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FRIDAY, AUGUST 1, 1930

PRICE TWOPENCE

EDITOR "TAKEN FOR A WALK" BY GHOST.

REPRINTED FROM THE "BROOKLYN DAILY EAGLE."

I TOOK a walk in the dark with a ghost. It was a real honest-to-goodness ghost—one that materialized out of something less than thin air, and went back into the same nothingness. But while he was materialized he had hands so big that if they were rolled into fists they would strike terror into the heart of a Tunney, or a Sharkey, or a Schmeling—except that they didn't seem to have any bones in them.

In spite of their bonelessness they had a firmness that enabled the ghost to manipulate the fingers with as much control as I have over my own, and there was a suppleness to them as of sponge rubber.

TO PROVE HE WAS A GHOST.

The ghost took me for a walk through a room that was filled with inky blackness, with people and chairs. He held me by the arms and guided me through the darkness, stopping me directly in front of each person, and reaching my hands out so that I touched each person in the room to make sure that every one was in their seat, and that "it" was no one else but a ghost.

Everyone was accounted for except the ghost. I can't quite account for him, but I have no alternative than to accept the fact that I had a very unusual experience with an individual who had hands that I felt, a voice that I heard, that had an unusual ability to see in the dark, that walked around in back of me and produced no sounds of footsteps. This description meets all the usual descriptions of ghosts, so I guess I've got to accept this individual as a ghost.

WRITER WAS TOO CRITICAL.

I received this demonstration because I exhibited what was, from the ghostly point of view, too much scientific caution. I was too critical, perhaps, in some of my spoken observations and too willing to offer purely physical possible explanations of seance incidents. I was critical of the "spirits" for not having developed their technique sufficiently to produce phenomena in a lighted room. I was critical of what the other sitters described as a cool breeze.

I maintained that it was not a breeze at all that they felt, but a lowering of the temperature of their bodies at the points where they thought they felt a breeze, this lowering of temperature to be accounted for by the conduction of heat away from these parts of the body by some means which I could not explain, but not by a breeze.

BUT IT CANNOT BE EXPLAINED.

Finally the ghost offered to show me something which I might care to explain. I will be frank to state that I am unable to explain it on the basis of any known facts, rules, principles or procedure known to physics, mechanics, optics, physiology, or related sciences.

"Stand up and turn around, Mr. O'Neill," said the ghost. I did.

"Don't be afraid. You will not be harmed in any way," continued the voice, "but there is one promise I want you to make. I want you to promise you will not try to grab me. You will not harm me by doing so. There is nothing you can do to harm me, but if you do try it you may injure the medium."

I gave my promise without reservations of any kind. But he it from me to annoy a ghost.

"You know how many people there are in this room, Mr. O'Neill?"

"Yes. There are twelve human beings in the room," I replied.

"I will take hold of you and lead you around the room, and we'll count them. Don't be afraid now."

A SEVEN-FOOT GHOST.

Two enormous hands grasped my arms from behind, and I then understood the reason for the warnings against being afraid. I never before saw such big hands as I now felt wrapped around my arms, and moving me gently but firmly forward. If the owner were built in proportion he would be seven feet tall and mighty husky. I felt that he was towering over me by about two feet.

They were peculiar hands. I could feel the grip of the thumb and each of the fingers. Each finger seemed to be an inch and a half in diameter. The whole did not feel like a smaller human hand encased in a covering.

FELT EVERY PERSON IN THE ROOM.

I stepped forward with an assurance that surprised me, and was turned to a halt in front of one of the sitters. My arms were moved forward, and my hands rested on a person's head. The person spoke and I recognised her. The process was repeated for each person in the room. I could not see the faintest outline in the pitch darkness, yet I unerringly stopped in front of each sitter, and placed my hands accurately on each head—my movements controlled, of course, by the ghost. I was finally placed in front of the medium, and the ghost placed my hands on his head and shoulders, his body, his knees. The medium spoke, and I identified him.

The medium was Frank Decker.

"He wants you to make a full examination of me, so you can be sure that it is the ghost who is doing this, and I have nothing to do with it," said Decker.

CONVINCED IT WAS NOT DECKER.

"Well, I've got hold of your arms, Decker, and I'm stepping on your feet, while the ghost has hold of me from behind, so I'm convinced you are not doing it," I replied.

"That is all," said the ghost. "You may go to your seat, Mr. O'Neill." He released his grip, and I stood alone before the medium.

"Thank you. That was very interesting," I said to my ghost escort. "I can find my way to my seat very easily. I know just where it is."

I felt sure that with my sense of direction and a bit of dead reckoning I could cover the distance quite accurately. But I spoke prematurely.

LOST SENSE OF DIRECTION.

I had scarcely gone over three steps before I fell over a sitter. When the person identified himself I discovered that I had started out in the wrong direction. I made the necessary corrections in my calculations and started out again. Again I stumbled. Offers of assistance were spoken, but I urged no one to tell me where my chair was, as I wished to find it myself. A few more attempts and as many failures, and I was willing to admit that if the persons who had sat on either side of me would speak perhaps it would save time for all concerned. Even then I found the extended hands of my neighbours more helpful than any sense of direction gained from the sound of their voices.

TRICKERY INADEQUATE.

Up to that time I had not given the ghost the credit he was entitled to for the accuracy with which he led me

around the room. That ghost could see in the dark, or he had some other sense than that which we use for seeing. The explanation which involves trickery can be dismissed as totally inadequate.

Even tricksters cannot see in the dark, or if they can they are using in their trickery a faculty or a power that is worthy of far more sincere and useful application.

If a power akin to human vision is used by the ghost, then the ghostly eye, or whatever takes its place, must be capable of seeing radiation that is not visible to human eyes, and such radiation must be issuing from the human body. I am not stating proven facts, but discussing logical conclusions from what, as a scientist, I must consider limited observations.

MORE EVIDENCE NECESSARY.

As to the "materialization" of the ghost, much more evidence is necessary before any discussion, other than a mere report of what occurred, can take place. I am inclined to think that a thoroughgoing scientific investigation might bring to light some interesting and useful results.

Many more incidents took place, including, I might mention, the repetition by the ghost of a whispered conversation I had with Joseph Dunninger, the magician, in a hotel several months ago. The incidents mentioned, however, are sufficient to give an indication of the nature of the others.

The seance took place at the home of an ethical society in the West 90s not far from Riverside Drive. The medium was Frank Decker, whom I had met previously on two occasions when he appeared in a contest to produce physical phenomena that could not be duplicated in effect by Dunninger the magician. The vote of the judges in each case was that Dunninger had produced phenomena sufficiently similar in their effect to those of Decker, and gave Dunninger the decision.

The ghost identified himself as Bert Wells. His mother was in the room. She told me her son died several years ago at the age of 35, and that he was the physically big man that I described the ghost as being.

HER LAST YEAR.

PERSONAL EXPERIENCES BY DORIS SEVERN.

Now that she had passed the sign-post of seventy years she was conscious of an entirely new adjustment to life, and as she meditated on it she realised that it was due to some outside influence. It showed itself in so many ways.

The horizon, so narrowed in the personal sense, had widened out so that she seemed to understand the meaning of the universe, and to realise it as she had never done before. Worries, financial and domestic, which would at one time have caused loss of sleep and great anxiety, she discussed with a smile and the thought "It does not matter." Not that even now she had given in to the "laissez faire" visible sometimes in old people.

It was that her sense of proportion approximated more nearly to the true one, and the sense of the abiding oneness with those who had gone into the spiritual world was greatly increased. Not that she was allowed "experiences." At one time she had many of them; now they were denied her, probably because their work was done. Often, when half asleep, she was aware that she was praying. She often "found herself" in church, when in sleep state, and on waking the strains of the music were still in her ears.

Sometimes when present at the solemn mystery of the Eucharist, as the pure, sweet voices of the choir boys rose in the thrilling strains of the "Benedictus Qui Venit," she heard within herself the words, "He is here."

And once (unforgettable moment) she was aware spiritually of the presence of the Lord Christ as He passed up the aisle. All her perceptions of nature were increased. Sunset and sunrise filled her with a joy that was almost pain. The sight and scent of growing flowers, the song of the birds, the ripple of running water, all gained a new

intensity. Her life was a very lonely one. No near relations and very bad health of a peculiarly nerve-wracking type made up what some people would consider a very poor sort of existence. Yet she was not unhappy. Nay, a solemn and awe-inspiring happiness often filled her soul, but it was of heavenly, not earthly, origin.

The thought of death, so terrible to many people, was to her sweet and comforting. She knew it was just going home. So many dear ones on the other side, none on this side. What could it be but a joyful return to the family? The sweet and happy frame of mind she owed entirely to Spiritualism, and in particular to the teachings received from those who had passed on. They did not contradict the teachings of her church, but helped to elucidate them.

She was sitting alone one evening, after her simple dinner, her dog at her feet, and "Persis," her lively little Persian cat, enshrined on her knee. A shaded lamp behind her cast tiny rays on her book, which was a beautiful illuminated copy her husband had given her on their silver wedding day: "To My Other Self from Her Other Self" was the inscription.

Suddenly she looked up, and in an armchair directly opposite her was seated the form of her husband. Looking just as he used to look, only much younger, his eyes sparkling with joy at meeting her. He did not speak, but sat and smiled at her. She felt neither awe nor surprise. He was so enshrined in her heart, and she had always had the hope that the end might be like this. "Have you come for me, dear?" she said softly, and, stretching out her hands, she laid them on his shoulders. They were just as firm and real as her own.

"Yes. You have been expecting me this long while," he said, in just his old voice.

"It has been a long time," she said. "I shall be glad to come with you."

"What shall I do about these dear things? They depend on me so?" she said, indicating the dog and cat which slept on undisturbed.

"Write a line leaving them to the care of your two faithful servants," he suggested.

So she rose, and, seating herself at the writing table, she wrote asking her servants to take charge of her pet. She knew they would respect her wishes. Then she turned with a smile to the one awaiting her, and said, "Now I am quite ready. What shall I do?"

"Lie down on the sofa, and I will sit by you as I used to do, and you are to rest quietly. Have no anxiety, all is well."

So she lay down on the big comfortable Chesterfield, arranged the cushions under her head, and with her faithful eyes on the beloved face—she waited.

He drew up his chair and sat close to her, but without touching her. A gentle drowsiness stole over her, and seemed to envelope her like a garment. Slowly—slowly—the pulse of life slackened—slackened—stopped.

Her last conscious thought was "Is this all? How lovely to go like this."

A fresh sweet air blowing over her face, a gentle touch on her hands—and she awoke. She was lying on a couch in a beautiful garden, and her husband was kneeling beside her, holding her closely wrapped in his arms. "Now, it wasn't so bad, was it?" he said cheerily.

"Oh," she sighed, "how heavenly to be safely over here, and so easily. Oh, my darling, it was long, long waiting after you left me so suddenly."

He bent to kiss her.

"Yes, dear, it was long for me too. Did you think you alone had to bear it?"

"Do you remember the message I sent through Dorothy Grey: 'My happiness is not, and cannot be complete until she rejoins me.' I realise this, and I am now overcome with happiness."

"I remember," she said. "I hardly dared to believe you felt like that too."

"And now," he said, gently lifting her to her feet, "we will go to the Chapel of the Resurrection, to give thanks for our re-union."

"Is this always done?" she whispered. He nodded. "And is there any chance that we may see Him?" she breathed. "We shall feel His presence," he answered, "but I do not think we shall see Him—yet." So together they passed into the chapel.



"THE LOVE THAT THINKETH NO EVIL AS THE ROOT OF ALL LIFE."

AN ABBREVIATED REPORT OF AN ADDRESS DELIVERED IN
MANCHESTER RECENTLY BY THE REV. GEORGE COLE,
OF GATESHEAD.

"FOR KNOW little children, it is your Father's good pleasure to give you the Kingdom——" So said one who beyond anyone else in the human family understood, I believe, the nature of God. He not only understood, but, in fact, gave his life in the expression of what that understanding meant. I think that all the other great teachers can be said to have only been distinguished in the proportion that they also accomplished the same thing—the understanding of God.

The greatest statement in literature is "God is Love." We may look upon the heavens and view the many wondrous bodies in space, and believe that we are seeing the truest expression of the Deity. It is, HOWEVER, HIS GREATNESS AT ITS LOWEST LEVEL. It is commonly thought that if anything should make us bow with reverence before God it should be this tremendous panorama of things, yet here I disagree. When we descend to our own small and insignificant world we find that, for all its insignificance when placed beside the other great bodies which whirl through space, it is certainly as interesting and as wondrous. Gradually, as our geologists have told us, the earth once cooled, and no sooner had it reached a certain temperature than life began to manifest upon its surface. Now we are discovering that space itself is absolutely crammed with life. Life is, in fact, everywhere, and matter, according to new scientific data, has ceased to be the source of energy, which we have now located in the realm of space itself.

For millions and millions of years there were no human beings here upon earth. Then suddenly, we know not how, life began to spring forth in its waters. It was then that there commenced that terrific struggle for survival in which the weakest were destined to fall, and so has humanity surged forward until it has at last reached the standard of development at which we find it to-day.

Beauty is the fundamental law of Nature everywhere, and since, for instance, the microscope has come into play, we have discovered a whole glorious realm to which we were formerly blind. Even the atom, the electron and the proton are conceptions of beauty. Beauty pervades all things. You may ask, "What is beauty?" It is something that gives a pleasure, that creates a desire within us to blend with it. What of the frightful microbe which the microscope can reveal? Are such objects ugly? I do not think so, for when we do not appreciate their true expression we are on the wrong side of them. We do not view them properly. We do not penetrate deeply enough, for if we did so we would see not the ugly or repulsive, but the objects of great fascination.

The secret of all evil in the world is merely this want of penetration. If we saw into life deeply enough we would not commit any act which was against the law. "When we know," said Socrates, "we do not commit evil." The Master of the cross uttered a similar truth when he pleaded, "Father, forgive them for they know not what they do."

There is a way of KNOWING which means REALISATION. However proficient a man may be, it matters not in these matters, if he does not see inwardly. The materialist invariably fails to see inwardly, and his life is consequently one of despair. What, you may ask, is this knowledge which means realisation? How much really do we know?

We know that, at the centre of all things, there is a "Love that thinketh no evil." Some say love is blind and cannot see, that it is befooled, and that the world is full of its victims. But love is not blind, nor is it befooled, nor does it work contrary to the law. Love has eyes where no one else can see. It is because it sees and knows that it loves. The great heart of the universe sees right into us. He sees the evil in us as well as the good, but does he cease to love us? He cannot think evil. He MUST love.

The real punishment of evil is not in its consequences, but in the doing of it. The results of sinning are invariably good, for its effect must be a reformatory one, and if love were to bring a pressure upon us which would not permit of any departure from the chosen way, it would not be love at all. If I had a son, should I keep him away from the world, and shut him up in a glass case, so that he would be sure to have no contact with evil? If I did so I should not be loving him, but doing him a very great injury. If I send him forth into the world's market places, and let him acquire his experience for himself, I shall be helping him. He must not be shut up, but made to see and to know how futile evil is. Love presents him with free will.

People will never depart from evil until they have learnt the consequences of committing it. The great majority of us never discover this at all in this world. Supposing God were to suddenly think evil of us, the whole universe would be crushed in a second. Love, however, does not think evil. Love creates every conceivable form of being, both minute and colossal. It increases itself—it cannot contain itself, but must pour itself out. The form of God is the emptying of Him. What is the immensity of space? God pouring himself out everywhere. He makes His being contributory in a million different ways. He is Love, and the root of all life.

Life, we now know, is universal, for there is no such thing as "deadness" in the universe. Dead matter does not exist, and with that tremendous discovery has gone materialism forever. It is true that there is still a type of materialism in our midst: the materialism which leads one man to profit upon another. But philosophic materialism has been rent asunder, and can never again flourish in our midst.

We call ourselves Spiritualists. I wonder sometimes how many of us really are. Do we really stand before the world as true representatives of that exalted humanity whom we call angels? Is divine love our first consideration in everyday life? Do we think no evil?

Let us look at our own movement. There are little personal vanities everywhere. When Mrs. So-and-so says something insulting to Mr. So-and-so, what is the usual answer? "I'll go and start a church of my own." This is no laughing matter, for it may lead to destruction. Spiritualists, of all people in the world, should be the last to think evil of others. To us has been vouchsafed the greatest religion of all; Love is at its root. Let us penetrate more deeply, so that we may not fail to recognise its significance, nor to more fully appreciate its great worth.—J. L.



THE FILM VOICE OF SIR A. CONAN DOYLE.

A FEW days after the death of Sir Arthur Conan Doyle, a shelf in the film library of Associated Sound Film Industries at Wembley fell down for no apparent reason (states the "News-Chronicle" film correspondent).

In the debris was discovered a film record of the late Sir Arthur's voice, which everybody had forgotten during the past few years.

Two or three years ago Sir Arthur was filmed in a talk on his psychic experiences. The results are said to have been excellent, but the film was put away, and the public never saw it.

Now it has been presented to Lady Doyle. Psychic investigators will use it in checking claims that the spirit of Sir Arthur is making "direct voice" communications.



WE have too many religions, but too few proofs.—SIR A. CONAN DOYLE.

THE NEW PRESIDENT OF THE S.N.U.

PROMOTED: WALTER APPELEYARD.



Mr. J. B. McINDOE (SCOTLAND).

For the third time in its history the Presidential chair of the Spiritualists' National Union is occupied by a Scotsman. Mr. James Robertson occupied the position in 1893, prior to the incorporation of the Union, and Mr. George P. Young acted as President during 1908-9.

Mr. McIndoe is a typical Scot, tenacious, thorough, and cautious. He is a native of Paisley, and is by profession an electrical engineer. He has had some twenty years' experience of Spiritualistic phenomena. He has a deep sense of its religious and spiritual implications, and follows its scientific side closely. For the past eleven years he has been the Secretary of the Glasgow Association of Spiritualists. He was the first Secretary for the Scottish District Council, and has been its Chairman for the past six years.

Mr. McIndoe has been the Scottish representative on the Council of the Spiritualists' National Union since the reorganisation of the Union into areas. He has rendered valuable service on the financial side, and was one of the small committee responsible for the initiation of the Pooling Scheme which constitutes a building society within the S.N.U.

Weak eyesight has been a handicap to Mr. McIndoe throughout his life, but to him obstacles are but opportunities, and we believe his clear mind and disposition for thoroughness will be a useful asset to the Union.



WREXHAM.—On Sunday evening, July 13th, a memorial service was held in honour of the late Sir A. Conan Doyle. The service was conducted by Mr. and Mrs. Harris, of Chester. Mrs. Harris gave a most impressive address on Sir Arthur's life and work, which was attentively listened to by a large congregation. The congregation stood for two minutes in silent tribute to the promoted leader. Mrs. Griffiths, of Chester, presided at the organ.

WE have received through the courtesy of Dr. Henry Hollen a slim though well-produced volume of poetry, entitled "Songs of the Soul." The poems are written by Aura May Hollen. They are both tuneful and devotional, and show promise of greater things in the future. While the price of the volume is not stated, we are informed that it is being distributed by The Keats Publications, 1665, N. Sycamore Avenue, Hollywood, California, from whom copies may be obtained.

THE brain, we now know, is not as some of the opponents of phrenology maintained, made for the skull, but the skull for the brain. The skull is not a mere haphazard formation, a sort of osseous mould into which fluid is poured and left to solidify, but a glove which adapts itself to a configuration of the organ within, and to its growth, and that being so, it is clear that as the brain is the organ of the mind, and as the skull reveals the contour of the brain, the shape of the skull must have relation to mental manifestation.—SIR J. CRICHTON BROWNE.

EPILOGUE.

"LIFE AND DEATH."

This was Mr. Appleyard's last poem, written on his death when he knew the end was near:—

The mystery of life we cannot solve,
It lies beyond the limits of man's power;
Howe'er sincere and strong be his resolve
To meet this subtle question of the hour.
Throughout the ages of our earthly time
The problem has engaged the serious quest
Of countless numbers anxious to divine
The cause and meaning of supreme behest.

All scientific search has been in vain,
There's no response to its insistent cry;
The answer men so long have sought to gain
Remains within the womb of destiny.
So be it ours with patience to await
The knowledge we so ardently desire,
Until the call comes to our new estate
When from this world we're summoned to retire.

Then with the dawning of a clearer light,
Illumined by the sun of truth that must
Put all unworthy doubting thoughts to flight
Upon the wings of perfect love and trust,
The incident of death will come to all,
The vital purpose of our earth career;
But did we know the sequel to the call,
We should rejoice the wondrous news to hear.

For 'tis our great Creator's voice we hear
In consummation of His wise design;
Which calls us to a life more full and clear
Than we can think or possibly define.
Yet notwithstanding this, 'tis passing strange
That poor humanity still dwells in fear
Of this triumphant and eventful change,
That to our risen loved ones bring us near.

To some it is a spectre undefined
Which casts its shadow o'er their daily path;
A menace grim, repellent to the mind,
That challenges their long uncertain faith.
But there are those of simple childlike love
Whose confidence can never be disturbed;
Who calmly wait the message from above,
And "listen in" to catch the final word;
For they are undismayed whate'er betide,
With expectations at the soul's release,
To find that life, beyond the "Great Divide"
Is one of progress, happiness, and peace.

A FEW WEEKS ago it was our sad duty to record the passing of Mr. W. C. Nation, the torchbearer of Spiritualism in Australia. A week later we had to announce the promotion of Sir Arthur Conan Doyle, Spiritualism's foremost worker. Now it is our sad task to record the transition of another distinguished Spiritualist—Mr. Walter Appleyard of Sheffield. It seems as if our most popular workers were being gradually removed. Although not quite so well known in national circles, Mr. Appleyard has been a staunch and liberal worker for the cause in Sheffield. The closeness of his duties on this side of the veil was, it will be recalled, foreshadowed in a recent issue of this journal.

Mr. Appleyard's transition occurred at his home in Sheffield on Thursday afternoon, July 24th. His death, at the age of 79, robs Sheffield of a distinguished citizen. He was, in 1916, Lord Mayor of the town, and for thirteen years he was a member of the City Council. During recent years he devoted a great deal of effort to the cause of Spiritualism, and since his wife passed over in 1921 an annual memorial service to her has been held in the town, when Spiritualist sentiments have been expressed. The service was held at the Sheffield Crematorium chapel until 1928, when, the congregations having grown so large, Mr. Appleyard transferred the meeting to the Victoria Hall. In 1928, however, at the request of his wife, he reverted the services to the chapel again, where they have been conducted since.

Mr. Appleyard was one of the small group which, a little over ten years ago, founded the Sheffield Society for Psychical Research, and for a time he acted as its President. Originally the Society was largely a Spiritualistic one, but of recent years it has concentrated chiefly upon the scientific

side of the subject. Mr. Appleyard was instrumental in influencing visits from many well-known mediums and speakers to the city. In the early days Dr. Frank Ballard, Dr. Edward Holmes, Mr. H. E. Yerbury, and Mr. O. J. Vedlandt were the figures most prominently associated with the Society, which has done some valuable work.

Mr. Appleyard frequently lectured on Spiritualism in different parts of the country, and entertained in his home such prominent workers as Sir Arthur Conan Doyle, Sir Oliver Lodge, Sir Edward Marshall Hall, and Mr. Hammenmacher. He has undoubtedly been responsible for a great deal of the prominence Spiritualism has had in the Sheffield district.

Mr. Appleyard, prior to becoming a Spiritualist, was rather forceful in his beliefs, and had very little sympathy with psychic investigation. He was brought up a Wesleyan Methodist. On coming to Sheffield he started a mission among its interests. It met with such success that it eventually led to the formation of St. John's Wesleyan Church. When he became interested in Spiritualism, however, Mr. Appleyard was attacked by local church-goers, and as a result lost much of his characteristic interest in their welfare. He won his way to a comfortable position in life purely on his own merits, and when he retired, some 4 years ago, he decided to devote the rest of his life to spiritualistic and poetic work. He published a book, "Au Revoir—Not Good-bye," which told the story of how conviction on the after-life came to him. This is now out of print. In 1922 "Beyond the Darkness," a sacred song, the words of which Mr. Appleyard had composed, was published. Mr. Appleyard has won for himself a considerable reputation as a writer of poetry.

Mr. Appleyard's home has been the scene of many remarkable seances. Mr. and Mrs. Everitt have stayed there as his guests, and several of the prominent mediums have sat there. Over 30 years ago he conducted a series of experiments with Mr. R. Boursnell in London, and it is to be hoped that his collection of psychic photographs and other interesting exhibits, which are valueless to anyone but a psychic researcher, will be carefully preserved.

Mr. Appleyard was for many years interested in the Sheffield Central Society, and over a long period contributed about half the rent of the old music hall in Surrey Street. He and his late wife opened the Attercliffe Spiritualist Church in 1910, and he frequently attended the meetings which were held for some years at the Vestry Hall.

Mr. Appleyard was a very clear speaker with a good voice, and a very keen investigator. He was for many years a member of the Psychic Research Society, but ceased his membership a few years ago on account of dissatisfaction with its methods. He contributed, amongst numerous benefactions, £100 to the Britten Memorial Fund, in which he was deeply interested.

He was born on April 17th, 1851, the son of a Conisburgh cabinet maker. He was a man of strong individuality and a keen defender of the faith which supported him so well during his latter days, which were full of great pain. Despite his long illness, however, he rose from his bed in May last to attend a meeting of the Sheffield Society for Psychic Research, but the effort was too great for him, and he was almost in a state of collapse at the end. A few days before his transition Mr. Appleyard told a newspaper reporter: "I am perfectly tranquil, and am even looking forward to my removal to a higher and wider plane of thought."

So he has gone onward to the full reward of his earnest and eventful life. Spiritualism in the Sheffield district has lost the physical presence of a noble and ardent worker on his passing.

The funeral service was held in the Sheffield Crematorium Chapel on Saturday afternoon, July 26th. The chapel was packed almost to suffocation, and large numbers had to be turned away. The Lord Mayor of Sheffield and the Town Clerk were amongst those present.

The service was conducted by the Rev. Dr. Frank Ballard, who had the able assistance of the Rev. Alfred Hall, M.A., B.D. The soloists were Mrs. Ibberson (contralto) and Mr. Hugh Cross (Tenor), and during the service three

songs written by Mr. Appleyard were rendered.

Both Dr. Ballard and the Rev. Hall paid tributes to Mr. Appleyard's work, and the service provided ample evidence of the widespread esteem in which he was held. The music was played by Mr. J. W. Ibberson on an organ which Mr. Appleyard had some years previously presented to the chapel in memory of his wife.

NEWSY NOTES

VICARS WHO BELIEVE.

The fact that the Rev. Charles Tweedale, of Weston, has placed in the hands of the 308 Bishops attending the Lambeth Conference copies of his excellent pamphlet on psychic phenomena, has recalled to my mind some recent thoughts on Spiritualism's growth within the churches. One parson with whom I am at present corresponding wrote me last week to say that he could ignore the new facts no longer. "I firmly believe, from what I have read and learned from your literature, that there is a new revelation of truth and life being given to the world," he said. Mr. John W. Appleyard, of Huddersfield, tells me of a Sunderland vicar, the Rev. H. T. Lovejoy, of St. Cuthbert's Church, who declares that he is as much at home in the other world as he is in this. He lost his wife almost a year ago in an accident, but he now states that she is still his constant companion. "On one occasion she has materialised," declares the Rev. Lovejoy. "I recognised every feature. Who could fail to believe after an experience like that?" Mr. Lovejoy is 75 years of age, and he has been studying psychic phenomena for thirty years now. He sat for half-an-hour every day for a year before he was able to receive messages through the table. After his wife died, he developed automatic writing.

WEEKLY SEANCES.

There are many other vicars who sit week by week in their family circles. Many of them have developed powerful mediumship of their own, and there is no doubt whatever that, when they preach, they often speak under strong spirit influence. The average cleric has a fairly leisured life. He has, unlike the busy workman, the time and facilities necessary for true psychic development, and the spirit world, which is always looking for suitable instruments through whom to manifest, is not likely to ignore them. His college training and the traditions of his calling may influence the cleric to talk wildly about Spiritualism when it is discussed in public, but in his heart and his home he has usually a place for it. Only when Spiritualism has become popular can we expect him to confess his belief. He has his career to think of.

A CRITICISM.

We are always open to criticism. I had thought, however, that in view of recent events, the old arguments against Spiritualism would be supplanted by something stronger and more influential. It does not appear that such is, however, possible. An Irish reader writes me to say that he has always looked upon Spiritualism as nonsense. "If true," he says, "the majority of scientists and philosophers would support it. I have never heard of the spirits telling us anything useful, or helping to find hidden treasure, or detecting a criminal. (Are these useful?) I believe spirit and matter are one, and cannot be separated. Before a man can become convinced he must go to a seance, where he is made a fool of or deceives himself. I have talked to a friend who has seen ghosts, but he candidly admits that it was a trick of imagination. Many people are subject to hallucinations, even clever people. See what the Bible says." I have several similar letters beside me as I write.

FUTILE ARGUMENT.

We are too prone to sit in judgment on one another, but my friend who is probably a Roman Catholic, has at least demonstrated in his letter a measure of sincerity. He

FOUNDED NOVEMBER 18th, 1887.

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FRIDAY, AUGUST 1, 1930.

THE UNIVERSAL TRUTH.

WE published last week the text of Sir Arthur Conan Doyle's LAST SPEECH, made to the Home Secretary six days before his transition, but "Ideas" publishes an account of what is possibly the last interview with him, in which Sir Arthur says:—

"The conception of a Universal Religion has made great strides during recent years. Seven years ago I would not have believed we could have progressed so far as we have done. A change of heart and insight is the vital need of the post-war world. This is possible to attain, universally, by living Spiritualism. It is the life and new hope of mankind. Its simple principles can be grasped easily by the humblest amongst men and by men of education, and it is capable of infinite study, illumination and research. So long as the root of Universal Religion reveals and expresses the spiritual oneness of all men and every nation, and its followers can give a faithful affirmative answer to the question, 'Do you believe that the soul survives death, and that it has power to communicate back?' then we arrive at a conception of all men as brothers."

Sir Arthur added: "But there must be no monopoly. It is for all creeds and all races. If we are going to attach this belief to any sectarian creed, then we in the West will go back to the hopeless morass which we have in Christianity, and in which the spirit of Christ is lost. There is no reason why we should not have Anglican Spiritualists, Unitarian Spiritualists, Moslem or Hindu Spiritualists. There are already many Jewish Spiritualists. It is only by keeping our foundations broad that we can assure that the movement will be world wide. Review Universal Religion and reduce it to a simple text for all mankind to read. The only belief common to all, and the one upon which every religion of the future will depend, is the revealed truth of spirit communication. It is the only truth common to all."

In that statement Sir Arthur shows the breadth of his vision. He realises that truth is the monopoly of no creed or of no section of mankind. The tendency in some quarters to sectarianise Spiritualism is dangerous. To make it the exclusive property of a sect or to attach it to one particular phase of religious thought, is to stultify it by an attempt to shut others outside its pale. It is perfectly clear that spirit communication belongs to no particular creed, even while it offers confirmation of the basis of all creeds. Whether it be the native in his hut, the labourer in his cottage, the prince in his palace, the Arab in his tent, or the Laplander in his igloo, if a sincere attempt is made to open communication with the spirit world evidence of life beyond death comes to him.

Spiritualism confirms the fact that God is no respecter of persons, and Spiritualism can be confirmed and proved

quite as well by the atheist as the bishop, by the primitive man or the university don, by the Christian, the Moslem, the Buddhist; and the individual who endeavours to restrict it to one creed is the individual with a limited outlook. The theology which has built up churches and religious systems is purely man made, and possesses within it all the weaknesses and imperfections common to humanity. No one has a right to expect man-made religions to be perfect, but the eternal truth which flows through from the sphere is the same to all. Those who try to limit the water of life to the narrow rivers and streams near which they reside are doing a dis-service to the eternal truth, and are, in fact, creating restrictions which will presently make another and fuller revelation essential. It was when Judaism crystallised into forms and ceremonies that a larger revelation was made. It was when that larger revelation crystallised into a church that someone had to burst its bounds, and the world became steeped in sectarianism. It was when these sects in themselves became crystallised that the new revelation of Spiritualism became necessary, and if and when Spiritualism becomes exclusively sectarian or truncated, it will become necessary that the man-erected barriers shall again be broken down, and that the full tide of the truth shall sweep across the world.

God is the Father of all mankind, independent of creed or colour. Spiritualism is universal in its outlook and in its teachings. It embraces all mankind, since all mankind are the children of God. It is confined to no land, to no time, and to no sect, no creed, no people, and no particular teacher. It is free and universally distributed as is the air we breathe, and those who would shut it into water-tight compartments will find that its growing volume will presently sweep aside all barriers. Sectarianism may be useful, and undoubtedly is useful in so far as it leads to close association between those who think alike, but the province of sectarianism in the past has been to denounce and deride those who exist outside its pale. The chief function of the sects for fifteen hundred years has been to provide a Hell for those who are not included within their narrow borders. That conception must go, for if there is one thing above all others which Spiritualism has demonstrated, it is the fact that creeds, beliefs and theological conceptions do not count in the assessment of spiritual values. The only thing which counts is the life led. If the Salvationist can lead a better life by banging a drum, let him. If the Moslem can lead a better life by prostrating himself three or more times per day, let him. If the Christian can live a better life by partaking of Holy Communion, let him. It is his LIFE that counts, not his profession.

Sir Arthur is right in his claim. If the world is to be saved by Spiritualism, it must be a Spiritualism which is as broad as the human race, as high as the heavens, as deep as human sorrow, and sufficiently inclusive to embrace the whole of humanity.

Eternal truth will unite men. Systems and leaders are the instruments of discord and division!

✱

THERE are persons who ponder over the shortcomings of their friends. There is nothing to be gained by this. I have always paid attention to the merits of my adversaries, and have derived advantages from doing so.—GOETHE

THE dedication ceremony of the new Smethwick Spiritualist Church was performed by Mr. Bertram P. Membery on Saturday, July 19th, when the accommodation in the church was not sufficiently large to hold all those who wished to participate in the service. The new building was opened by the Mayor, Councillor S. Smith. Amongst those who spoke were Mr. John Venables, J.P. (an ex-Mayor of Walsall) and Smethwick's Deputy Mayor, Alderman Morris. In the course of his remarks Alderman Morris said that he had never had cause to go back on the convictions which he obtained through Spiritualism. He hoped the society, in its new headquarters, would meet with every success, and joined with the Mayor in offering a word of praise and encouragement to those who had conceived and carried through the scheme.

CURRENT TOPICS.

THE NEED TO
EDUCATE THE
PRESS.

Speaking at the Royal Albert Hall recently, we had something to say about the ignorance of the press concerning Spiritualist procedure, and pointed to the need of Spiritualists continuing the work of educating the public and press on Spiritualism. The "Daily Mirror" recently raised another point, which arose from legal proceedings in the Probate Court, and asked, "Is a man of unsound mind because he hears or overhears voices from the beyond? May not a man make a will, if that 'earth plane' duty happens to have been dictated by 'spirit bodies'?" The "Daily Mirror" falls into the usual error of imagining that a Spiritualist is foolish enough to follow all the advice given him from the spirit world. The "Mirror" imagines that a voice from the spirit world implies the same dictatorship as the voice of a priest in certain churches. The slightest acquaintance with the actual procedure of Spiritualism would blow such a conception into thin air. Spiritualists know they are talking with human beings, and not with spiritual authorities. If there is one thing sure, it is that the cheapest thing on this earth is advice. Everybody is willing to give advice (except the lawyer and the doctor) gratis. Everyone has the benefit of receiving advice, but very few people take it. In a word, when advice is received, whether from men on this earth or from men on another side of life, the sensible man (and Spiritualists as a body are far more sensible than most) weighs the advice in the light of his reason, and accepts or rejects it according to his inclination or his judgment. It is often good to discuss a problem with others, even though you reject the whole of the advice they can give you, because it clarifies the issue.

THERE ARE
NO INFALLIBLE
PERSONS.

That there are some few credulous individuals who blindly follow any advice given by supposed authorities who arrogate to themselves the roll of dictator, whether he be priest, parson, or Spiritualist, is perfectly true. The existence of such people is due to the fact that for centuries religion has taught that a voice from another world is authoritative, final, and infallible, and must not be questioned. Every sane Spiritualist knows that this is not true, whether it come through the church, the Bible, or the seance room. One of the difficult tasks the Spiritualist has is to place inspiration and spiritual guidance in its right place as a reinforcing and strengthening factor, rather than the voice of authority. The individual who blindly follows the advice of any and every spirit is not a Spiritualist, he's a fool. It is true that there are some communicators who claim to be high and mighty, and who profess to speak with the voice of authority, and their very claim is a "signal of caution" to the experienced Spiritualist. A spirit with any real value never attempts to impress with his own importance, or to dominate the minds of those he talks to, while throughout Spiritualistic ranks the use of big names, especially when, as is usual, there is nothing to support them, is looked upon as a form of conceit and egotism which no decent self-respecting Spirit would be guilty of. The world has got to get hold of the fact that spirit communication is a form of HUMAN COMPANIONSHIP, not of spiritual dominance. The greatest men in the spheres are the most humble. They leave their teachings or their advice to bear its fruit by its intrinsic worth, believing that truth will commend itself to the truth seeker by its own authority rather than the authority of the messenger.

CULTIVATE A
SENSE OF
PROPORTION.

In the legal case which gave rise to this discussion something was said about "Divine guidance," but the witness to whom the question was put said that in her experience of Spiritualism she had never heard such a term or used it. The old idea that Deity had nothing better to do than to come down within the limitations of this little world (a mere speck of dust in the universe) and grant authoritative communications to Tom,

Dick, or Harry, to Abraham, Isaac, or Moses, as the case may be, is one of the heresies that Spiritualism has got to kill. The Postmaster General (who is a very tiny official in comparison with the subject we are discussing) does not come down to every village post office to sell a penny stamp. He deposes his duty to others whom he has never seen, and has only an indirect interest in: a system has been established, however, which allows the power of appeal to the highest authority in case of difficulty. Every Spiritualist knows that the spirit world is peopled by the folk we send from here. That is why there are so many fools there!

THE CLERIC
CUTS HIS
OWN THROAT!

We notice the Rev. Morse Boycott, in a recent letter to the "Express," referred to the case of a woman who, after getting sound and useful evidence of the continued existence of her son, subsequently became troubled by "evil spirits." If the story is true, there is a reason for it. But perhaps such personal considerations are scarcely worth discussing. One of the things we should like to ask the Rev. Morse Boycott is how on earth he can expect to find a spirit world of saints. His church has been established two thousand years in order to turn men into saints before they die. So great, however, is the failure of that church, that evil spirits still exist in the spirit world. What a terrible thing to contemplate, and yet it is not so terrible. Before their death these evil spirits walked about the streets of our large cities, but no one shuts himself in his house because it is possible to meet a criminal the first time he ventures into the public thoroughfares. As a matter of fact, while the papers are continuously telling us of house-breakers committing burglary, so few are the evilly-disposed men in this world that ninety-nine per cent. of the householders of this land have not received the attention of a burglar once in a lifetime. Yes, there are criminal classes in this world, and unfortunately they die, and the work of reforming them has to begin on the other side of life, since the church has not completed it here. In our experience of earth we find that the criminal classes very seldom interfere with decent citizens unless the citizen is unwise enough to interfere with them. Then there is a struggle, and if the decent citizen is wise he continues the struggle until righteousness wins. Similarly in psychic investigation. If people go raking in the mudpits, they will meet evil spirits. If they approach the subject of Spiritualism reverently and decently they are not likely to meet them, and if occasionally they do, they will be wise to continue the struggle until the evil forces are driven off, or the evil spirits reformed. It is one of the glories of Spiritualism that it does help the strong minded, at any rate, to assist in the reform of those who have passed into the spirit world as representing the failures of the church. If Mr. Morse Boycott and his fellows will get on with the work and labour as assiduously as many Spiritualists are doing to establish the Kingdom of God on earth, presently the export of evil spirits to the spirit world will cease, and there will be none to return.

MR. HORACE LEAF.

WE understand that Mr. Horace Leaf is paying a further visit to America, and will be leaving for New York in a few days' time. He will be lecturing very largely for the Societies for Psychical Research, although work for the Spiritualist Societies will not be overlooked. We wish him all success, and are assured that he will take with him the best wishes of all our readers.

WE have five senses, and sometimes fancy that no others are possible. But it is obvious that we cannot measure the infinite by our own narrow limitations. The familiar world which surrounds us may be a totally different world to other animals. To them it may be full of music which we cannot hear, of colour which we cannot see, of sensations which we cannot conceive.—
LORD AVEBURY.

CORRESPONDENCE.

TESTIMONIAL TO W. H. EVANS.

SIR,—May I draw the attention of your readers once more to the above fund? A number of admirers, including some from the Colonies and the U.S.A., have responded, most of them with expressions of pleasure and gratitude for the fine work he has done for Spiritualism. I gladly make this appeal on his behalf, and would like to see a more extensive response. It has not yet reached the amount it deserves. I am thankful for what has already been done, and Mr. Evans is exceedingly grateful. All amounts will be acknowledged in the columns of THE TWO WORLDS.

R. A. BUSH.

PRAYER.

SIR,—Mr. Wareham, writing on prayer to the Divine Spirit, directly contradicts teaching given us by "Imperator," the great inspirer of Stainton Moses, who tells us to be "mindful of the vast distance that must separate God from man, and of the intermediary agencies who minister between the Most High and His children."

In that beautiful chapter on "Prayer," we are told of the friends who take our prayers, "and bear them upward and ever upward till they meet a power that can respond." I could quote other passages. Stainton Moses, writing in "Light" on "The God Idea," says of the guardians that "To their listening ear comes the cry that brings willing aid and loving sympathy. Not, as it seems, and is, indeed, probable enough, to the ear of the Supreme."

COMPILER OF "MORE SPIRIT TEACHINGS."

ANALYSIS OF THE PSYCHIC POWERS.

SIR,—THE TWO WORLDS of July 18th contained a reference (page 464) to my analysis of the psychic powers in a book on "Phrenology."

In your issue of Nov. 1st, 1929, you published a long review of my book, "Mind and Brain" (Fowler & Co., 7/6 net), and quoted a paragraph in which I refer to Sir A. Conan Doyle, and say: "The combination, veneration, spirituality, and intuition, results in a mind very responsive to spiritual influences, though it has been queried whether there is not another faculty not yet located which is the missing link between man and the spirit world, accounting for clairaudience and clairvoyance and the seeing of visions."

The aid of Spiritualists in investigating psychic faculties would be helpful, and I would be pleased to meet them. Mediumistic power has long been located in the brain centre (not "bump") of spirituality.

AMY B. BARNARD, L.L.A., F.B.P.S.

WANT OF DEVOTION.

SIR,—Mr. A. E. Pyman's letter in THE TWO WORLDS of July 11th mentions the want of devotion in many of the Spiritualistic services, and it is, judged by my experiences, justified. The cause is, I think, partly due to many Spiritualists not fully recognising that our state in Hades (the world of our spirit condition) is but a step upwards to the fuller, and more wonderfully perfect, conception of the Atonement—our at-one-ment with the Infinite Spirit. Freed from the temptation and its limitations—the greater sin, and so the first to disappear—enables one to move about, and it is such an improvement compared to our existence here, many accept it as pretty well all they desire, in ignorance of our state there being really but a step upwards, so they fail to accept seriously the Christ Spirit. If they fail to do this they will later on be carried on by force, and in pain, as clearly shown in the parable of the sheep and the goats. This indolent state is shown I consider in comparing "Julia's" letters with the communications of "Pheneas Speaks." Although Pheneas has been in the spirit world for several generations, he seems to be contented with passing about, visiting parts of this world known to him of old; but "Julia's" letters, a religious woman, clearly show by her communications a desire to attain the higher state. There must be many such advanced ones in Hades, and

having been unable to communicate with their loved ones when they first passed on, have devoted their attention to the higher state, and now communicate by inspiration which they can only do then, for general good. To prepare ourselves for a quick passage through Hades, as Jesus did, we must in silence in some quiet place up on the hillside, as Jesus did, or some similar condition—declare the Truth. This can be done equally well, if not better alone, than with the churches' emotional music and physical practices, for such may easily lead to idolatry. The sounds of conversation are nearly fatal.

H. COKEP.

OUR FUND OF BENEVOLENCE: WAKE UP, SPIRITUALISTS!

SIR,—I was very pleased to see the letter in your issue of July 11th, signed "Many a Little Makes a Lot." I have noticed is some of the F.O.B. reports in THE TWO WORLDS that quite a number of our churches and Lyceums do not contribute to the Fund even once a year. Surely in every church there are at least one or two young people (even if the elders are too busy) who have time to collect from their members, either in one sum or in instalments, for such a fund as the F.O.B., which I think Spiritualists should contribute to first, before giving anything to any other benevolent institution, worthy of our support though many of them are. No church can be so poor as not to be able to send the amount of one collection, however small, at least once a year. Let us bear in mind that all these small sums make a big difference to the Fund. The widow's mite, you will remember, was counted GREAT. We must practise the Brotherhood that we preach, else is our preaching vain. Let us all indulge in the joy of living, and lay up for ourselves treasure in Heaven. Sometimes I think that some of my fellow Spiritualists and Lyceumists cannot have taken in the teachings of our Lyceum Manual, and do not realise their duty to their fellow-man. What beautiful homes we can build in the Summerland by the good deeds we do whilst here below. So let us

"Scatter seeds of loving deeds

Along the fertile field,

For grain will grow from what you sow,

And fruitful harvest yield."

Now, let every holiday-maker send along their donation to Miss Stair, the Secretary of the F.O.B., and think how much she sacrifices to benefit the needy ones. Do not delay. Do it now. I have already sent my holiday contribution.

A GOOD SAMARITAN.

AN INTELLIGENT DOG.

SIR,—As there are no doubt among your readers many who are lovers of dogs and other domestic pets the following narrative should be of interest. The story is repeated as told by Mrs. S., and is literally true, as all who know her would unhesitatingly vouch, and is so remarkable that it should be placed on record among the numerous incidents of like character that indicate intelligence, abnormal or otherwise, on the part of the lower animals. Following is the story:—

Mrs. S. (full name and address are known to the Editor), an intimate friend of the writer, had a dog to which she and her husband were greatly attached. One morning, finding herself suffering from a severe cold, she decided, acting upon the advice of her husband, to consider herself on the invalid list for the day, and remain at home. A little later it occurred to her that a drink of hot lemonade might be good medicine, but a search through the household stores proved fruitless—there were no lemons among them. Talking to the dog, as she frequently did when alone, she said: "Oh, Queenie, I wish I had a lemon for my cold." The dog replied by an intelligent look and a friendly movement of her tail, and, after a moment's delay, during which she was presumably pondering the matter, went to the door and asked, in the usual way, to be let out. But a few moments later she returned and delivered into the hand of her astonished and delighted mistress a fine large lemon. Subsequent enquiry elicited the fact that Queenie had gone to the

corner fruit store and brazenly appropriated the largest lemon in sight, with which she hurried home, disregarding the indignant but belated protest of the owner of the stall.

What is the explanation? Did Queenie "know her lemons" and reason out her course of action, or did she blindly respond to a sudden intuition or instinctive urge direct from the mind of her mistress? A. J. P.



THE BRITTEN MEMORIAL.

SINCE the last published report on January 24th last, the following additional contributions have been gratefully received by the Trustees, and the list contains all amounts received up to and including July 21st. A number of these donations have, at the time of receipt, been publicly acknowledged through this journal, and the Secretary regrets that, through illness, the periodic publication of his report covers a much larger period than hitherto. The appended list is a most interesting one, and should inspire many to give wholeheartedly to this worthy scheme.

With the passing of Sir Arthur Conan Doyle, one of our highly respected benefactors, there is certain to be a wave of enthusiasm in our movement, and we see no reason why the present should not be used to advantage. For example, as a slight tribute of our love for Sir Arthur, and as an appreciation of all he has done for Spiritualism, we might do worse than to send a small donation to help forward the establishment of the "Britten Memorial." Sir Arthur was truly Spiritualism's greatest missionary, and his name must naturally be associated with this Memorial when it becomes established. Let us cherish his memory by striving to raise sufficient funds, and to foster enthusiasm in order that the Memorial may at no distant date be a living reality.

Kindly peruse the following list, and see what you can do!

CONTRIBUTIONS RECEIVED UP TO JULY 21ST, 1930.

	£	s.	d.
Amount previously acknowledged.....	627	14	6
The Trustees of the late Britten Hall Spiritual Evidence Society, Barnsley, Yorks...	50	0	0
"From a Chip off the Old Block"	20	0	0
Mrs. Ashton, Miles Platting, Manchester: Miss Ashton's Christmas Effort, 13s. 3d.; Miss Ashton's Easter Effort, £1 10s...	2	3	3
Mrs. Burnett, Higher Openshaw, Manchester: Seance conducted by Mr. Whyman, Feb. 20th, 10s.; Seance conducted by Mr. Whyman, May 6th, 14s.	1	4	0
L. H. Clegg, Esq., Sedgely Park, Manchester: per Mr. E. W. Oaten	1	1	0
Mrs. I. Warner-Staples, F.R.A.S., Clifton, Bristol, "In Memoriam"	1	1	0
Mrs. Butterworth, Blackpool, per Mr. Musgrove "Convinced," per Mr. E. W. Oaten	0	10	6
Ardwick Picture Theatre, Two Collecting Boxes, Jan. 5th, 2s.; Feb. 2nd, 2s. 3d.; March 2nd, 3s.; April 6th, 1s. 10d.	0	9	1
E.R.O., First Spiritualist Church, Surrey Street, St. Paul's, Bristol.....	0	5	0
Mrs. G. H. Garrad, Calgary, Alberta, Canada	0	2	6
General contributions and other efforts previously acknowledged	2775	4	9
Total (inclusive of the late Mr. Hervey Carter's gift)	£3480	15	7

To all subscribers enumerated the Trustees tender their heartiest thanks, and their gratitude to the Trustees of the late Britten Hall Spiritual Evidence Society, Barnsley, for handing over to the Memorial the total funds to the credit of this particular church. This gift of £50 is most acceptable. The generosity of "A Chip off the Old Block" is greatly appreciated, and the action of this anonymous friend is worthy of emulation by others. Who will be the next to remember this National Scheme?

Once again it is our pleasing duty to express gratitude to Mrs. I. Warner-Staples for her further gift, and we should

like others to follow her worthy example by sending gifts to the Memorial in memory of their loved ones. Mrs. and Miss Ashton have once more materially helped the Memorial by their efforts, and if all friends had done as much for our Memorial as these ladies have done, our objective would be much nearer its realisation. The Trustees are indebted to Mrs. Burnett for arranging two seances, and to Mr. Whyman for his kindness in conducting same; also to the Healers Association for placing their hall at our disposal for one of the meetings. Our thanks are given to Mrs. Butterworth (Blackpool) and E. R. O., First Spiritualist Church, Bristol, for their further welcome gifts, and we trust they may inspire others to give generously.

We gladly welcome the new subscribers, and we trust the action of Mr. Clegg, "Convinced," and Mrs. Garrad will stimulate interest, so that we may in the near future have the pleasure of adding many more names to the ever-increasing list of supporters.

It is pleasing to note that the "Shillings Effort" has now reached the total of 14,110 shillings and 10 pence. May we have the pleasure of recording 15,000 shillings in our next report?

BIRTHDAY GIFTS.—We offer a suggestion that may be advantageous to the Memorial. Will all friends who have the welfare of the Memorial at heart please forward a small contribution on the anniversary of their birthday? We all have a birthday each year, and an annual gift to the Memorial, however small, would swell the Fund considerably. Is it worthy of a trial?

We would again remind all Spiritualists and sympathisers, especially of Manchester and district, to see that the effort receives full support.

All donations and offers of assistance will be gladly and gratefully received by Mr. John Jackson, Hon. Sec., 30, Buxton Road, New Mills, near Stockport.



LET the mind be great and glorious, and all other things are despicable in comparison.—SENECA.

HE who learns science, and does not practise what it teaches, resembles a man who digs, but does not sow.—ARABIAN MAXIM.

CERTAIN books seem to have been written, not in order to afford us any instruction, but merely for the purpose of letting us know that their authors knew something.—GOETHE.

I RISE on my baser self to rich attainments, flesh subdued in the school of the opposite, the exercise by which we reach the higher knowledge of the spiritual, and maketh now an angel in the flesh.—FRANK SPEAIGHT.

ON JULY 27TH the speaker at the National Spiritualist Church, Ripley Street, Bradford, was Mr. W. G. Gush, D.N.U.. In the afternoon his subject was "The Faculty of Clairvoyance." In the evening the address dealt with "Man and the Worlds of Spirit," the thesis being that man now lives in unseen worlds, and has bodies corresponding to these worlds, in varying phases of growth and development. These invisible worlds were substantial, and not separated from us by space or distance, but by gulfs of consciousness. Questions were asked, and replied to by the speaker.

WEALD OF KENT PROPAGANDA MISSION.—During August to October a series of open-air meetings will be conducted by Mr. Wm. D. Kennard in various villages and Faversham and Maidstone districts. He will also visit many among the hop pickers in September, giving advice and healing where needed. To aid the above, and throughout the year, Mr. Kennard will be pleased to receive any Spiritualistic literature from time to time. At present some thousands of TWO WORLDS are required for propaganda work, and any other suitable literature to help the cause of Spiritualism. We also require psychic books for lending purposes in connection with the Isolated Spiritualists' Lending Library. Mr. Kennard is paying all his own expenses, but will be grateful for any help of literature, etc. Address: Mr. Kennard, 28, Somerset Road, Ashford, Kent.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, AUG. 3RD, at 2-30, LYCEUM.
At 6-30 and 8 15, MR. ROACH.
MONDAY, No Meetings.
TUESDAY, at 8, OPEN CIRCLE.
WEDNESDAY, at 3, Colour Clairvoy-
ance by MRS. BURTONWOOD.
THURSDAY, at 3 and 8, MRS. BUCHAN.
FRIDAY, at 8, WHIST DRIVE. 1/-.
SUNDAY, AUG. 10TH, MRS. LANGFORD.

Manchester Central Spiritualist Church
5, PARSONAGE, BLACKFRIARS STREET.

SUNDAY, AUGUST 3RD, at 11 and 6-30,
MR. E. S. G. MAYO.
MONDAY, AUGUST 4TH, CLOSED.
SUNDAY, AUG. 10TH, MRS. A. LOMAS.

Manchester Society of Spiritualists,
38, MASKELL STREET.

SUNDAY, AUG. 3RD, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, MISS A. BARTON.
MONDAY, CLOSED.
TUESDAY, at 7-30, WHIST DRIVE, 6d.
WEDNESDAY, CLOSED.
SUNDAY, AUG. 10TH, MR. WAINWRIGHT

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, AUG. 3RD, at 10-30, LYCEUM.
At 3, 6-30 and 8, MR. ROBERTS.
MONDAY, CLOSED.
TUESDAY, at 8, WHIST DRIVE, 1s.
WEDNESDAY, at 3 and 8, MRS. CLARK.
SUNDAY, AUG. 10TH, MRS. WOLFENDEN

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

SUNDAY, AUG. 3RD, at 2-30, LYCEUM.
At 6-45 and 8, MRS. WOLFENDEN.
MONDAY, CLOSED.
TUESDAY, at 8, MISS A. A. BARTON.
THURSDAY, at 8, MRS. MAYHEW.
SATURDAY, at 8, OPEN CIRCLE.
SUNDAY, AUG. 10TH, MRS. ENTWISTLE.

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

SUNDAY, AUG. 3RD, at 6-30 and 8,
MR. ATKINSON.
MONDAY, CLOSED.
WED. & SAT., at 8, PUBLIC CIRCLES.
THURSDAY, at 3 and 8, MRS. BIRTWELL.
SUNDAY, AUG. 10TH, MRS. BOARDMAN

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

SUNDAY, AUG. 3RD, at 2-45, LYCEUM.
At 6-30 and 8-15, MRS. SPENCER.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY at 3 and 8-15, MRS. KELLY.
SUNDAY, AUG. 10TH, MISS P. GOODWIN

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, AUG. 3RD, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, MISS BROWNHILL.
WEDNESDAY, at 8, MR. BRADY.

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

SUNDAY, AUG. 3RD, at 6-30 and 8,
OPEN CIRCLES.
MONDAY, at 3, OPEN CIRCLE.
WEDNESDAY, at 3, MISS P. GOODWIN.
At 7-30, HEALING CLASS, MR. JENKIN-
SON. At 8-30, OPEN CIRCLE.
THURSDAY, at 8, MRS. GRANGE.
FRIDAY, at 8, OPEN CIRCLE,
MRS. WOLFENDEN.
SUNDAY, AUG. 10TH, MR. TINKER.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, AUG. 3RD, at 2, LYCEUM.
At 3-15, CIRCLE, MR. BOLD.
At 6-30 and 8, MRS. L. E. BOOTH.

MONDAY, CLOSED.
TUESDAY, at 8, CIRCLE, MR. MINNERY.
WEDNESDAY, at 3 and 8, MRS. PEAKE
THURSDAY, at 8, MEMBERS' CLASS,
Conducted by MRS. LEE.
SUNDAY, AUG. 10TH, LYCEUM SESSION
THURSDAY, AUG. 14TH, at 3, Meeting
for Ladies Only, MRS. SPENCER. Silver
Collection.
Every SATURDAY, at 7-30, SOCIAL, 1s.
Refreshments included.

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

SERVICES :
SUNDAYS : LYCEUM at 9-30, PUBLIC
CIRCLE at 11, SERVICES at 3 and 6-30.

AUG. 10.—LYCEUM, MR. SHUTTLE-
WORTH.
AUG. 17.—MRS. WILD.
AUG. 24.—MRS. YATES.

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

SERVICES : SUNDAYS, at 3, 6-30 and 8.
AUG. 10.—MISS BARTON.
AUG. 17.—MR. TINKER.
AUG. 24.—MISS SUNDERLAND.

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.

National Spiritualist Church, Brighton,
MIGHELL STREET HALL.

SUNDAY, AUG. 3RD, at 11-15 and 7,
MRS. M. MORRIS,
Address and Clairvoyance.
MONDAY, at 7-45, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING.

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

SUNDAY, AUG. 3RD, at 11-15 and 7,
Address and Clairvoyance.
MONDAY, at 8, HEALING CIRCLE.
THURSDAY, at 8, ADDRESS and
CLAIRVOYANCE.

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

SATURDAY, AUG. 2ND, at 7-30, and
SUNDAY, AUG. 3RD, at 11 and 6-30,
MRS. CLEGHORN,
Address and Clairvoyance.

How to Train the Memory. By H.
ERNEST HUNT. 1/1½, post free.

SOCIETY ADVERTISEMENTS.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.

SUNDAY, AUG. 3RD, at 3-30 and 6-30,
MRS. REDFERN.
At 8, OPEN CIRCLE.
WEDNESDAY, at 7-45, PUBLIC CIRCLE

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

SUNDAY, AUG. 3RD, at 6-30,
MISS E. CLARK,
Address and Clairvoyance.
THURSDAY, at 8, MRS. G. COOKE,
Address and Clairvoyance.
SUNDAY, AUG. 10TH, MRS. FILMORE

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, AUG. 2ND, at 7, and
SUNDAY, AUG. 3RD, at 3 and 6-30,
MRS. MOTE.

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

SUNDAY, AUG. 3RD, at 7,
MR. STIRLING CAMPBELL,
Address and Clairvoyance.
WEDNESDAY, at 7-30, MISS J. PROUD,
Address and Clairvoyance.

Isle of Wight.
Ryde National Spiritualist Church,
BELVEDERE HALL, BELVEDERE STREET

SUNDAY, AUG. 3RD, at 3, LYCEUM
At 6-30, MRS. LOMAS, of Stockport.
Address and Clairvoyance.
THURSDAY, at 8, MRS. ROLLASTON,
Speaker.
MRS. GLADYS DAVIES, Clairvoyant.

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

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

SUNDAY, AUG. 3RD, MR. C. GLOVER
BOTHAM, of London,
Address and Clairvoyance.
SUNDAY, AUG. 10TH, MR. W. C. VIN-
CENT, of Southsea.
Address and Clairvoyance.

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

SUNDAY, AUG. 3RD, at 11 and 6-30,
MRS. E. CLEMENTS.
THURSDAY, at 8, MRS. M. MORRIS.

Sutton Spiritualist Society.
CO-OPERATIVE HALL, BENHILL STREET

SUNDAY, AUG. 3RD, at 6-30,
MRS. FRANCES LEVITT,
Address and Clairvoyance.
SUNDAY, AUG. 10TH, MRS. M. MORRIS.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, AUG. 3RD, at 11 and 6-30,
MRS. ETHEL THOMPSON.
THURSDAY, at 3, MEMBERS ONLY.
At 6-30, for Public, MISS L. THOMAS.

NEW SECRETARIES.

BURNLEY, HAMMERTON STREET
SPIRITUALIST CHURCH.—MRS. DURKIN
26, Lebanon Street, Burnley, Lancs.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, AUG. 3RD, at 6-30,
MR. G. BARKER,
Address and Clairvoyance.
CIRCLE follows Service.
MONDAY, CLOSED.

WEDNESDAY, at 8, MRS. PRINCE.

Battersea Christian Spiritualist Church
UNITY HALL, FALCON GROVE,
Near Clapham Junction, S.W.

SUNDAY, AUG. 3RD, at 11, CIRCLE.
At 6-30, MRS. DAYMOND.

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

SUNDAY, AUG. 10TH, MR. KEITH.

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

SUNDAY, AUG. 3RD, at 11,
MRS. B. STOCKS.
At 3, LYCEUM.

At 6-30, MRS. S. LILLY,
Address and Clairvoyance.
MONDAY, CLOSED.

THURSDAY, at 8, PUBLIC CLAIRVOY-
ANCE MEETING.

Bounds Green Christian Spiritualist Church,

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

SUNDAY, AUG. 3RD, at 7,
MRS. HART.

SUNDAY, AUG. 10TH, MR. TURPIN.

Bowes Park and Palmer's Green Spiritualist Church,

SHAFTESBURY HALL, BOWES PARK.

SUNDAY, AUG. 3RD, at 11, DISCUSSION.
At 7, REV. J. J. WELCH.

WEDNESDAY, at 8, MR. ELLA,
at Shaftesbury Hall, adjoining Bowes
Park Station.

Brixton Spiritual Brotherhood Church
STOCKWELL PARK ROAD, BRIXTON.

SUNDAY, AUG. 3RD, at 11-15, SERVICE.
At 3, LYCEUM.

At 7, MRS. B. STOCK,
Address and Clairvoyance.

MONDAY, CLOSED.

TUESDAY, at 8, MEMBERS' CIRCLE.

THURSDAY, at 8-15, PUBLIC CIRCLE.

SUNDAY, AUG. 10TH, MR. & MRS. F.
BROWN.

Central London Spiritualists' Society,
102, GREAT RUSSELL ST., W.C.1.
(Note New Address.)

FRIDAY, AUG. 1ST, at 8,
MRS. AMY FLETCHER.

SUNDAY, AUG. 3RD, at 7,
MRS. M. A. MAUNDER.

FRIDAY, AUG. 8TH, MR. D. SERJEANT.

SUNDAY, AUG. 10TH, MRS. E. CHESTER-
MAN.

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

SUNDAY, AUG. 3RD, at 11,
MR. WATCHOUS.

At 6-45, THE TEACHER.

WEDNESDAY, at 8, SERVICE.

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

SUNDAY, AUG. 3RD, at 6-30,
MRS. K. FILLMORE,

Address and Clairvoyance.

WEDNESDAY, at 3, CIRCLE.

At 8, MRS. REDFERN.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, AUG. 3RD, at 7,
MRS. CAMPBELL.

THURSDAY, at 3, SOCIAL.
At 8, MRS. DUNN.

Croydon National Spiritualist Church
BROAD GREEN HALL, HANDCROFT RD.
nr. junction London Rd., West Croydon

SUNDAY, AUG. 3RD, at 6-30,
MR. T. W. ELLA.

TUESDAY, at 3, LADIES' MEETING.
WEDNESDAY, at 7-45, MRS. F. LANE.

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

SUNDAY, AUG. 3RD, at 11-15, MR.
GODFREY. At 3, LYCEUM.

At 7, MR. KEITH.

WEDNESDAY, at 8, MRS. V. CROXFORD.
SUNDAY, AUG. 10TH, MRS. REDFERN.

Finchley Spiritual Mission,
FERN BANK HALL, GRAVEL HILL,
HENDON LANE, CHURCH END, N.3.
Trams and Buses to "Queen's Head."

SUNDAY, AUG. 3RD, at 7,
MRS. JOAN PROUD,

Address and Clairvoyance.

THURSDAY, at 8, MR. E. SPENCER,
Address and Clairvoyance.

Forest Hill Christian Spiritualist Church
BEADNELL ROAD, FOREST HILL, SE23.

SUNDAY, AUG. 3RD, at 11-15 PUBLIC
CIRCLE. At 3, LYCEUM.

At 7, MR. BERNARD.

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

THURSDAY, at 8, PUBLIC CIRCLE.

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

SUNDAY, AUG. 3RD, at 11-30, CIRCLE.
At 3, LYCEUM.

At 7, REV. G. NASH.

THURSDAY, at 8, MRS. E. CLEMENTS.
SUNDAY, AUG. 10TH, MR. G. PRIOR.

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

SUNDAY, AUG. 3RD, at 3, LYCEUM.
At 7, MRS. STOCKWELL.

TUESDAY, at 8, MEMBERS ONLY.

WEDNESDAY, at 8, FREE HEALING.

THURSDAY, at 8, OPEN CIRCLE.

Silver Collection.

FRIDAY, at 8, LYCEUM MEETING.
SUNDAY, AUG. 10TH, MRS. CLEMENTS.

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

SUNDAY, AUG. 3RD, at 3, LYCEUM.
Naming Ceremony by MR. JACK

ANNABLE, of Belper.

At 6-30, Miss R. WARD,

Address and Clairvoyance.

OPEN CIRCLE after Service.

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

THURSDAY, at 8, MR. D. SERJEANT.
SUNDAY, AUG. 10TH, MR. MANION.

Hanwell Spiritualist Church,
120, UXBRIDGE ROAD.

SUNDAY, AUG. 3RD, at 7,

MR. BUTLER.

WEDNESDAY, at 3, MRS. LADLEY.
THURSDAY, at 8, MISS JOAN PROUD.

WANTED, Earnest Sitters to join
Private Circle.—137, Copleston Rd.,
Peckham (1 minute East Dulwich stn).

SOCIETY ADVERTISEMENTS.

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

SUNDAY, AUG. 3RD, at 11, SERVICE.
At 7, MRS. ARNOLD.

TUESDAY, at 8, FREE HEALING CIRCLE
MR. CUMINGS in attendance.

WEDNESDAY, at 8, MRS. YORKE,
Psychometry.

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

SUNDAY, AUG. 3RD, at 6-30,
MR. ED. SPENCER,

Address and Clairvoyance.

WEDNESDAY, at 8, MRS. NUTLAND,
Clairvoyance.

SUNDAY, AUG. 10TH, MRS. J. MENZIES

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

SUNDAY, AUG. 3RD, at 6-45,
MR. RONALD BRAILEY,

Address and Clairvoyance.

SUNDAY, AUG. 10TH, MISS JOAN PROUD

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

SUNDAY, AUG. 3RD, at 6-45,
MRS. CROXFORD,

Speaker and Demonstrator.

TUESDAY, at 8, HEALING SERVICE.

WEDNESDAY, at 3, LADIES' GUILD.
MRS. GARNER.

At 8, MR. WHITE & MRS. TREADGOLD.
LYCEUM every SUNDAY at 3.

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

SUNDAY, AUG. 3RD, at 6-45,
MR. RICHARDS,

Address and Clairvoyance.

THURSDAY, at 7-45, MRS. DONALDSON,
Psychometry.

SUNDAY, AUG. 10TH, MR. H. OSBORNE.
HEALING every TUESDAY at 8.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, AUG. 3RD, at 7,
DR. W. J. VANSTONE.

THURSDAY, at 3, LADIES' MEETING,
To be Arranged.

FRIDAY, at 8, MR. R. SNOWDEN HALL.

SUNDAY, AUG. 10TH, MRS. CAMPBELL

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

SUNDAY, AUG. 3RD, at 6-30,
MRS. L. LEWIS,

Address and Clairvoyance.

MONDAY, CLOSED.

THURSDAY, at 8, in Small Hall,
OPEN CIRCLE, MRS. F. SUTTON.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, AUG. 3RD, at 11, HEALING
SERVICE. At 3, LYCEUM.

At 6-30, MR. ANTEN.

WEDNESDAY, at 7-30, MRS. CLEMENTS,
Address and Clairvoyance.

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

SUNDAY, AUG. 10TH, MR. G. BOTHAM.

LADY (Spiritualist) has Large Bed-
Sitting Room to let. Single, 11s.;
sharing, 19s. 6d. Every convenience.
8, Crouch Hill, Hornsey, London, N.8.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, AUG. 3RD, at 11-15, CIRCLE.
At 6-30, Mrs. PODMORE,
Address and Clairvoyance.
MONDAY, CLOSED.

TUESDAY, at 8, STUDY CLASS.
WEDNESDAY, at 8, Mrs. MAUNDER,
Address and Clairvoyance.
FRIDAY, at 8, MEMBERS' DEVELOPING
CIRCLE.

**Little Ilford Christian Spiritualist
Church,**
THIRD AVENUE, MANOR PARK, E.12

SUNDAY, AUG. 3RD, at 7,
Mr. G. TAYLER GWINN,
Address and Clairvoyance.
MONDAY (BANK HOLIDAY), CLOSED.
TUESDAY, at 8, HEALING SERVICE.
Patients will give testimony as to bene-
fit received in the past from treatment.
WEDNESDAY, at 8, Mrs. CALWAY,
Address and Clairvoyance.
SUNDAY, AUG. 10TH, Mrs. ROBERTSON.

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

SUNDAY, AUG. 3RD, at 11, HEALING
CIRCLE. At 3, LYCEUM.
At 6-30, Mrs. D. C. WILLIAMS.
THURSDAY, at 3 and 8, Mrs. MAUNDER
SUNDAY, AUG. 10TH, Mr. A. H. SARFAS

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

SUNDAY, AUG. 3RD, at 7,
Mrs. C. M. DUNN.
SUNDAY, AUG. 10TH, Mrs. C. YOUNG.

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

SUNDAY, AUG. 3RD, at 11, OPEN CIRCLE
At 6-30, Miss A. ROTHERHAM,
Address and Clairvoyance.
THURSDAY, at 8, DEBATING and
INSTRUCTION CLASS.

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

SUNDAY, AUG. 3RD, at 11-30, OPEN
CIRCLE.
At 7, Mrs. CALWAY,
Address and Clairvoyance.

THURSDAY, at 8-15, Mr. T. W. ELLA,
Address.

SUNDAY, AUG. 10TH, Mrs. M. EVANS.

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

Southall Spiritualist Society,
CO-OPERATIVE HALL, KING STREET,

SUNDAY, AUG. 3RD, at 7,
Mr. WREFORD CLARK,
Address and Clairvoyance.
TUESDAY, at 3, LADIES' GUILD, held at
Osterley Park Road.
SUNDAY, AUG. 10TH, "THE CRUDASER."

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

SUNDAY, AUG. 3RD, at 11, SERVICE and
CIRCLE. At 3, FREE HEALING.
At 6-30, Mrs. EDEY,
Address and Clairvoyance.
WEDNESDAY, at 3, LADIES' MEETING,
Mr. E. SPENCER.
At 6-30, Mrs. S. D. KENT.

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

SUNDAY, AUG. 3RD, at 11,
Mrs. SOONES.

At 3, LYCEUM OPEN SESSION.
At 6-30, Mr. W. A. NUNN.
TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 3, Ladies' Meeting
Mrs. PRINCE.
THURSDAY, at 8, Public Circle, Mrs.
PRINCE.

SUNDAY, AUG. 10TH, "THE TEACHER."

Streatham Spiritual Brotherhood,
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SUNDAY, AUG. 3RD, at 6-30,
Mrs. ALICE GREGG.
Circles after Service. Free Healing.
THURSDAY, at 3, LADIES' MEETING,
Mrs. RAINBOW.

At 8, Mrs. A. FLETCHER.
SUNDAY, AUG. 10TH, Mr. C. H. POTTER

Surbiton Christian Spiritualist Church
MAPLE ROAD, SURBITON.

SUNDAY, AUG. 3RD, at 3,
Mrs. FLEETWOOD,
Address and Psychometry.
At 6-30, "THE STRANGER,"
Address and Clairvoyance.
WEDNESDAY, 3 & 7-30, Mrs. FILLMORE
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The Church of the Spirit,
24A, CHURCH ROAD, CROYDON.

SUNDAY, AUG. 3RD, at 11,
Mr. PERCY O. SCHOLEY.
At 6-0, Mrs. JULIE E. SCHOLEY.
WEDNESDAY, at 8, Mr. P. O. SCHOLEY.
Address and Clairvoyance.

Tottenham Spiritualist Church,
WARMINGTON HOUSE, 744 HIGH ROAD.

SUNDAY, AUG. 3RD, at 3, LYCEUM.
At 7, SERVICE.

SUNDAY, AUG. 10TH, SERVICE.

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

SUNDAY, AUG. 3RD, at 6-30,
SERVICE.

SUNDAY, AUG. 10TH, SERVICE.

West Ealing Spiritualist Church,
HESSEL ROAD.

SUNDAY, AUG. 3RD, at 6-45,
Miss F. MORSE,
Address and Clairvoyance.
WEDNESDAY, at 7-45, Mr. WILKINSON,
Address and Clairvoyance.

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

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At 7, Mrs. CARRIE YOUNG.
WEDNESDAY, at 3, Miss EVA CLARK.
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SUNDAY, AUG. 10TH, at 3-30, **STUDY CLASS.** At 6-30, **Dr. VANSTONE.**
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THURSDAY, AUG. 7TH, at 8, **Mr. S. F. BARKER, D.D., Psychometry.**
SATURDAY, AUG. 9TH, **Mrs. A. E. RAYFIELD.** SUNDAY, AUG. 10TH, **Mrs. C. M. DUNN.**
THURSDAY, AUG. 14TH, **SPECIAL HEALING CASES.**

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	August 3	August 10	August 17	August 24	August 31
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Birstal, Railway Terrace...	Mrs. Gooder	Open	Open	Mr. Cockell	
Bradford, Bankfoot, 813, Manchester Road...	Mrs. Kendall		Mrs. Woodcock	Mrs. Bennion	
Bradford, Milton, Belle Vue Chambers, Manningham Ln.					
Bradford, 165, Otley Road..					
Bradford, Ripley Street....					
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Dewsbury, Wellington Road	Service of Song	Miss Todkill	Mr. Brooke	Mr. Wilson	Closed
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Ossett and Horbury		Mrs. Atkinson	Mrs. Walton	Mrs. Watmuff	
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Skipton	Mrs. Lofthouse				
Yeadon, Harper Terrace ...					

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Elland, Westgate	Mrs. Winson	Closed	Mrs. Fleming	Mrs. Crowther	Mrs. Thackray
aHalifax, St. Paul's, Alma St.	Mrs. Linney	Closed	Mrs. Lambert	Miss Taylor	Mrs. Hamer
aHalifax, Queen's Road	Closed	Miss Elliott	Mrs. Allured	Flower Service	Mr. Bostock
aHebden Bridge, Hope Street	Mrs. Benson	Mrs. Beaumont	Mrs. Hendry	R. Leach	Mrs. Hempsall
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Huddersfield, Ramsden St. .	Lyceum Sessns.	Mrs. Gardner	Mrs. Roberts	Mrs. Whitley	Miss Holt
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Bentley	Mrs. Heppenst'll	Open	Open	Mrs. Thickett*	Mrs. Gelder
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