as from a sleep, the "dead" man sees himself in familiar surroundings, usually thinking he is still ill in bed, and has to be startled out of his lethargic condition before he realises his position. This circle is given the work of arousing such, for it seems that in many cases it can be done best from this side of the veil, certain spirits needing contact with this world once more before they can be made to understand their new condition.

One old lady in a sparsely furnished bedroom was quite annoyed at seeing us apparently sitting round her bed, and indignantly asked what we were doing there, and where we got our chairs from. We tried to get her into rapport with some relative who had gone before, but there were no children, and she "didn't want to have nothin' more to do with the old man—glad to be quit of him." Then one of the clairvoyants perceived a neighbour's child that the woman had nursed, and it was through her love for this poor sick child that we were able to touch her and lead her on to the things of the spirit.

A curious case was that of a man who had been stabbed accidentally. Before the medium was entranced by him she had a vision of the occurrence, showing a Chinaman running away from some melee, who held a knife or dagger in his hand. Turning a corner suddenly, he ran tilt against an Englishman, and the knife passed through the latter's heart. It was difficult, of course, to make him understand what had happened, as death had been instantaneous, and moreover he had no belief in the future life. However, we were able to put him in touch with higher things by calling up a vision of the church at which his mother worshipped, and he saw coming out of the church door his brother who had died years previously. Then calling "Dick, I'm coming," he left us, and ran to embrace his long-lost brother.

Bishop Leadbeater, in one of his books, pays a high compliment to Spiritualism, and says that its Rescue Circles are doing splendid work that would otherwise remain

undone. After actually seeing the work, I heartily endorse his reverent opinion, and thank God for the self-sacrificing endeavours of those earnest bands of workers who devote so much labour to the cause.



TRANSITIONS.

MRS. A. TURTLE (MANCHESTER).

We regret to record the transition of Mrs. A. Turtle, of Manchester, who passed through the veil on Friday, July 11th, at Hope Hospital, as the result of cancer. Mrs. Turtle was for several years the Assistant Secretary of the Spiritualists' National Union, and would be known to its members throughout the country. She rendered useful service as the "House Mother" at the various Summer Schools held in recent years.

MISS E. M. VANCE.

By a strange coincidence, Spiritualists and Freethinkers paid their last tributes to respected leaders recently on the same day. This week we regret to have to report the transition of Sir Arthur Conan Doyle, whose funeral was conducted by the Rev. C. Drayton Thomas, at Crowborough on Friday, July 11th. On the same day, at Golder's Green, Mr. Chapman Cohen was performing the cremation of Miss Edith M. Vance. Miss Vance has been a leader of the Free-thought movement for half a century. For thirty-five years, dating from its foundation, she held the position of General Secretary of the Secular Society. Now she has passed beyond to learn the great truth of Spiritualism.



THE subject of psychical research is one upon which I have thought more about and about which I have been slower to form my opinion, than upon any other subject whatever.—SIR A. CONAN DOYLE.

AT my age I am in a position where I have nothing either to fear or to hope for from any worldly source. I desire nothing further that the world can give me, and I dread nothing which it can either do to me or say to me. Therefore, my one desire is to say exactly what I believe to be true.—SIR A. CONAN DOYLE.

MR. HORACE LEAF.—A lantern lecture on "The Marvels of Psychic Science" will be given by Mr. Horace Leaf in the Library Hall, High Road, Goodmayes, London, on July 22nd, at 8 p.m. Mr. Leaf is a very able speaker, and those who attend this particular meeting are sure to hear him at his best.

I AM convinced not only that God has sent a second revelation into the world which has been derided by mankind because it is not in the form they expected, and because human fraud or folly occasionally defaces it, but it becomes more and more clear to me that this new message is in some respects as important as that which came 2,000 years ago.—SIR A. CONAN DOYLE.

WITH the actual certainty of a definite life after death, a sure sense of responsibility for our spiritual development, a responsibility which cannot be put upon any other shoulders, however exalted, but must be borne by the individual himself, there will come the greatest reinforcement of morality which the human race has ever known.—SIR A. CONAN DOYLE.

THE Editor of the "Manchester Evening News" invites Spiritualists throughout the country to relate their own actual experiences of events which have convinced them of the reality of psychic phenomena. We hope that readers will respond to the appeal. The address of the "Evening News" is 3, Cross Street, Manchester, and correspondents are advised to submit their experiences as soon as possible. The sum of half-a-guinea will be paid for every experience published. We hope our readers will take advantage of this opportunity of spreading Spiritualism in the press.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, JULY 20TH, at 2-30, LYCEUM.
At 6-30 and 8-15, Mrs. GRAYSON.
MONDAY, at 3, Mrs. WOOD.
At 8, MEMBERS' CLASS.
TUESDAY, at 8, OPEN CIRCLE.
WEDNESDAY, at 3, Miss CADDICK,
Psychometry by Flowers.
THURSDAY, at 3 and 8, Mrs. WORTH-
INGTON.
FRIDAY, at 8, WHIST DRIVE, 1s. each.
SUNDAY, JULY 27TH, Mrs. ENTWISTLE

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

SUNDAY, JULY 20TH, at 11 and 6-30,
Mrs. E. CROWTHER.
MONDAY, at 8, Miss ADA TAYLOR.
Silver Collection at all Meetings.

Manchester Society of Spiritualists,
38, MASKELL STREET.

SUNDAY, JULY 20TH, at 10-30, LYCEUM
At 3, OPEN CIRCLE.
At 6-30, Mr. TINKER.
MONDAY, at 8, Mr. TONGE.
TUESDAY, at 7-30, WHIST DRIVE, 6d.
WEDNESDAY, at 3 and 8, Mrs. ARM-
STRONG.

Gonyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, JULY 20TH, at 10-30, LYCEUM
At 3, 6-30, and 8, Mrs. HARTLEY.
MONDAY, at 3 and 8, Mrs. HIGSON.
TUESDAY, at 8, WHIST DRIVE, 1s.
WEDNESDAY, at 3 and 8, Mrs. TOM-
KINSON.
SUNDAY, JULY 27TH, Mrs. RUTTER.

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

SUNDAY, JULY 20TH, at 2-30, LYCEUM
At 6-45 and 8, Mr. TONGE.
MONDAY, at 8, OPEN CIRCLE for
HEALING and CLAIRVOYANCE.
TUESDAY, at 8, Mrs. FALLOWS.
THURSDAY, at 8, Mrs. WOLFENDALE.
SATURDAY, at 8, OPEN CIRCLE.
SUNDAY, JULY 27TH, Mr. G. MAYHEW

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

SUNDAY, JULY 20TH, at 6-30 and 8,
Mr. WHITELEGG.
MONDAY, at 3 and 8, Miss HALLAS.
WED. & SAT. at 8, PUBLIC CIRCLES.
THURSDAY, at 3 and 8, Mrs. HARTLEY.
SUNDAY, JULY 27TH, Mr. MUDD.

Moss Side Progressive Lyceum Church
ABOVE 64A, GT. WESTERN STREET.

SUNDAY, JULY 20TH, at 2-45,
LYCEUM.
At 6-30 and 8-15, Mr. ROY MORGAN.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, 3 & 8-15, Mrs. CROMPTON.
SUNDAY, JULY 27TH, Mrs. BURTON-
WOOD.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, JULY 20TH, at 10-30 and 6-30,
OPEN SESSIONS.
At 3, SERVICE.
WEDNESDAY, at 8, Mrs. LANGFORD.

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poration Street, Manchester.

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

SUNDAY, JULY 20TH, at 6-30 and 8,
Mr. C. CORBYN.
MONDAY, at 3, OPEN CIRCLE.
WEDNESDAY, at 3, Miss SANDIFORD.
At 7-30, HEALING CLASS.
At 8-30, OPEN CIRCLE, Mr. JENKINSON
THURSDAY, at 8, Mrs. GERSHON.
FRIDAY, at 8, OPEN CIRCLE.
SUNDAY, JULY 27TH, Miss NICHOLSON.
LYCEUM every SUNDAY at 2-30.

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

SUNDAY, JULY 20TH, at 2, LYCEUM.
At 3-15, CIRCLE, Mr. BOLD.
At 6-30 and 8, Mrs. BROADBENT.

MONDAY, at 3 and 8, Mrs. GRAYSON.
TUESDAY, at 8, CIRCLE, Mr. MINNERY.
WEDNESDAY, at 3 and 8, Mrs. HARTLEY
THURSDAY, at 8, MEMBERS' CLASS,
Conducted by Mrs. LEE.
SUNDAY, JULY 27TH, Mrs. WORTHING-
TON.

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

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

SERVICES—SUNDAYS: LYCEUM, 9-30.
PUBLIC CIRCLE, 11. SERVICE, 3, 6-30.

JULY 20.—Mr. BEN CARTER.
JULY 27.—Mrs. CROWTHER, D.N.U.
AUG. 3.—Mr. BENTLEY, D.N.U.
AUG. 10.—LYCEUM, Mr. SHUTTLE-
WORTH.

**St. Annes-on-Sea National Spiritualist
Church,**
CO-OPERATIVE HALL, ST. ALBAN'S RD.

Services: SUNDAYS at 3, 6-30 and 8.

JULY 20.—Mrs. PICKLES.
JULY 27.—Mrs. PEERS.
AUG. 3.—Mr. ELY.
AUG. 10.—Miss BARTON.

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

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

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, JULY 20TH, at 11-15 and 7,
Mr. HORACE LEAF, F.R.G.S.,
Address and Clairvoyance.
MONDAY, at 8, HEALING CIRCLE.
THURSDAY, at 8, ADDRESS and
CLAIRVOYANCE.

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National Spiritualist Church, Brighton.
MIGHELL STREET HALL.

SUNDAY, JULY 20TH, at 11-15 and 7,
Mrs. E. CLEMENTS,
Address and Clairvoyance.
MONDAY, at 7-45, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING

Dover Spiritualist Church,
CANNON HALL (entrance Market St.).

SATURDAY, JULY 19TH, at 7-30, and
SUNDAY, JULY 20TH, at 11,
Mrs. CAMERON.
At 6-30, in the Town Hall,
"ZODIAC,"
Address and Clairvoyance.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.

SUNDAY, JULY 20TH, at 3-30,
Mrs. LUCAS, Flower Messages.
At 6-30, Address and Clairvoyance.
At 8, OPEN CIRCLE.
WEDNESDAY, at 7-45, PUBLIC CIRCLE.

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

SUNDAY, JULY 20TH, at 6-30,
Mrs. WILLIAMS, Trance Address.
THURSDAY, at 8, Capt. Frost, Address
Mrs. HOLLOWAY, Clairvoyance.
SUNDAY, JULY 27TH, Mr. HORACE LEAF
Address and Clairvoyance.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, JULY 19TH, at 7, and
SUNDAY, JULY 20TH, at 6-30,
Mrs. NEVILLE.

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

SUNDAY, JULY 20TH, at 7,
Mrs. HOLLOWAY,
Address and Clairvoyance.
WEDNESDAY, at 7-30, Mr. E. SPENCER
Address and Clairvoyance.

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

SUNDAY, JULY 20TH, at 3, LYCEUM.
At 6-30, Miss MARY MILLS,
Address and Clairvoyance.
THURSDAY, at 7, TO BE ARRANGED.

Ryde Christian Spiritualist Church,
Isle of Wight.
NEWPORT STREET, OFF HIGH STREET.

Services: SUNDAY at 6-30.
Enquiry Class: THURSDAY, at 7-30.

SUNDAY, JULY 20TH, Mrs. MARTIN
(Portsmouth), Trance Address and
Clairvoyance.

SUNDAY, JULY 27TH, Mrs. CARTER
(Southampton), Address and Clair-
voyance.

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

SUNDAY, JULY 20TH, at 11 and 6-30,
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THURSDAY, at 8, Mrs. M. MAUNDER.

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note the St. Annes-on-Sea National
Spiritualist Church in St. Alban's Road
is the only affiliated church in St. Annes

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Sutton Spiritualist Society,
CO-OPERATIVE HALL, BENHILL STREET

SUNDAY, JULY 20TH, at 6-30,
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Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, JULY 20TH, at 11 and 6-30,
MR. P. SCHOLEY.

THURSDAY, at 3, MEMBERS ONLY.
At 6-30, for Public, MRS. WILLIAMS.

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

SUNDAY, JULY 20TH, at 6-30,
MR. W. D. WILDE,
Address and Spirit Messages.
CIRCLE follows Service.

MONDAY, at 3, LADIES' OWN, MISS
BARBER.

WEDNESDAY, at 8, MR. V. KENNEDY

Barnsbury Spiritual Church,
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SUNDAY, JULY 20TH, at 7,
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WEDNESDAY, at 8, OPEN DEVELOPING
CIRCLE.

SUNDAY, JULY 27TH, MRS. ROBINSON.

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

SUNDAY, JULY 20TH, at 11,
MR. WHITE and MRS. TREADGOLD,
Address and Clairvoyance.

At 3, LYCEUM.

At 6-30, MRS. ESTELLE ROBERTS,
Address and Clairvoyance.

MONDAY, at 8, MEMBERS' MEETING,
MRS. TYLER.

THURSDAY, at 8, MRS. FILLMORE.
Clairvoyance.

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At 6-30, MR. POLLARD.

MONDAY, at 2-30, LADIES' MEETING,
MRS. B. R. BARNES.

SATURDAY, at 7-30, HEALING CIRCLE
and PSYCHOMETRY.

SUNDAY, JULY 27TH, MRS. ARNOLD.

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At 7, Miss F. DAUNTON,
Address and Clairvoyance.

MONDAY, at 7-30, LADIES' PUBLIC
CIRCLE.

TUESDAY, at 8, MEMBERS' CIRCLE.

THURSDAY, at 8-15, PUBLIC CIRCLE.

SUNDAY, JULY 27TH, MRS. S. D. KENT

SOCIETY ADVERTISEMENTS.

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HIGH ROAD, WOOD GREEN.

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SUNDAY, JULY 27TH, MISS EVA CLARK

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Opposite CLAPHAM NORTH STATION,
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SUNDAY, JULY 20TH, at 11, OPEN
CIRCLE. At 3, LYCEUM.

At 6-45 for 7, DR. VANSTONE,
Address and Clairvoyance.

MONDAY, at 3, LADIES' MEETING,
Psychometry.

At 8, HEALING CIRCLE (Colour Healing)

THURSDAY, at 8, OPEN DISCUSSION
GROUP. Subject, "Paths of Progress."

FRIDAY, at 8, ADDRESS and CLAIRVOY-
ANCE.

SUNDAY, JULY 27TH, MR. WHITMARSH

Central London Spiritualist Society,
102, GREAT RUSSELL ST. W.C.1.
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FRIDAY, JULY 18TH, at 8,
MRS. ELLIOTT.

SUNDAY, JULY 20TH, at 7,
MRS. M. GOODE.

FRIDAY, JULY 25TH, Miss J. B. PROUD.

SUNDAY, JULY 27TH, MRS. THORNTON.

Chiswick Christian Spiritualist Church
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Gunnery Station).

SUNDAY, JULY 20TH, at 11,
MR. BURTENSHAW.

At 6-45, MRS. MURIEL THORNTON.

WEDNESDAY, at 8-45, MISS HERBERT.

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

SUNDAY, JULY 20TH, at 6-30,
MR. & MRS. W. F. BILLETTE,

Address and Clairvoyance.

WEDNESDAY, at 3, CIRCLE. At 8, MRS.

K. WIRDNAM, Address & Clairvoyance.

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

SUNDAY, JULY 20TH, at 7,
MRS. CLEGHORN.

THURSDAY, at 8, MR. W. D. WILDE.

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near junct. London Rd., West Croydon.

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MRS. BURNHAM,

Address and Clairvoyance.

TUESDAY, at 3, LADIES' MEETING.

WEDNESDAY, at 7-45, MRS. BURNHAM,
Clairvoyance.

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

SUNDAY, JULY 20TH, at 11-15,
MRS. FLETCHER.

At 3, LYCEUM.

At 7, MR. HARTWELL BAIN.

WEDNESDAY, at 8, MRS. M. MAUNDER.

SUNDAY, JULY 27TH, MR. LEONARD &
MRS. TREADGOLD.

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MRS. E. M. NEVILLE,

Address and Clairvoyance.

THURSDAY, JULY 24TH, at 8,
MRS. S. PODMORE,

Address and Clairvoyance.

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

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CIRCLE. At 3, LYCEUM.

At 7, MRS. W. EDWARDS.

TUESDAY, at 3, MRS. BILLETTE. At
7-30, HEALING CIRCLE.

THURSDAY, at 8, PUBLIC CIRCLE.

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

SUNDAY, JULY 20TH, at 11-30, CIRCLE.
At 3, LYCEUM.

At 7, MR. W. EDWARDS.

THURSDAY, at 8, MRS. V. CROXFORD.

SUNDAY, JULY 27TH, DR. VANSTONE.

Hackney Independent Lyceum Church
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Road).

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At 6-30, MRS. LAURA LEWIS,

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WEDNESDAY, at 8, OPEN-AIR MEETING
at Junction of Pembury and Downs
Park Road.

THURSDAY, at 8, DISCUSSION.

SUNDAY, JULY 27TH, MISS GOLDSMITH.

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

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At 7, MRS. M. RADLEY.

MONDAY, at 8, MRS. A. RADLEY.

TUESDAY, at 8, MEMBERS ONLY.

WEDNESDAY, at 8, FREE HEALING.

THURSDAY, at 8, OPEN CIRCLE.
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FRIDAY, at 8, LYCEUM MEETING.

SUNDAY, JULY 27TH, MRS. CROWDER.

Hanwell Spiritualist Church,
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SUNDAY, JULY 20TH, at 7,
SERVICE.

WEDNESDAY, at 3, MRS. BROWNJOHN.

THURSDAY, at 8, MRS. REDFERN.

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

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At 7, MRS. PRINCE.

TUESDAY, at 8, FREE HEALING CIRCLE.
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WEDNESDAY, at 8, MR. D. SERJEANT.

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SPIRITUALISTS' NATIONAL UNION—Secretary: Mr. GEO. F. BERRY, Broadway Chambers, 162, London Road, MANCHESTER.

BRITISH SPIRITUALISTS' LYCEUM UNION—Secretary: Mr. G. F. KNOTT, 20, Toad Lane, Rochdale.

BRITISH MEDIUMS' UNION—Hon. Sec.: Mr. BACON, Hildersheim Villa, 229, Dewsnap Lane, Dukinfield.

REGULAR MEETINGS HELD EVERY SUNDAY.

All Alterations, Additions and Corrections for the Guide must be addressed to the Editor.

NATIONAL UNION SOCIETIES.

The Two Worlds is sold at the Meeting Rooms of Societies marked (a). (RM) Regd. for Marriage.

LANCASHIRE DISTRICT COUNCIL.

Council Sec.: Mr. E. A. RIDING, 66, Helen Street, Lower Audley, Blackburn.

MANCHESTER DISTRICT COMMITTEE.

Hon. Sec.: W. E. BENTLEY, 37, Shakespeare Street, Ardwick, Manchester.

Bolton—Bradford-st. (RM) Lyc. 10; 2-45, 6-30
 DEANE RD.—Lyc. 10-15; 3, 6-30
 HENRY ST., MANCHESTER RD.—Lyc. 10-15; 3, 6-30

Bury—King-st. 3, 6
 Congleton—Park-rd. 3-15, 6-45
 Daisy Hill—Mabel-st. Lyc. 10-30; 3, 6-30
 Dearnley—Silver Hill, Lyc. 10, 2-45; 6
 Denton—Market-st. Lyc. 10-30; 3, 6-30
 Dukinfield—Railway-st. 2-45, 6-30
 Eccles—Milton Spiritual Church, Booth-street (RM), 3, 6-30 (See advt.)

Hadfield—Jones-st. Lyc. 10-30; 3, 6
 Heywood—William-st. (RM) Lyc. 10, 1-45; 2-45, 6-30
 MANCHESTER ST.—Lyc. 10-30, 1-45; 3, 6-30
 Hollinwood—Byrom-st. Lyc. 10-15; 3, 6-30
 Hyde—George-street. Lyc. 10-30; 2-45, 6-30
 Horwich—Chorley New-rd. Lyc. 10; 3, 6-15
 Leek—Labour Church, Overton Bank. 6-30
 aMacclesfield—Cumberl'd-st. (RM) Lyc. 10-30; 3, 6-30
 aManchester—CENTRAL SPIRITUALIST CHURCH, 5, The Parsonage. 11, 6-30 (See advt.)

a ARDWICK—38, Maskell-st. (RM) Lyc. 10-30; 3, 6-30 (See advt.)

a CHEETHAM HILL—Halliwell-lane. (RM) Lyc. 10-30; 2-45, 6-30

a COLLYHURST—Collyhurst-st., Oldham-rd. (RM) Lyc. 10; 3, 6-30 (See advt.)

GORTON—Spiritualist Mission, Garlick-st. 6-30
 HARPUREY—Sharston-st. 6-30

HIGHER OPENSHAW—Old-lane. Lyc. 2-30; 6-30
 a LONGSIGHT—Shepley-st., Stockport-rd. Lyc. 2-30, 6-45 (See advt.)

MOSS SIDE—Progressive Lyceum Church, Smith's Dance Hall, 73, Cornbrook-st. Lyc. 2-30; 6-30, 8-15.

MOSTON—Spiritualist Lyceum Church, Church-lane. Lyc. 10-30; 3, 6-30 (See advt.)

a NEW MANCHESTER LYCEUM CHURCH—65, Brunswick-st., C-on-M. 6-30

NEWTON HEATH—Manor Hall, Allen-st. Lyc. 2-30; 6-30

OPENSHAW—Local Board Buildings, 915, Ashton Old-rd. Lyc. 2-30; 6-30

PENDLETON—94, Highfield Chambers, Broad-st. Lyc. 2-30; 6-30 (See advt.)

a SALFORD—Chapel-st., St. Phillips-pl. Lyc. 10-30; 3, 6-30 (See advt.)

a SALFORD—New Shaw-st., Regent-rd. 3, 6-30

a SOUTH MANCHESTER—Princess-rd. (RM) Lyc. 2-3; 6-30 (See advt.)

STRET福德—Watson-st., off King-st. 6-30

Middleton—Gilmour-st. Lyc. 10-15; 3, 6

PROGRESSIVE—7, Mill-st. 3, 6-15

a Oldham—Elliot-st. (RM) Lyc. 10; 2-30, 6-30

HOOPER ST.—(RM) Lyc. 10-30; 3, 6-30

Radcliffe—Railway-st. Lyc. 10-30; 3, 6-30

a Rochdale—Regent Hall (RM) Lyc. 10; 3, 6-30

HALLIWELL ST.—3, 6-15

PENN ST.—Lyc. 10; 3, 6

ROYTON—30, Sandy-lane. 6-30

a Saddleworth—Brownlow Vale, Uppermill. 3, 6-30

a Shaw—Lyon-st. Lyc. 10, 2; 3, 6-30

a Stalybridge—Blandford-st. 3, 6-30

a Stockport—Over 74, Lower Hillgate. 3, 6-30

CENTRAL (Founded 1888)—Lord-st. 3, 6-30

NORTH-EAST LANCASHIRE DISTRICT COM'EE

Hon. Sec.: Mrs. RIDING, 66, Helen St. Blackburn.

Accrington—Pearl-st. Lyc. 10-30; 3, 6-15

RECHABITES' HALL—Abbey-st. 10-15; 2-45, 6-15

ARGYLE ST.—Lyc. 3, 6-15

a Burnley—North-st. (RM) Lyc. 10; 3, 6

a HAMMERTON ST.—(RM) 2-45, 6

Olton-le-Moors—3, 6-30

a Clitheroe—Rechabites' Hall Lyc. 10; 2-45, 6

a Colne—Spring Lane. Lyc. 10; 2-30, 6

a Darwen—Victoria-st. (RM) Lyc. 9-30, 1-45; 3, 6-30

a Earby—Back Greenend Avenue. Lyc. 10, 1-45; 3, 6

a Fleetwood—Oak-st. (RM) Lyc. 2-30; 6-30

a Gt. Harwood—Mercer-st. Lyc. 10; 2-45, 6

a Lancaster—Central Hall, Gt. John-st., Stonewall. Lyc. 10-30; 3, 6-30

ALLIANCE—Collegian Rooms. 6-30

a Morecambe—Milton Rooms, Market-st. (RM) 3, 6-30

a Nelson—Vernon-st., Railway-st. (RM) Lyc. 10; 2-30, 6

a Padiham—Lightenhill-st. Lyc. 10, 1-30; 2-45, 6

a Preston—Moor-rd. (RM) Lyc. 10; 3, 6-30

ETHICAL CHURCH—10, Lawson-st. Lyc. 10-30, 3, 6-30

a Rawtenstall—Back Ormrod-st. Lyc. 10-15; 2-30, 6

a Rishton—Eachill-rd. Lyc. 10-30; 2-45, 6

a Todmorden—Eagle-st. (RM) Lyc. 9-30, 1-30; 3, 6-30

a CENTRAL—Roomfield Buildings. Lyc. 10, 1-30; 3, 6

NORTH LANCASHIRE AND WEST CUMBERLAND DISTRICT COMMITTEE.

Hon. Sec.: Mrs. DAN GRIFFITHS, 4, Harrogate Street, Barrow-in-Furness.

Barrow-in-Furness—Psychological Hall, Dalkeith-st. Lyc. 10, 2; 3, 6-30

a 165, DALTON ROAD—6-30

a Dalton—Bockside-road. 6-15

a Millom—Lyc. 2, 6

a Ulverston—Burlington-st. 3, 6-30

SOUTH-WEST LANCASHIRE AND CHESHIRE DISTRICT COMMITTEE.

Hon. Sec.: Mr. A. FOSTER, 33, Cairo St., Warrington.

a Birkenhead—Hamilton, 46, Bridge-st. Lyc. 11; 3, 6-30

a Chester—COMMONHALL ST.—(RM) Lyc. 10-30; 3, 6-30

a Cheshire—Union-st. 3, 6-15

a Colwyn Bay—Co-op Hall, Sea View-rd. 3, 6-30

a Crewe—Edgerton-rd. Bridge. 3, 6, 8-15

a Hindley—Bridge-st. 3, 6-30

a Leigh—Evans-st. (RM) Lyc. 10-30; 3, 6-30

MARKET BUILDINGS—6-30

a Liverpool—Daulby Hall, Daulby-st. Lyc. 11; 6-30

BOALER ST.—(RM) 11, 2-30, 6-30

GARAGE ST. (rear G.P.O.)—Lyc. 2-30; 6-30

North-st.—Co-op. Hall, Station-rd. 3-15, 6-30

a Rock Ferry—18, Nelson-rd. 6-30

a Runcorn—Ashbridge-st. (RM) Lyc. 10-30; 3, 6-30

a Southport—Hawkeshead-st. 10-30; 3, 6-30

a St. Helens—Charles-st. Lyc. 10-30; 3, 6-30

a Warrington—Academy-st., off Mersey-st. (RM) Lyc. 1-45; 3-15, 6-30

a Wigan—31, Millgate. Lyc. 10, 1-45; 3, 6-30

WINNINGTON & DISTRICT—Winnington-lane. 3, 6-30

MIDLANDS DISTRICT COUNCIL.

Council Sec.: W. ROBINSON, 332, Bordesley Green-rd. Adderly Park, Birmingham.

NORTHERN COMMITTEE.

Hon. Sec.: J. W. RASPIN, 34, Grafton Street, Monks Road, Lincoln.

Beeston—Fletcher's Yard, Fletcher-rd. Lyc. 9-45, 1-45; 3, 6-30

a Eilper—Jubilee Hall. (RM) Lyc. 10-30, 2; 2-30, 6-30

a Burton-on-Trent—Horniglow Wharf. Lyc. 10-30, 2-15; 3, 6-15

a Chesterfield (No. 1)—Low Pavement. Lyc. 10-30; 3, 6

a HOLLIS LANE.—Lyc. 3; 6-30

a Derby—Charnwood-st. Lyc. 10-45, 2; 3, 6-15

a Eastwood (Notts.)—Co-op. Hall. Lyc. 2-30; 6

a Grimsby—Kent-st. Lyc. 10-30; 3, 6-30

a Heanor—Co-operative Hall. 3, 6

a Hucknall—Derbyshire-lane. Lyc. 10-45, 2; 3, 6

a Ilkeston—Old Post Office, Market Place. 3, 6-30

a St. Mary's St.—3, 6-30

a Leicester—Queen's Hall, Silver-st. Lyc. 2-45; 11, 6-30

a MARSTON ST.—Lyc. 3; 11, 6-30

a RUPERT ST.—Lyc. 11; 3, 6-30

a BELGRAVE GATE—M.E.A. Room, 174, Belgrave Gate. 6-30

a SOUTH WIGSTON—Station-street. 6-30

a Lincoln—Coultham-st. Hall. Lyc. 10-30, 2; 3, 6-30

a ODDFELLOWS' HALL (No. 4 Room)—Broadgate.

a Long Eaton—Chapel-st. Hall. 6-30

a ORCHARD-ST. 6-30

a Mansfield—Dallas-st. Lyc. 10-45, 2; 3, 6-30

Meersbrook (Sheffield)—Gospel Hall, Regent-terrace 2-45, 6-30

Newark—Liberal Club. 3; 6-30

a Nottingham—Mechanics' Minor Hall, North Church-st. Lyc. 2-45; 10-45, 6-30

a 168, SHERWOOD ST. NTH.—Lyc. 2-30; 10-45, 6-30

a BEACONSFIELD ST. (BASFORD)—Lyc. 10-30, 2; 3, 6-30

a PROGRESSIVE—St. James-st. Lyc. 10-45; 3, 6-30

a Ripley, Codnor and District—Victory Hall, Assembly Rooms. 3, 6

a Stapleford—Toton-lane. 6-30

a Sutton-in-Ashfield—Twitchell. Lyc. 10-30, 2; 3, 6

SOUTHERN COMMITTEE.

Hon. Sec.: Mrs. R. H. SMITH, 672, Pershore Road, Selby Park, Birmingham.

a Birmingham—248, Corporation-st. 11, 6-30

a ASTON—Co-operative Hall, Six Ways. 6-30

a FORWARD SOCIETY—58, Villa-road, Handsworth Lyc. 3; 11, 6-30

a LANGLEY GREEN—Henry-st. 6-30

a LANGLEY GREEN—Trinity-st. 6-30

a RUSHDEN—5, Glassbrook-rd. 2-30, 6

a RUSHDEN—High-st. 6-30

a SALTLEY—Co-operative Hall, 5, Alum Rock-rd. Lyc. 3; 6-30

a SMALL HEATH—51, Jenkins-st. Lyc. 3; 6-30

a SMETHWICK—106, High-st. Lyc. 2-30; 11, 6-30

a SPARKHILL—Mission Hall, Bard-st. 6-30

a STIRCHLEY—Council Schools, High-st. Lyc. 10; 11, 6-30

a STIRCHLEY—No. 1346, Pershore-road. 6-30

a BLOXWICH—Wolverhampton-rd. 3-30, 6-30

a Cannock—Public Rooms. 6-30

a Coalville—Adult School Hall, Bridge-road. 6-30

a Coventry—New Hall, Bull-st. Lyc. 3; 6-30

a Co-Op. Rooms—Lockhurst-lane. 3, 6-30

a KING'S HALL, Vicar-lane, Broadgate—Lyc. 3; 6-30

a Darlaston—Nat. Spst. Church, Pinfold-st. 3, 6-30

a Hanley—High-st. (RM) Lyc. 2; 10-45, 6-30

a Fenton—80, Market-st. 3, 6-15

a Kettering—24a, Dalkeith Place. 2-30, 6-30

a Leamington—Oxford-st. 3-15, 6-30

a Northampton—Manchester Unity Hall, 6a, Newland. Lyc. 10-15; 3, 6-30

a Nuneaton—NOTHOLM AVENUE. (RM) Lyc. 1-30; 3, 6

a Stourbridge—Gospel Hall, Union-st. 6-30

a Tunstall—1, Picadilly-st. 3-30, 6-30

a Walsall—Temp. Hall, Freer-st. Lyc. 2-30; 11, 6-30

a BROWNHILLS—Excelsior Church, High-st. 6-30

a Wolverhampton—Mission, Drummond-st. 11, 6-30

a Worcester—Cherry Tree Walk. 3, 6-30

SOUTHERN COUNTIES DISTRICT COUNCIL.

Hon. Sec.: J. G. MACFARLANE, "Allendale," St. Piran's Avenue, Copnor, Portsmouth.

Bournemouth—16, Bath-rd. 11, 6-30

a Brighton—Mighell-st. Lyc. 3; 11-15, 7

a Bristol—Surrey-st., St. Paul's. Lyc. 3; 11, 6-30

a UNIVERSAL—Bishop-st., St. Paul's. 11, 6-30

a UNITED—Providence Hall, Grosvenor-rd. 11, 3, 6-30

a TEMPLE—19, Lower Redland-rd., Redland. 6-30

a Cowes (I. of W.)—84, High-st. 6-30

a Devonport—Progressive, Ferry Hall, Ferry rd. 6-30

a Eastleigh—The Scouts' Headquarters, Chamberlayne road. 6-30

a Exeter—Market Hall, Fore-st. 3, 6-30

a Gosport—Co-operative Rooms, Stoke rd. Lyc. 3; 6-30

a Newton Abbot—Spiritualist Temple, East-st. Lyc. 11; 6-30

a Paignton—Corner of Torquay-rd. and Manor-rd., Oldway. 11, 6-30

a Plymouth—Morley-st. 11, 6-30

a Poole—Wyngrade Hall, Station-rd. Lyc. 3; 6-30

a Portsmouth—73, Victoria-rd., South. (RM) Lyc. 3; 11, 6-45

a PROGRESSIVE—Francis-av. 11, 6-45

a LAKE RD. at 3. ASSEMBLY ROOMS, St. Mary's-rd. at 6-45

a Reading—Foresters' Hall. 1, 6-30

a Ryde (I. of W.)—Belvedere Hall. Lyc. 3; 6-30

a Southampton—Cavendish Grove. (RM) Lyc. 2-30; 11, 6-30

a Ventnor (I. of W.)—Co-op. Hall, High-st. 6-30

a Weston-super-Mare—West-st. 6-30

a Winchester—Hyde Abbey-rd., North Walls. 6-45

a Werthing—Grafton-rd. 11, 6-30

LONDON DISTRICT COUNCIL.

Hon. Sec.: H. N. BOLTON, 24, Whiteside-rd., Brentford, Middlesex.

THE TWO WORLDS is sold at ALL the affiliated Churches in the London area.

Aldershot—Birches Hall, Elms Road, 6-30
Battersea—Bennerley Hall, Bennerley Road, 11, 6-30
Bowes Park—Shaftesbury Hall, 11, 7
Brixton—Stockwell Park Road, 11-15, 7
Cambridge—20, Granchester-rd.
Central London—102, Gt. Russell-st., W.C.1. 7
Chatham—Avondale Hall, George Street, 7
Clapham—Bedford Road, 11, 7
Crouch End—Felix Hall, Felix Avenue, 7
Croydon—New Gallery, Catherine Street, 6-30
Dover—Cannon Hall, Market Street, 11, 6-30
Ealing—8, Bakers Lane, Broadway, 11-15, 7
Forest Hill—Beadnell Road, 11, 7
Fulham—12, Lettuce Street, Parsons Green, 11-30, 7
Great Yarmouth—
Guildford—Upper Room, Borough Hall, 6-30
Hackney—240a, Amhurst Rd., Stoke Newington.
Hampton Hill—12, Windmill Road, 11, 7
Harrow—Greenhill Hall, Station Road, 6-30
Hendon—Liberal Room, 1, Bell Terrace, 6-45
High Wycombe—Speeds Hall, Paul's Row, 6-30
Hounslow—Whitten-rd, 6-45
Ilford—Psychical, Clements Road, 7
Kingston—Villiers Road (R.M.), 11-30, 6-30
Kenton—Northwick Park Hall, 6-30
Lewisham—Limes Hall, Limes Grove, 11-15, 6-30
Little Ilford—Third Avenue, Manor Park, 7
Letchworth—Howard Hall, 6-30
Luton—Castle Street Hall, 11, 6-30
Manor Park—Corner of Shrewsbury Road and Strone Road, 11, 6-30
Margate—Cavendish Hall, 186, High Street, 3, 7
Peterborough—King Street, 6-30
Plaistow—2, Braemar Road, Barking Road, 11, 6-30
Ramsgate—Chatham Street, 3, 6-30
Rochester Square—Camden Road, Camden Town, 11, 6-45
Southend—Corner of Hildaville Drive and Westboro Road, Westcliffe, 11, 6-30
South London—Lausanne Hall, Lausanne Road, Peckham, 11, 7
Surbiton—Maple Road, 3, 6-30
Sutton—Co-Op. Hall, Benhill Street, 6-30
Students' Alliance—
Tottenham—Warning House, 744, High-rd, 3, 7
Walthamstow—Workmen's Hall, 82, High Street, 7
Watford—Halsey Masonic Hall, Rickmansworth Rd, 6-30
Woolwich & Plumstead—Perseverance Hall, Villas Rd, Plumstead, 7

NORTHERN COUNTIES DISTRICT COUNCIL.

Hon. Sec.: MR. BALDWINSON, 39, Kingsley Avenue, Whitley Bay.

Annfield Plain—Council Schools, Durham Road, Lyc 2-30; 6-30
Ashington—St. George's Hall, Lintonville, Lyc. 2-30; 6-30
Bedlington—Reay Hall, Station, 6
Birtley—A2 Hostel, Elizabethville, Lyc. 2-30; 6-30
Bishop Auckland—6, Frederick Street, 6
Blackhill—Park Road, Lyc. 2-30; 11, 6-15
Biyth—Market Place, Lyc. 2-30; 6
Bolton—Co-Op. Hall, 6-30
Chopwell—West Council Boys' Schools, 6-30
Cornsay—Labour Hall, Colliery, 6-15
Consett—Small Hall, New Town Hall Buildings, 6-15
Cramlington—Co-Op. Hall, 6
WHEATRIDGE ROAD—6
Chester-le-Street—Mechanics' Institute, Lyc. 2-30; 6-15
Craghead—Mixed Council Schools, 2-30, 6
Crook—Crown Rooms, Commercial Street, 6
Darlington—Elmfield Estate, Northgate, Lyc. 2; 3, 6-15
Dawdon—Louisville Hall, Bottleworks Field, 6
Dipton—Liberal Hut, 6-15
Dudley—Co-Op. Hall, 6
Dunston—Ellison Road, Lyc. 2-30; 6
Durham—6, Saddler Street, 6-30
Easington Lane—Derwent Street, 6
Fencehouses—Council Schools, Dublinne, 6
Gateshead—BEACONSFIELD HALL, 6-30
RECTORY HALL, EDEN—11, 6-30
LIBERAL CLUB—108, High West Street, Lyc 2-30; 10-45, 6-30
Gurney—Gurney Valley, Auckland Park, Lyc. 2-30; 6
Hebburn—30, Tennant Street, New Town, 6-30
Hetton—Lowther Memorial Hall, 6
Hirst—Milburn Road, 6
Horden—I.O.G.T. Hall, Lyc. 2-30; 6
Howden-le-Wear—Holly Terrace, 6
Jarrow—Co-Op. Hall, Market Sq, Lyc. 2-15; 6-30
Leadgate—"The Temple," Durham Road, 6
Middlesbrough—Grange Road West, Lyc. 2-30; 10-45, 6-30
WILSON STREET—Lyc. 2-30; 6-30
Newbiggin—Queen's Head Tea Rooms, 2-30, 6
100, FRONT STREET—2-30, 6
Newburn—Band Room, Winning, Lyc. 2-30; 6-30
Newcastle-on-Tyne—4, Blandford Street, Lyc. 2-30 6-30
Co-Op. HALL—Adelaide Terrace, New Benwell, Lyc. 2-30; 11, 6-30
ROYAL ARCADE—Pilgrim Street, 6-30
HEATON—Tossan Terrace, Lyc. 2-30; 11, 6-30
New Delaval—Infants' Schoolroom, Lyc. 2-30; 6
North Shields—Rippon Hall, 42, Stanley Street West, Lyc. 2-30; 6-30

New Shildon—Newlands Avenue, Lyc. 2; 6
Ryhope—Temperance Hall, Silksworth, 6-30
Shildon—Temperance Hall, Frier Street, 6-30
South Shields—22, Fowler Street, Lyc. 2-30; 6-30
14, CAMBRIDGE STREET—Lyc. 2-30; 6-30
HIGH SHIELDS—Barnes Road, Lyc. 2-30; 6-30
Sunderland—21, Derwent Street, Lyc. 2-30; 10-45, 6-30
Co-Op. HALL, GREEN STREET—6-30
Co-Op. HALL, HYLTON STREET—Lyc. 2-30; 6-30
Southwick—Alexander Hall, Clockwell Street, Lyc. 2-30; 6-30
South Bank—Consett's Sale Room, Normandy Road, 6-30
Spennymoor—High Grange Road, Durham Road, Lyc. 2-30; 6
Stockton—Brunswick Street, Lyc. 2-30; 11, 6-30
1, CECIL STREET—Lyc. 2-30; 6-30
Sunnyside—Elm Street, 6
Swalwell—Maillon House, 6-30
Tantobie—Co-Op. Committee Rooms, 6-15
Thornaby—Scout Rooms, 3, 6-30
Throckley—Walbotte Street Hall, 6-30
Wallsend—Co-Op. Hall, Lyc. 11; 6-30
SIMPSON'S HOTEL—Lyc. 2-30; 6-30
Washington—Glebe Council Schools, 6-30
West Auckland—Temperance Hall, 6-30
West Cornforth—George Street, 6
West Hartlepool—3, Charles Street, Lyc. 1-45; 3, 6-30
HALLADOWN HALL, MUSGROVE ST.—Lyc. 1-45; 3, 6-30
West Moor—Workmen's Institute, 6-30
West Pelton—Middle Hold, 2-30, 6-15
West Ryton—Elmma Memorial Hall, 6
West Stanley—Belle Street, Lyc. 2-30; 6
Whitley Bay—212, Whitley Road, Lyc. 2-30; 6-30
Wittin Gilbert—Fold Yard, Front Street, Lyc. 2-30; 6-30

SOUTH WALES DISTRICT COUNCIL

Hon. Sec.: D. W. TITTLER, 33, Herbert-st., Abercynon

aAberavon & Port Talbot—High-street (above Berni's), Lyc. 2; 10-30, 6-30
Abercynon—First National Spiritualist Church 6
CARNETOWN—Lyc. 2-30; 6-30
Abertillery—Central, Arcade, 6
a SIX BELLS—113, Somerset-st, 2-30, 6
aBarry Dock—Buttrills Hall, 2-30; 6-30
Blackwood (Mon.)—Penrhyn-rd. Schools, 2-30, 6
aBridgend—Y.W.C.A. Room, Queen st, 2-30, 6-30
aCardiff—18, Park-grove, Lyc. 2-45; 11, 6-30
CENTRAL—16a, Millicent-st, Lyc. 2-45; 6-30
DALCROSS ST.—Lyc. 2-30; 6-30
Cwm & District—Lyc. 2-30; 6
aDowlais—Carnegie Library, Church-st, Lyc. 2-15; 5-45
Gaerai—National Spiritualist Church, Lyc. 2-30; 6-30
Ferndale—Fountain-st, Healing 11-15; Lyc. 2-30; 6
Garw—Ffaldau Workmen's Institute, Pontcymmer, 2, 6
Morthy Tydfil—PROGRESSIVE TEMPLE, Tram-rd, Side North, (RM) Lyc. 2-30; 6
Mountain Ash—Glyn Gwyn-st., Miskin, Lyc. 2-30; 11, 6
Nantymoel—Lleser Hall, 6
Newport (Mon.)—Central, Charles-st, Lyc. 3; 6-30
MAINDOE—Probert-place, Maindee
Oakdale—Lyc. 2-30; 6
Penrhyn-rd—Girls' School, 2-30, 6-30
Phillipstown—Workmen's Hall, New Tredegar, 3, 6
Pontcymmer—Lyc. 2-30; 6
Port Talbot—Central, 6-30
Rhondda—Tynewydd Church, 6-30
Swansea—Assembly Rooms, St. Helens-rd, 3, 6-30
aTredegar—Temp. Hall, Morgau-st, Lyc. 3; 11, 6
Treforest—Spiritual Mission Church (RM), Lyc. 2-30; 6-30
Treherbert—Old Salvation Hall, 116, Dumfries-st, Lyc. 2-30; 5-30
Ynysboeth—Ynysboeth Schools, 6
Ystrad—Ystrad-rd, Lyc. 11; 6-30

South Wales Platform Workers' Association—Hon. Sec.: J. W. Crago, 81, Grange Gardens, Cardiff

SCOTTISH DISTRICT COUNCIL.

Hon. Sec.: JOSEPH J. DARBY, 22, Munro Place, Anniesland, Glasgow.

Aberdeen—Bon Accord, Upper Green Room, Music Hall Buildings, 11, 6-30
PSYCHOLOGICAL SOCIETY—Shepherds Hall, 11, 6-30
Alloa—Co-Op. Hall, 11-30, 6-30
Belfast—Association, 35, High-st, 11-30, 7
ALLIANCE—29, Rosemary-st, 11-30, 7
Dundee—Fabian Hall, 11-30, 6-30
NETHERGATE—St. David's Rooms, 11-30, 6-30
aEdinburgh—9, Gayfield-square, 11-15, 6-30
Falkirk—Co-Op. Hall, 11-15, 6-30
STENHOUSEMUR—Masonic Hall, Falkirk, 11-15, 6-30
Glasgow—ASSOCIATION—26, Holland-st, 11-30, 6-30
CIRCLE—at 1-30
SPIRITUALIST BROTHERHOOD—Wyper Place, Gallowgate, 2-30, 6-30
SOUTHERN ASSOCIATION—Neptune Rooms, Weir-st, 11-30, 6-30
Kirkcaldy—Pioneer Halls, Carlyle-rd, 11-30, 6
Motherwell—Masonic Temple, Hope-st, 6-30
Paisley—Masonic Buildings, 20, High-st, 6-30
Stirling—British Legion Hall, 27, King-st, 6-30

YORKSHIRE DISTRICT COUNCIL.

Gen. Sec.: H. H. GALE, 114 Myrtle-rd., Sheffield.

BRADFORD DISTRICT COMMITTEE.

Hon. Sec.: F. LENG, 5, Tichborne-rd., West Bowling, Bradford.

aBatley Carr—Carr-st. (RM) Lyc. 10, 2; 3
aBirstall—Railway Terrace, 2-45, 3, 6
aBradford—Milton—Belle Vue Girls' School, Manningham-lane, Lyc. 1-45; 3, 6-30
BANKFOOT—315 Manchester-rd, Lyc. 1-45; 3, 6-30
OTLEY RD.—Lyc. 10-30, 1-45; 3, 6-30
a RIPLEY ST., MANCHESTER RD.—Lyc. 10-30, 1-45; 3, 6-30
Clockheaton—Old Robin Rooms, Westgate, Lyc. 1-45, 2; 3, 6
Dewsbury—Wellington-rd, Lyc. 10, 1-45; 3, 6
Harrogate—Central Chambers, Beulah-st, 3, 6-30
Heckmondwike—Walkley-lane, Lyc. 2; 3, 6
Idle—Co-Op. Hall, Lyc. 1-45; 3, 6-30
Morley—Queen-st, Lyc. 10-30, 1-45
Saltire—Victoria Hall, Victoria-rd. (ent'ce Lockwood st.), Lyc. 10-30, 1-45; 3, 6-30
Skipton—2, Romille-st, Lyc. 10-30
Yeadon—Harper Terrace, 2-45, 6

HALIFAX DISTRICT COMMITTEE.

Hon. Sec.: T. ELLIS, 74, Firth-st., Huddersfield

Brighouse—Commercial-st. (RM) Lyc. 10, 2; 3, 6
a MARTIN ST.—(RM) Lyc. 10, 2; 3, 6
Elland—Westgate, 3, 6-30
aHalifax—Queen's-rd. (RM) Lyc. 10, 1-30; 3, 6-30
ST. PAUL'S—Alma-st, 3, 6-30
Hebden Bridge—Hope Chambers, Hope-st, Lyc. 10-30, 1-45; 3, 6-30
Huddersfield—Quarumby, (RM) Lyc. 10-30; 3, 6
ST. PETER'S ST.—Lyc. 10-30; 3, 6-30
RAMSDEN ST.—Lyc. 10; 3, 6-30
KIRKBRISTON—3, 6-30
Keighley—Heber-st, (RM) Lyc. 10, 1-30; 3, 6
aMarsden—Lyc. 10-30, 2; 3, 6
aMithwaite—Hollins Glen, Lyc. 10-15, 1-45; 2-45, 6
aSowerby Bridge—Hollins-la, (RM) Lyc. 9-30, 2; 6
aWest Vale—Green-la, nr. Tram terminus, Lyc. 2; 6

HULL DISTRICT COMMITTEE.

Hon. Sec.: MRS. JACKSON, 64, Goulton-st., Hull.

Bridlington—Foresters' Hall, St. John's-st, 1-45, 3, 6-30
Cleethorpes—St. Peter's Avenue, 3, 6-30
Goole—Carter-st, 3, 6-30
aHull—Holborn Hall, Witham, Lyc. 10-30; 3, 6-30
DAIRY COTTES—Eastbourne-st, Lyc. 1-45; 3, 6-30
GIPSVILLE—Labour Hall, Edinburgh-st., Hessl rd, Lyc. 1-45; 3, 6-30
Scarborough—Sherwood-rd, Victoria-rd, Lyc. 2; 3, 6-30
ST. SEPULCHRE-ST. Lyc. 2; 3, 6-30
Scunthorpe—National Spiritualist Church, 11, 6-30, 7-45

LEEDS DISTRICT COMMITTEE.

Hon. Sec.: A. SMITH, 1, Thorpe Terrace, Lingwell Gate-lane, Outwood, Wakefield.

Castledford—Lr. Oxford-st. (RM) Lyc. 10-15; 3, 6
Featherstone—Mafeking-st, 3, 6-30
aHemsworth—Grove-la, 3, 6-30
aHorsforth—67, Victoria Gardens, 3, 6-30
aLeeds—24, Brunswick-pl., North-st
EASY RD.—(RM) Lyc. 2; 6-30
GAYTHORNE ST., ROUNDHAY RD.—Lyc. 2-30, 6-30
Morley—Cross Church-st, Lyc. 1-45; 3, 6
Normanton—Assembly-st, 3, 6-30
QUEEN ST.—(RM) Lyc. 10-30, 1-45; 3, 6
Pontefract—18, Beast Fair, 3, 6-30
aShipley—Market Buildings, Teal Court (RM) Lyc. 10-30, 1-45, 3, 6-30
aSouth Elmsall—Moorthorp, Lyc. 10, 2; 3, 6-30, South Kirby—Progressive, 6-30
aWakefield—Over Public Benefit Boot Co., Kirkgate (RM) Lyc. 1-45; 2-45, 6-30
York—Kendrick Rooms, Spen-lane, (RM), 3, 6-30

SHEFFIELD DISTRICT COMMITTEE.

Hon. Sec.: W. RAWLINSON, 4, William-st., Wath-on-Dearne.

Armthorpe—near Parish Church, 6-30
aBarnsley—North Pavement, Lyc. 2; 3, 6-30
GRACE ST.—3, 6-30
Bentley—Cooke-st. Schools, 6
Dinnington—Cowley's Rooms, Laughton Rd, 6-30
aDoncaster—Baker-st., Waterdale, 3, 6
CATHERINE ST.—3, 6
aEdlington—Council Schools, 6
Goldthorpe—Castles-yd., Co-operative-st, Lyc. 10-30, 3, 6
CENTRAL—Co-Op. Hall, 3, 6
Kimberworth—92, Devonshire-st., Rotherham, Lyc. 3; 6-30
Maltby—Low-rd, 6-30
Mexborough—West-st, Lyc. 1-45; 3, 6-30
aParkgate—Ashwood-road, Lyc. 2; 10-30, 6-30
Rossington—6-30
aRotherham—Percy-st., near Drill Hall, Lyc. 2-30; 6-30
Scunthorpe—Holme-st, 6-30
Sheffield—ATTERCLIFFE—Bold-st. (RM) Lyc. 10, 2-30; 11-15, 6-30
CENTRE—Figtree-lane, Lyc. 2-30; 11, 3, 6-30
DARNALL—Shirland-lane, 6-30
HEELEY—44, Gifford-rd, Lyc. 10, 2-30; 6-30
HEELEY—Temperance Hall, Bramhall-ln, 3, 6-30
Stainforth—Hadfield-road, 3, 6-15
Thorne—Moor End, 3, 6-30
aThurnscoe—6-30
West Melton—Vicar-rd., Wath, Lyc. 2-30; 6-30
Wombwell—Melville-st, Lyc. 10-30, 2; 3, 6
Workop—Bridge-street, 3, 6-30

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Bradford—Bowling—Harker-st., Wakefield-rd. Lyc. 10-30, 1-45; 3, 6-30
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Chester—Brook-st. 3, 6-30
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Doncaster—Bentley Council Schools. 3, 6
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Grantham—13a, Elmer-st., South. 6-30
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Liversedge—Well-st. Lyc. 2; 3, 6
Llanbradach—Workman's Hall. Lyc. 2-30; 6
Llandudno—Victoria-st. 2-30, 6-30
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WIMBLEDON—136, Hartfield-road. 11, 6-30
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Mid-Thondra—Judges Hall, Trellaw. 6
Mosley—Apsley House, Abney-rd. 3, 6-30
etherion—Spiritualist Church, Victoria-st. 6-30
aNew Tredegar—Elliott Town School. 3, 6
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aWest Bromwich—7, Spon-lane. 11 6-30
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aWidnes—St. Paul's Chambers, Victoria-rd. Lyc. 1-45; 3, 6-30
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