

# THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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# PLATFORM GUIDE.

SUNDAY, MAY 31, 1891.

**Accrington.**—26, China Street, Lyceum, at 10-30; at 2-30 and 6-30: Mrs. Stansfield.

**Armley (near Leeds).**—Temperance Hall, 2-30, 6-30: Mrs. Clough.

**Ashington.**—New Hall, at 5 p.m.

**Bacup.**—Meeting Room, Princess St., 2-30 and 6-30: Mrs. Wallis.

**Barrow-in-Furness.**—82 Cavendish St., at 11 and 6-30.

**Batley Carr.**—Town St., Lyceum, 10 and 2; 6-30: Mrs. Mercer.

**Batley.**—Wellington St., 2-20 and 6.

**Beeston.**—Temperance Hall, 2-30 and 6: Mr. Rowling.

**Belper.**—Jubilee Hall, 10 and 2, Lyceum; 10-30, 6-30: Mrs. Gregg.

**Bingley.**—Wellington St., 2-30, 6: Mr. and Mrs. Marshall.

**Birkenhead.**—84, Argyle St., 6-30. Thursday, 8, Mesmeric.

**Birmingham.**—Oozells Street Board School, at 6-30.

**Smethwick.**—43, Hume St., 6-30: Mr. Anson.

**Bishop Auckland.**—Temperance Hall, Gurney Villa, at 2 and 6.

**Blackburn.**—Old Grammar School, Freckleton St., at 9-30, Lyceum; at 2-30 and 6-30: Mrs. Best.

**Bolton.**—Bridgeman St. Baths, 2-30 and 6-30.

**Spinners' Hall, Town Hall Sq., Lyceum, at 10; at 2-30 and 6-30: Mr. Lomax.**

**Bradford.**—Walton Street, Hall Lane, at 2-30 and 6: Mr. Bloomfield.

**Otley Road, at 2-30 and 6: Mr. Campion.**

**Little Horton Lane, 1, Spicer St., 2-30 and 6: Mrs. W. Stansfield.**

**Milton Rooms, Westgate, at 10, Lyceum; at 2-30 and 6: Mr. Swindlehurst.**

**St. James's Church, Lower Ernest St., 2-30, 6-30: Miss Walton.**

**448, Manchester Rd., 2-30 and 6: Mr. Hilton.**

**Bankfoot.**—Bentley's Yard, at 10-30, Circle; at 2-30 and 6: Mr. G. A. Wright. Wed., 7-30.

**Birk Street, Leeds Rd., 2-30 and 6: Mrs. Bentley.**

**Bowling.**—Harker St., 10-30, 2-30, 6. Wed., 7-30.

**Norton Gate, Manchester Rd., 2-30 and 6. Tuesday, at 8.**

**Brighouse.**—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6: Miss Cotterill.

**Burnley.**—Hamerton St., Lyceum, 9-30; 2-30, 6-30: Miss Wheeldon.

**Robinson St., Lyceum at 9-30; 2-30 and 6: Mr. E. W. Wallis.**

**Bread St., Lyceum, at 10; 2-30, 6. Mon., 7-30.**

**102, Padiham Rd., 2-30 and 6-30: Locals. Tuesday and Thursday, Developing, at 7-30, Mrs. Heyes. Wed., 7-30, Discussion.**

**Burslem.**—Newcastle St., Lyceum, 10-30; 2-30, 6-30: Mr. Tibbits.

**Byker.**—Back Wilfred Street, at 6-30.

**Cardiff.**—Hall, Queen St. Arcade, Lyceum, at 2-45; at 11 and 6-30.

**Churwell.**—Low Fold, Lyceum, 10-30, 1-30; 2-30, 6: Mrs. Jarvis.

**Cleckheaton.**—Walker St., Lyceum, 9-45; 2-30, 6: Mr. Thresh.

**Colne.**—Cloth Hall, Lyceum, at 10; 2-30 and 6-30: Mr. W. Johnson.

**Cowms.**—Spiritual Rooms, at 2-30 and 6: Mr. Hepworth.

**Darwen.**—Church Bank St., Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30: Mr. Pilkington.

**Denholme.**—6, Blue Hill, at 2-30 and 6.

**Derby.**—51, Crosby Street, at 6-30.

**Eccleshill.**—13, Chapel Walk, at 2-30 and 6.

**Exeter.**—Longbrook St. Chapel, 2-45 and 6-45.

**Felling.**—Hall of Progress, Charlton Row, 6-30: Mr. G. Forrester.

**Fenton.**—At 6-30 p.m. Tuesday, at 8.

**Foleshill.**—Edgewick, at 10-30, Circle; at 6-30.

**Gateshead.**—Mrs. Hall's Circle, 13, Cobourg St., at 6-30. Thursdays, 8.

**Glasgow.**—Bannockburn Hall, Main St., at 11-30, 6-30. Thursday, at 8.

**Halifax.**—Winding Rd., 2-30, 6: Mr. W. Galley. Monday, 7-30.

**Hanley.**—Psychological Hall, Marsh St., Lyceum, at 10-30; 2-30, 6-30.

**Haswell Lane.**—At Mr. Shields', at 6-30.

**Heckmondwike.**—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30, 6: Mrs. Dix. Thursday, at 7-30.

**Blanket Hall Street, Lyceum at 10; 2-30 and 6: Mrs. Whiteoak. Monday, 7-30. Tues, Wed., & Thurs, Members' Circles.**

**Hetton.**—At Mr. Shield's, 5, Kenton Rd., Hetton Downs, at 7: Local.

**Heywood.**—Argyle Buildings, Market St., 2-30, 6-15.

**Discussion Hall, Adelaide St., at 2-45 and 6.**

**Huddersfield.**—Brook Street, at 2-30 and 6-30: Mr. Ringrose.

**Institute, 3, John St., off Buxton Rd., 2-30, 6: Mr. T. Hodgson.**

**Hull.**—Seddon's Rooms, 81, Charles Street, at 6. Thursday, at 7-30, Circle.

**Idle.**—2, Back Lane, Lyceum, 2-30, 6: Mrs. Beardshall.

**Keighley.**—Lyceum, East Parade, 2-30 and 6.

**Assembly Room, Brunswick St., 2-30 and 6: Mrs. Russell.**

**Lancaster.**—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Mr. E. A. Verity.

**Leeds.**—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mr. J. Parker.

**Institute, Cookridge St., Lyceum, 10; 2-30 6-30: Mr. Armitage.**

**Leicester.**—Liberal Club, Town Hall square, 2-30, Lyceum; 10-45, 6-30. 152, High Cross St., at 2-30, Lyceum; 6-30.

**Leigh.**—King Street, at 2-30 and 6.

**Liverpool.**—Daulby Hall, Daulby Street, London Road, Lyceum, at 2-30; at 11 and 6-30: Mr. W. Howell, and on Monday.

**London.**—Camberwell Rd., 102. At 7-30, Open meeting. Wednesdays, 7, Free Healing; at 8, Developing.

**Camberwell.**—311, Camberwell New Rd. (near the Green), at 11-15 "Re-births;" at 3, Lyceum; at 7, Spirit circle. Tuesday, at 8-30, Committee. Wednesday, at 8-30, Development. Thursday, at 8-15, Free Public Healing.

**Canning Town.**—2, Bradley Street, Beckton Road, at 7: Mrs. Weedemeyer. Tuesday, at 7-30, Séance.

**Clapham Junction.**—16, Queen's Parade, at 7-30.

**Forest Hill.**—23, Devonshire Road, at 7: Mr. Bertram. Thursday, at 8, Séance, Mrs. Bliss. Saturday, at 8, Developing Circle.

**Islington.**—Wellington Hall, Upper Street, at 6-45.

**Kentish Town Rd.**—Mr. Warren's, 245, at 7. Thurs, 8, Mrs. Spring.

**King's Cross.**—46, Caledonian Rd. Saturday, at 7-45, Mr. Vango and Mrs. Wilkins alternately.

**King's Cross.**—Copenhagen Hall, at 10-45, Mr. S. T. Rodger, "Brotherhood;" at 6-45, Miss Todd, Trance Address.

**Lewisham.**—193, Hithergreen Lane. Séances every Friday, at 8.

**Lower Edmonton.**—38, Eastbourne Terrace, Town Road, at 7-30, Clairvoyance. Saturday, at 8, Developing Circle.

**Marylebone.**—24, Harcourt Street, at 11, Mr. T. Pursey, "Spirit Teachings;" at 7, Miss Vincent, Psychometric Readings. Thursday, at 7-45, Mrs. Hawkins. Saturday, at 7-45, Mrs. Spring.

**Notting Hill.**—124, Portobello Road. Tuesdays, at 8, Mr. Towns.

**Open-Air Mission.**—Hyde Park, at 3. Several good speakers.

**Peckham Rye, near Band Stand, 3-15. Support the workers.**

**Finsbury Park, near Band Stand, at 11-30. Rally round.**

**Battle Bridge, King's Cross, at 12, Messrs. Emms and Rodger.**

**Victoria Park, at 11.**

**Wandsworth Common, near Foot Bridge, at 11-30.**

**Battersea Park, near Band Stand, at 3-30.**

**Peckham.**—Winchester Hall, 33, High St., at 11-15, Mr. Veitch; at 7, Mrs. Stanley. Friday, Free Healing, 8-15.

**Shepherd's Bush.**—14, Orchard Rd., Lyceum, at 3; at 7, Mr. Towns. Tuesdays and Saturdays, at 8, Séance, Mrs. Mason.

**Stepney.**—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.

**Stratford.**—Workman's Hall, West Ham Lane, E., 7: Mrs. Record.

**Longton.**—44, Church St., at 11 and 6-30: Miss B. Lucas.

**Macclesfield.**—Cumberland St., Lyceum, at 10-30; at 2-30 and 6-30: Mrs. Green.

**Manchester.**—Temperance Hall, Tipping Street, Lyceum, at 10; at 2-45 and 6-30: Mrs. H. Taylor.

**Collyhurst Road, at 2-30 and 6-30: Mr. W. H. Rooke.**

**Edinboro' Hall, nr. Alexandra Park Gates, 3 and 6-30: Mr. Mayoh.**

**10, Petworth Street, Cheetham, Friday, at 8-15.**

**Mexborough.**—Market Hall, at 2-30 and 6.

**Middlesbrough.**—Spiritual Hall, Newport Rd., Lyceum and Phrenology, 2-30; 10-45, 2, 6-30.

**Granville Rooms, Newport Road, at 10-30 and 6-30**

**Morley.**—Church St., Lyceum, 10 and 1-45; 2-30 and 6.

**Nelson.**—Sager St., 2-30, 6-30.

**Newcastle-on-Tyne.**—20, Nelson Street, at 2-15, Lyceum; at 10-45 and 6-30: Mr. J. J. Morse, and on Monday.

**North Shields.**—6, Camden St., Lyceum, at 2-30; at 11 and 6-15: Mr. Gardiner. June 7 and 8, Mr. J. J. Morse.

**41, Borough Rd., at 6-30: Mr. J. Lashbrooke.**

**Northampton.**—Oddfellows' Hall, Newland, 2-30 and 6-30, Mr. Chaplin, of Leicester.

**Nottingham.**—Morley Hall, Shakespeare Street, Lyceum, at 2-30; at 10 45 and 6-30: Local friends.

**Masonic Lecture Hall, at 10-45 and 6-30.**

**Oldham.**—Temple, Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Musical Services.

**Hall, Bartlam Place, Horsedge St., Lyceum, 10 and 2-30; at 3 and 6-30: Mr. J. B. Tetlow. Monday, at 7-45.**

**300, Lees Road, Wednesdays, at 7-30.**

**Openshaw.**—Mechanics' (Whitworth Street entrance), Lyceum, at 9-15 and 2: at 10-30 and 6-30.

**Parkgate.**—Bear Tree Rd., 10-30, Lyceum; 2-30, 6.

**Pendleton.**—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mr. Plant.

**Radcliffe.**—Hall, 1, Railway Street, 2-30, 6-30.

**Rawtenstall.**—10-30, Lyceum; 2-30 and 6.

**Rochdale.**—Regent Hall, at 2-30 and 6: Mrs. Britten.

**Michael Street, at 3 and 6-30. Tuesday, at 7-45, Circle.**

**Penn Street, at 2-30 and 6: Circles. Wednesday, at 7-30, Circle.**

**Salford.**—Spiritual Temple, Southport Street, Cross Lane, Lyceum at 10-15 and 2; 3 and 6-30. Wed., 7-45

**Sheffield.**—Cocoa House, 175, Pond Street, at 3 and 7.

**Central Board School, Orchard Lane, 2-30 and 6-30: Mr. C. Shaw.**

**Shipley.**—Liberal Club, 2-30, 6: Mrs. Dickenson.

**Skelmanthorpe.**—Board School, at 2-30 and 6.

**Slaithwaite.**—Laith Lane, at 2-30 and 6: Mrs. Crossley.

**South Shields.**—99, John Clay St., at 11 and 6.

**Sowerby Bridge.**—Hollins Lane, Lyceum, 10-30, 2-15; 6-30: Mrs. Craven.

**Spennymoor.**—Central Hall, 2-30, 6. Thurs., 7-30. Helpers welcome.

**Station Town.**—14, Acclom Street, at 2 and 6.

**Stockport.**—Hall, Wellington Road, near Heaton Lane, Lyceum, at 10; 2-30 and 6-30. Thursday, Circle, 7-30.

**Stockton.**—21, Dovecot Street, at 6-30.

**Sunderland.**—Centre House, High Street, W., at 10-30, Committee; at 2-30, Lyceum; at 6-30.

**Monkwearmouth.**—3, Ravensworth Terrace, 6-30.

**Tunstall.**—13, Rathbone Street, at 6-30.

**Tyne Dock.**—Exchange Buildings, 11, Lyceum; 6: Mr. J. Ruthertord.

**Walsall.**—Central Hall, Lyceum, at 10; 11 and 6-30.

**Westhoughton.**—Wingates, Lyceum, 10-30; 2-30, 6-30.

**West Pelton.**—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.

**West Vale.**—Green Lane, 2-30, 6.

**Whitworth.**—Reform Club, Spring Cottages, 2-30, 6: Mr. Newell.

**Wibsey.**—Hardy Street, at 2-30 and 6.

**Wisbeck.**—Lecture Room, Public Hall, 10-30, 6-45: Mr. Blundell.

**Woodhouse.**—Talbot Buildings, Station Road, at 6-30.

**Yeadon.**—Town Side, at 2-30 and 6.

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## THE ROSTRUM.

### THE RELIGIOUS TRANCE.

THE English Puritans of the time of Henry VIII., Mary and Elizabeth, had their trances, visions and dreams, and believed in them, too, as revelations of the divine will and intentions, but the epidemic of religious enthusiasm which preceded and attended the civil war between Charles and his Parliament was the most pronounced that had ever been seen on the island. Long and fervent prayers were the rule, and during the prayers and singing men and women would work themselves up to a degree of religious excitement that prompted them not only to commit any extravagance which lay in this line of religious exercise, but also to believe in any extravagance that might be committed by others. During the progress of a prayer meeting in the army an enthusiast would rise and announce his vision, generally prophetic, often foreboding the defeat of the king and the destruction of regal power in Great Britain. There were seers and wonder workers among them. One claimed to heal the sick, another to raise the dead; one declared himself to be the Son of God, another was one of the Trinity. James Nayler, an old quartermaster in the army, was adored and prayed to as a God. Dorcas Erbery claimed that she died and was brought to life by the laying on of Nayler's hands. The leading men of the nation, and principal clergy, were not exempt. Cromwell had prophetic visions and dreams, Ireton had trances, Bunyan believed that demons and angels were contending in his sight for his soul, and looked on in horror at the spectacle. And yet these men were not fools or knaves, but simply religious enthusiasts. Their conduct in the ordinary affairs of life was above reproach. When the praying army of the commonwealth was disbanded, the ranks of the tramps and vagabonds were not increased, not one of the 50,000 became a beggar or criminal. In war, these praying, preaching enthusiasts were irresistible, and carried everything before them. "Turenne was startled when he heard the shout of stern exultation with which his English allies advanced to the combat, and expressed the delight of a true soldier when he learned it was ever the fashion of Cromwell's pikemen to rejoice greatly when they beheld the enemy, while the banished Cavaliers felt an emotion of national pride when they saw a brigade of their countrymen, outnumbered by foes and abandoned by friends, drive before it in headlong rout the finest infantry of Spain, and force a passage into a counterescarp, which had just been pronounced impregnable by the ablest of the marshals of France." But the Puritans were not the only inspired dreamers of England. During the time of Henry VIII. there appeared the Maid of Kent, a Catholic woman in the south of England, who had visions and trances and foretold the speedy and violent death of the king, and many grievous calamities to the nation, a series of revelations so little to the royal taste that she and a number of her followers were, by the king's command, hanged at Tyburn in 1534.

The preaching, prayers and hymns of the Wesleys produced, in the latter part of the eighteenth century, effects such as had not been seen in England since the religious

excitement of the commonwealth. These men and their co-labourers were gifted with an impassioned eloquence which carried everything before it, and caused an intensity of religious emotion that, in these cool-headed days, can scarcely be realized. Women were seized, and in their paroxysms their hair would become loosened, and when their bodies were thrown forward and backward the long tresses would cut the air like a whip lash. Men were seized, fell on the ground and flounced like fishes out of water. To flee gave no security; men were taken while riding along on their horses. To stay afforded no guarantee of safety; some were taken in the midst of a hymn, others during a prayer. Those affected were held by two or more companions lest during the paroxysms they should injure themselves; some, who had learned by experience what was best, took a tight hold on a sapling or any other support that was convenient, and held on till the jerking ceased. Nor were they any the worse, but went about their business after trances and jerks as though nothing had happened. The jerks very rarely appeared after 1820, but the trances are still frequent in various parts of America, and in the great revival in the Confederate army during the last two years of the war the trance phenomenon was present, though not as common among the soldiers as it had been in the early days of Kentucky.

Isolated cases of the religious trance are numberless. The Koran is but a record of the visions seen or thought to be seen during the trances of Mohammed, who was undoubtedly a trance subject of the most pronounced type. Most great religionists have either been affected in the same or in a similar way; even hard-headed old Martin Luther thought he saw a vision of the devil, and so impressed was he with the reality of the appearance that he threw his inkstand at it, and the splash on the wall of the chamber in the castle of Wartburg remains to the present day. St. Anthony was sincere in his belief that his temptations, endured during the trances to which he was subject, were real, and through the medium of real personages. The father of the monastic system, he was, in every respect, its typical representative. Worn out by fasting, watching and prayer, he fell readily into the trance state, and to him the wanderings of his fancy while in that condition were realities. The same thing is true of St. Teresa, the reformer of the order of Carmelite nuns. At the age of seven she fled from her home to seek the crown of martyrdom among the Moors, and returned to become a trance dreamer and a mystic of the highest order. The "Lives of the Saints" are full of trances and visions seen while the dreamer was apparently unconscious. One saint visited heaven, another gazed into the pit of Hades; one was carried away by the angelic host, another witnessed a battle of angels and demons; one brought back from the realms of light accounts of those who had gone before, to another was confided a message from a lost soul to those he had left behind. One, in a trance, preached, another prayed, another sang praises, another prophesied. Abstract the trance element from the "Lives of the Saints" and the enthusiasm is gone, the stories become merely commonplace.

Great religious movements have often had another feature—the sudden recovery of persons afflicted with real or imaginary disorders. The annals of all religions are filled with cases where a strong faith has produced what seemed to be a complete restoration to health. The sick Hindoo is often healed by a plunge into the Ganges. The records of innumerable shrines in Europe attest the sudden recovery of afflicted persons who have gone thither in strong expectation of being healed. A dozen churches in Italy, in Spain, France, Germany, and Ireland are festooned with

crutches, canes, and other artificial aids to locomotion left there by persons who came with their help and went away with the conviction that such assistance was no longer necessary. The records of "Our Lady of Lourdes," of Knock, of the Holy House of Loretto, of a score of other places to which pilgrimages are made, all testify that cures are sometimes possible, though by what means they are effected is another question. The Convulsionnaires of St. Francis healed by the laying on of hands, just as do the faith healers of the present day. During the Irish revival of 1859 the lame walked, the partially blind saw, afflicted persons in many instances were, or believed themselves to be, relieved of their infirmities. The same was true of the Wesley and Whitefield revival and of the Kentucky revival of 1810. Every great religious awakening, whether of an individual or of a community, has shown some features extraordinary in themselves and not apparently explainable by natural law; the manifestations have not been peculiar to one denomination, nor can any denomination claim a monopoly of them.—*Religio-Philosophical Journal*.

### THE FOLK LORE OF THE SCANDINAVIANS.

[Concluded.]

THE Swedish "Neck" was a musical fairy, whose home was in lakes and running streams. Sallying forth with the going down of the sun, he would sit upon the surface of the water, drawing from an instrument of curious form the most exquisite sounds. As to the exact shape of this instrument opinions differ. Some think it was a golden harp. Others say it was merely an ordinary viol. It appears that the "Neck" changed his appellation, as well as his instrument, to suit the place he occupied. When dwelling in a rapid stream, or under a bridge, he was commonly called a Strömkarl, and was regarded by all players of the violin as a master of the art.

He usually made his appearance in the form of a handsome young man with long yellow hair flowing about his shoulders. Wielding the bow with unexampled skill, he was much sought after as an instructor. Considering his wide-spread fame, the fee for tuition was moderate. The would-be pupil offered him a black lamb, at the same time expressing a firm belief in his future salvation, which—in company with many other fairies—he had greatly at heart. These preliminaries having been accomplished, the violin was placed beneath a bridge for three successive Thursday nights. On the third evening the Strömkarl tuned his instrument. Then, the learner, taking his fiddle, prepared to accompany him. The melody thus easily acquired was capable of eleven variations; but only ten were available for ordinary use. The eleventh belonged to the night-spirit. When played, its magic tones exerted so potent an influence that none could remain still. The young, the old, the strong, the feeble, all acknowledged its power. Even inanimate objects, such as pots and kettles, shaking off their wonted stolidity, joined in the frantic dance. Similar in character was the elf-king's tune, but this composition had one peculiar merit. Whatever the audience suffered was more than equalled by the agony of the player. Having once begun, he could not cease, unless he played the tune backward, or some one, going behind him, cut the strings of the instrument.

Although ready to instruct, the Strömkarl had a great and proper aversion to boasting. On one occasion a fiddler, of great local renown, was playing at a marriage in Nerike. Inspired by the hearty applause, he so far surpassed his former efforts that the company could no longer restrain their delight. "Father Kont," they cried, as with one voice, "we have never heard such music as yours." This unstinted praise seemed to him no more than his due. "You are right," he said, smiling with gratified vanity, "I do not think that 'Neck' himself could play better."

It was a bitterly cold night. The snow, stretching away on either side like a giant's winding-sheet, reflected the brilliant hues of the northern lights from myriads of sparkling points. The biting wind, lurking at unprotected corners, pounced upon the belated wayfarer, shaking him with savage glee, while the frosty particles torn from the ground, stung his face as if they were needles.

The conceited fiddler, making his way homeward in the teeth of the gale, his mind filled with pleasant memories of the evening, was slowly ascending a steep hill, when a beautiful maiden dressed in white barred his passage. Dropping a curtsy, she said in the sweetest, most pleading of voices, "Dear Father Kont, I have heard so often of your

music. Wont you play me a polka to-night?" Who could resist such an appeal? Certainly not the gallant musician, whose self-love was so highly flattered. Sitting down by the roadside he began to play. But something was wrong. The bow would not obey his will; struggle as he would it flew faster and faster, playing a tune he had never heard. Hour after hour went by; still the demon music rang in his ears; still the perspiration oozed from every pore. At last, frantic with despair, he cried aloud: "May the saints have mercy on me! I am punished for my sins." The bow dropped from his hand; the spell was broken. Utterly exhausted, both in mind and body, he sank insensible to the earth. Rousing himself towards morning, he crept slowly away. The road led across a running stream. As he paused for an instant on the bridge a horse-laugh was heard beneath. It was the Neck rejoicing in the success of his plot.

Notwithstanding the trouble it had caused him, Father Kont was anxious to play the tune once more. All other music seemed tame, common-place, valueless. Although he practised without ceasing, resting neither by day or night, the lost notes never returned. Before spring he gave up the struggle and died of sheer vexation—a solemn warning to all vain boasters.

The Nisse, or Tomte as he is called in Sweden, was an industrious, good-natured elf. He was also something of a mascot, his very presence bringing good luck to all around. Living in barns and stables he was passionately fond of animals, especially horses and cattle, whom he tended with unremitting zeal. His diminutive body, scarcely larger than that of a child two or three years old, was clothed in a sombre grey. A bright red cap and rough shoes, similar to those worn by peasant children, completed the costume. He was very orderly in his habits, picking up even the smallest straws that littered the ground, thus typifying the provident forethought characteristic of the Scandinavians. When treated with kindness and respect he was the truest, most loyal of friends; but ridicule or contempt made him a remorseless enemy. With all his good qualities he took a roguish delight in mischief. He would blow out the lights, turn the cattle loose, and hold the hay when the milkmaid was trying to draw a handful from the mow. Then, as the poor girl was tugging away with all her might, he would suddenly let go, causing her to fall backward on the floor.

One trait connected him closely with the animal kingdom. Like the domestic cat, he cared nothing for the people about him; it was the house he loved. Although strong, this feeling was sometimes overcome, as many a luckless peasant learned to his cost. The little creature, offended by some real or fancied insult, would break through the bonds of custom, and leave in moody silence. With him went the good luck of the family. From that day misfortune followed them everywhere.

A well-to-do peasant in Sweden, so the story runs, was one day walking in his fields, admiring his bounteous crops and lowing herds. Looking down, he observed a tiny Nisse who was slowly dragging along a single straw. Amused by the sight, he burst into a loud laugh.

"What do you mean," he said, between his paroxysms of mirth, "by bringing me such an item as that? It is worth no more than a handful of air." The patient Nisse grew red with passion, but, controlling his feelings, made no reply. His conduct was more impressive than any words could have been. He merely shook off the dust of that house from his feet and departed, never to return. The tide of fortune, which had long set in one direction, now began to ebb. The once prosperous farmer failed in all his undertakings. His crops withered; his cattle sickened and died. Fate was against him; he had lost his good fairy. His loss, however, was another's gain. The despised Nisse, on leaving his former home, took up his abode in the house of a poor but industrious man who was just starting on the journey of life. The host, spurred on to renewed exertions by the example of his little guest, worked with untiring energy. The usual result followed. By always caring for small things, and never wasting anything, he was soon in comfortable circumstances, rapidly advancing towards the position formerly occupied by his haughty neighbour.

This story should not be regarded simply as a fairy tale; it is really an allegory, pointing a most useful lesson. The Nisse is the spirit of thrift, a much needed virtue in a land where the utmost exertion is required to wring a scanty subsistence from the soil. The belief in guardian spirits was general among the ancients. Of this character was the Norwegian Fylgia. It was attached either to a single indi-



vidual or a whole race. In one aspect it was not unlike the Irish Banshee. That cheerful being, as is well known, announced an approaching death by appearing to some member of the family. Having discharged his duty, he then proceeded to make it pleasant for the rest of the household. Unable to sleep, he passed the night in vocal exercise. His shrill cries ran through the house, driving slumber from every eyelid. The old and experienced shuddered at the sound, thinking the summons might be for them. The young, with all of life before them, also shuddered, they knew not why. The Fylgia was more considerate. Its conduct, indeed, displayed a delicate tact rarely seen, and therefore all the more praiseworthy. As soon as its disagreeable errand was accomplished it vanished silently into space.

Similar in its nature and hardly to be distinguished was the Vardögl, or Folgie, as it was sometimes called. Every person was thought to have one of these attendant sprites, whose duty it was to watch over him both by day and night. If, by any chance, the Folgie was separated from its master great danger was incurred. It was therefore customary to allow several minutes to elapse before closing the door after a departing guest. Undue haste in performing this apparently simple and harmless act frequently caused grievous misfortune. Thusbet, the evil genius of mankind, dogged the footsteps of every mortal. The man who was unprotected by his Vardögl, fell an easy prey to this malignant spirit. Although so constant in its attentions the Folgie was generally invisible. On those rare occasions when it became manifest to human eyes it was usually in the form of some animal, whose natural qualities closely resembled those of the person it followed. The brave, hardy, ferocious man was always accompanied by a bear, wolf, or some other savage monster; the crafty, oily deceiver had for a companion the cunning fox, and the shrinking coward enjoyed no better protection than that afforded by the timid hare.

Any one who was anxious to learn the shape of his Folgie could easily do so. The process was very simple. In the first place, a knife was carefully wrapped up in a napkin, certain ceremonies being gone through at the same time. Then, the owner holding it out before him, named all the animals he could think of. When the right name was mentioned the knife fell from the napkin.

With a form as light as air the Vardögl would sometimes offer as stout a resistance as any corporeal frame. An amusing instance of this kind is related in Fornmanna Sögur. A bright little boy, Thorsten Oxeford by name, came running into the house one day. Suddenly, without any apparent cause, he fell flat upon the floor. Rising slowly and painfully to his feet, he was surprised at finding the other occupant of the room, a learned and venerable man, convulsed with laughter. Biting his lip with childish anger, he asked what there was so funny in his misfortune. The sage, checking his mirth, answered gravely: "Nothing is hidden from me. I saw that which was invisible to you. As you entered the room so hastily, a little white bear, running before, tripped you up. It was your own Folgie."

Such are some of the legends of that world of supernaturalism which the Folklore of every land has treasured up, and which the clergy, had they been enlightened enough and faithful enough to the charges, so often repeated, of their own text-book, should ages ago have taught of and dissipated into its true source, namely, the oldest of all faiths, the impersonation of the powers of nature degenerating at length into idolatrous worship and superstitious fears. Spiritualism is now doing what ecclesiasticism has so long and shamefully neglected, and by proving the existence and ministry of human spirits has swept away the visionary phantoms of legendary lore, and proved itself, indeed, that great light so long shining in the darkness, though the darkness comprehended it not.

## PHENOMENAL.

### SAVED BY PRESENTIMENTS.

"I want to tell you a story," said Dr. Moliere, a well-known physician, to a reporter of the *San Francisco Chronicle*. "I'm not a superstitious man, nor do I believe in dreams, but for the third or fourth time in my life I was saved by a premonition. I got aboard car No. 81 on the Sutter Street line at the ferry yesterday, to ride up to my office. As usual, I walked to the forward end of the car, took a seat in the corner with my back to the driver, and pulling a paper from my pocket, was soon deeply

engrossed in the news. Suddenly something said to me, 'go to the other end of the car.' Acting on impulse, I changed my seat, and so rapid were my movements that the other passengers in the car noticed them. Remember I was sitting, in the first place with my back to the driver. I was paying no attention to anything but my newspaper, and the premonition, if I may so call it, could not have come from any outside influence, such as seeing approaching danger. But, sir, I had not been in my new seat more than five seconds when the tongue of a heavily-loaded wagon crushed through the side of the car just where I had been first seated, and had I not changed my seat my back would have been broken by the wagon tongue.

"As I said," continued the doctor, "I am not superstitious, but the incident I have just related, taken in connection with other incidents of a similar nature occurring in my life, makes me believe in spite of myself that there is a 'divinity that shapes our ends, rough-hew them how we will.'"

In answer to a question as to what similar warning or premonition of danger he had ever received, Dr. Moliere said: "One time I was riding on the Michigan Central Railroad. It was a bitter cold night, and when I entered the car my feet seemed frozen. I walked forward and took a seat next to the stove in the forward part of the car, putting my feet on the fender. In a short time a gentleman changed his seat and came and sat beside me. The train was running at a high rate of speed, and the draught soon made the heater in the car red hot. Suddenly there came to me a premonition of danger, and, turning to my companion, I said: 'If we should meet with an accident, a collision, for instance, you and I would be in a bad place. We would certainly be hurled on a red-hot stove.' At the same instant, and before my seat mate could reply, the impulse to grasp the end of the seat came upon me so strong I could not resist it, and hardly had my fingers closed upon the rail of the seat when there came a crash, and the car we were in was thrown violently from the track. I clung to the seat, and my companion, when thrown forward, narrowly missed the stove. My position in the seat was such that had I been pitched headlong as he was I could not have missed the heater. A broken rail caused the accident, but what caused me to grasp the seat as I did I would like to know."

Speaking of Dr. Moliere's story to a sporting man, the latter said: "I've had the same sort of experience once or twice in my life. I'm superstitious. I admit it. Of course fellows laugh at me, but for all that I believe I've got some sort of a guardian angel that whispers to me when I'm in danger. Maybe it's one of the wrong sort, for they do say the devil takes care of his own; but wrong or right as to kind, I know one thing certain, that my life has been saved more than once. One time I was at a racecourse and was up in the grand stand. I was broke, and wanted to keep away from the boys. There were not many people on the stand; it wasn't half filled, but suddenly I felt an impulse which fairly drove me out of the place. I had not got clear down the stairs when the whole stand went down with a crash, and the fellow who was sitting right next to me was crushed out of all semblance to humanity by a great big beam that smashed the whole row of seats we were in. That is not the only time that I have been warned, and if the what-is-it would only whisper to me when I go to put my money on the wrong horse I'd be a millionaire in a month."

### A PROBLEM FOR SCEPTICS.

*To the Editor of the Banner of Light.*

Mr. George K. Baugh, the medium of whom mention has often been made, was, during the American civil war, located in Massillon, O. Himself and four other gentlemen formed a developing circle, and met regularly once a week for a long time, and were rewarded by obtaining marvellous manifestations of spirit power.

One that can be vouched for by persons living in Ohio was of a too remarkable nature to be withheld from the public. A Mr. Lee, who lived near the place, had three sons in the Union army. One of them, Lieut. David Lee, was in the army in Tennessee. In the course of time his whereabouts became unknown. All tidings of him ceased. His parents could learn nothing whatever concerning him, and their suspense was almost unbearable. Their anxiety to learn the fate of their son overcame their scruples, and, like Saul of old, they were willing to consult the mediums. One day Mr. Lee met Mr. Baugh, and said to him, "I have

heard of your interesting séances, and I would like to attend one of them." Mr. Baugh at first objected, and said they had not been in the habit of admitting strangers, as it might cause inharmony in the circle, and if such did not receive anything they would go out and say they were frauds. He assured Mr. Baugh that he was not one of that kind, and whether he received anything or not, he would not say anything derogatory of the members of the circle. He was referred to another member, on whom he called, obtained his consent, and attended the next meeting of the circle. At that meeting spirit voices were heard, and he was told that he could ask any questions. He was so overcome and astonished that at first he could not say anything, but finally got in communication with a son who had passed over years before. Among other things he said that if he had been living that would have been his birthday, and told how old he would have been. Mr. Lee doubted the correctness of that statement, and when he reached home he consulted the family record, and found that the spirit was correct. This convinced him that there was some truth in the phenomena of Spiritualism.

At the next séance he was present and his wife with him. Her first inquiry was concerning her missing son. A spirit giving his name as "Morgan" told her that he knew her son; that the son was still living, and she would yet see him. They became interested in those circles and continued to attend them until the close of the war, when one evening "Morgan" said to Mrs. Lee: "I am your son David, and it is I that have been talking with you all this time." She said: "I thought so." She was neither shocked nor surprised; the proper time had come for the revelation to be made, and she was fully prepared to receive it. Then the mystery concerning him was cleared up. He said he was one of a company of twenty-two men that went on a foraging expedition down in Tennessee, and were surprised by a band of "Guerillas" under the leadership of one "Gatewood"; that after a desperate fight they were all massacred, and their bodies buried near together. The parents then asked him if they could procure his body. He told them they could, and gave full directions how and where to find it. Then there dropped from the ceiling a sheet of paper on which was a diagram of a cluster of trees and the graves of those murdered victims. His own grave was plainly marked on the diagram; he said it contained several bodies, and that his was the third one from the top. He wore away with him a ring that had a family association, and he was asked if they would get it again, and after some hesitation the answer came that they would.

Now mark the sequel: So great was Mr. Lee's faith in that communication, he took the mysteriously-received diagram, went to Cincinnati, procured a metallic coffin and started for Tennessee. It reminds me of the faith of one of old, of whom the Nazarene exclaimed, "So great faith had not been seen, no, not in Israel!" Not even the mediums themselves would have ventured so much, and they were greatly concerned for fear he might fail in the object of his search, for it was through them he was led to go.

He arrived at a place early in the evening (name not remembered), and stopped at a hotel, of the landlord of which he inquired if there were any Union soldiers buried near there. He replied that there were some buried about a mile away. The next morning he took help with him and proceeded to the spot. He took out his diagram, and found upon it an exact representation of the place before him, even to the graves of the unfortunate victims, and he soon found the grave corresponding to the one marked on the diagram as that of his son. The men commenced digging, and the third body they came to he recognised as that of his son. He had it carefully placed in the coffin, and returned to the hotel, where he stayed another night.

In the evening, while writing in the bar-room a man walked in, and approaching Mr. Lee, said: "Is your name Lee?" He told him it was. The stranger handed him a small envelope, and then went out. After he had done so Mr. Lee asked the landlord who that man was. He told him it was "Gatewood, the Guerilla Chieftain." Mr. Lee opened the envelope, and found within it the promised ring his spirit-son had told him he would recover, but of which at this time he had not thought. He then telegraphed to Mr. Baugh that he had secured his son's remains, and requested him to make arrangements for the funeral on the following Sunday, which he did. All the returned soldiers in the surrounding country turned out. And it was the largest funeral ever known in Massillon.

I have been told that Spiritualism is a delusion of the devil. Can any one tell where the "delusion" came in in Mr. Lee's case? If he was deluded, it was a happy delusion to him. Had it not been for Spiritualism they might never have known the fate of their son until meeting him on the other side of life. There are several points in the foregoing that will trouble the sceptics to explain on any other hypothesis than that of the Spiritual Philosophy.

Wilmington, Del., Feb. 20, 1891.

S. N. Fogg.

### SPIRIT COMMUNION.

THE spring wind, o'er the budding earth,  
Sings from the golden west,  
A song awakening to new birth  
Old memories in the breast.

There come with softest winds that blow,  
On the sun's declining rays,  
The voices that I used to know,  
In long departed days.

The peaceful hour would seem to hold  
A power or spell sublime;  
To bind eternity with links of gold,  
To swiftly fleeting time.

And, standing on the sudden brink  
Of earthly time, I see  
Across the long sun-golden link,  
Into eternity.

It may be only fancy, yet  
My soul would seem to hear,  
Those voices that I can't forget,  
Though silent many a year.

It may be only fancy, though  
I feel that I can see  
A form and face that, long ago,  
Were very dear to me.

Not fancy—'tis the hour has wrought  
In me a change so great,  
That I can meet, in spirit thought,  
Those of the higher state.

The mystic screen that stands between  
Their brighter life and ours,  
Is drawn aside when the west is dyed  
In the silent sundown hours.

—J. L. B.

### THE PROPHECY RELATING TO GENERAL YERMOLOFF.

*L' Aurore du Nouveau Monde* for October contains a statement concerning a prophecy relating to the life and death of General Yermoloff. The following is a translation of the statement which was made by one intimately acquainted with the general:—

One day on leaving Moscow, I made a visit to Yermoloff to take leave of him, and at the moment of taking my departure, I was unable to conceal my emotion. "Fear nothing," said he to me; "we shall see one another again. I shall not die before your return." This happened eighteen months before his death. "In life as in death, God alone is the master," I observed to him. "And I for my part positively tell you that it will not happen within a year, but some months afterwards," he answered me. "Come with me," and on saying these words he conducted me into his work room. There, drawing from a bureau locked with a key a piece of paper covered with writing, he placed it before me and asked me, "Whose writing is this?" "It is yours," I replied. "Read then." I did as he wished. It was a sort of memorandum, a record of dates beginning with the year that Yermoloff had been promoted to the rank of lieutenant-colonel, showing with the distinctness of a programme each important event which was to happen in his life, full of many grand achievements. He followed me with his eyes as I was reading until I had reached the last paragraph, when he placed his hand on the last line. "You are not to read this," said he. "This line reveals the year, the month, and the day of my death. All that you have just read has been accomplished to the last detail. I am going to tell you how I happened to write this. When I was a young lieutenant-colonel, I was sent about some business into a little village in the province. My dwelling was composed of two chambers—one for the servants and the other for my personal use. This last had no way of access except through the first. One evening as I was seated very late at my desk, occupied with writing, I fell into a doze. Suddenly on raising my eyes I saw nearly in front of me, on the other side of my desk, a stranger, a man who, to judge by his clothing,



belonged to a lower class of society. Before I had time to ask him what he wanted of me, this stranger said to me, 'Take your pen and write.' Feeling myself under the influence of an irresistible power I obeyed in silence. Then he set out to tell me all that was to happen to me during all my life, ending with the date and hour of my death. With the last word he disappeared. Some minutes passed before I came to myself, then leaping up from my chair I rushed into the next chamber, through which the stranger must have necessarily passed. On opening the door I saw my secretary, who was writing by the light of a torch, and my orderly sergeant, who was stretched on the floor in front of the door, which was bolted. To my question, 'Who has just passed through here?' the secretary answered, astonished, 'No one.' Up to this day I have never related this to a living soul. I knew well that if some persons suspected me of having invented this thing, others would see in me a man subject to hallucinations. But for me personally all this is an undeniable fact, objective and palpable, the proof of which is found in this written document."

The last date inscribed was in fact exact. He died on the day and hour of the year which had been written with his own hand.

### CLAIRVOYANCE.

"Something happened to M. de Louvois, which has given him an active faith in fortune-tellers. He was told of a child who could see and foresee in a glass of water. At first he refused to believe it. They offered to prove it to him. At that time he was enamoured with Madame Dufrénoy, and that very morning, being alone with her, he had taken an emerald bracelet of hers, and caused her to search everywhere for it. None having seen him take it, the matter was quite unknown excepting to himself.

"The child who was gazing into the glass of water, and whom M. de Louvois had told to ask the spirit of what he was thinking, replied that he was doubtless thinking of a very beautiful lady wearing such and such a gown, and just now searching for a certain object with great anguish. 'Ask him for what she is searching,' said he. 'An emerald bracelet,' answered the child. 'Make the spirit show us the person who took it, and tell us what he did with it,' said M. de Louvois. The child suddenly began to laugh. 'But I can see the man,' he answered; 'he is dressed like yourself, and is as like you as two drops of water; he takes the bracelet off the lady's dressing table and puts it into his pocket with a gold box.' Hearing this M. de Louvois became as pale as death; he pulled the box from his pocket, and has since believed sorcerers and all kinds of fortune-tellers' prophecies."

"I have also heard that certain Canadian savages know the future. Ten years ago a French gentleman brought back a savage with him to France. One day, whilst at table, the latter began weeping and making faces. Longueil (for that was the gentleman's name) asked him what was the matter. The savage wept even more bitterly than before. Longueil insisting on knowing what was the matter, the savage said: 'Force me not to tell thee, for it is thee that it concerns, not me.' At last he continued: 'I saw out of the window that thy brother has been assassinated in such a place in Canada.' Longueil began to laugh, and said: 'Thou art crazy.' The savage answered: 'I am not crazy; write down what I have told thee and thou wilt see whether or not I was mistaken.' Longueil wrote it down, and six months after, when the vessel arrived from Canada, he learned that his brother had been assassinated at the exact time and at the place where the savage had seen it in the sky through the window. This is a true story."—*From the "Life and Letters of Charlotte Elizabeth," mother of Philip d'Orleans.*

Recently two thousand working girls of New York City and vicinity representing twenty clubs gave a ball at the Madison Square Garden. Many spectators were present, and the whole number in the hall exceeded ten thousand, three of whom only were men, and they were there to assist in the direction of the entertainment. The merry maidens danced without the aid of male partners, going through the usual drills and quadrilles, reels and other dances, and escorted one another to supper. The New York *Sun* asks, "Why were men excluded from the hall?" The Chicago *News* answers the question thus: "The reason why men were not invited to this ball, which is now threatened with

a sunstroke, is because the girls didn't want them, and when a woman wills she won't. The wise lasses who filled Madison Square Garden read the *Sun*, and were cognizant of the fact that at another ball in that city some of those brave, gallant, chivalrous young men for whose welfare Mr. Dana is so solicitous, exercised their pugilistic abilities, and one of these knightly youths chased a dancing girl with uplifted fists and wrathful oaths. The working girls know the young men of New York, and with wisdom beyond their years did the proper thing and barred them out. Bright girls!" But this implies a reflection on the young men of New York which is altogether too sweeping.

### BUDDHIST PHILOSOPHY.

God hath said,  
Hath proclaimed it through farthest space,  
In words as strong as the lightning,  
In laws that shall outlast the mountains;  
"Every one shall possess in beauty  
That beauty which he possesses in life.  
"Every one shall hold in darkness,  
That darkness to which he clung in life.  
"Every one shall ascend unto Me,  
Who truly wills to ascend unto Me.  
"For I have given him wings,  
And if he clip these wings  
Who is in fault?  
"For neither in the highest heavens,  
Nor in the earth,  
Nor in the waters,  
Nor in the air,  
Nor in the fire,  
Nor in any element,  
Can the spirit escape the consequence of its acts.  
"It cannot be forgiven:  
It must purify itself.  
It cannot be atoned for, or redeemed;  
It must purify itself,  
It must purify itself!  
"Sacrifices cannot make it beautiful;  
It must purify itself!  
"Offerings nor prayers can adorn:  
It must purify itself,  
IT MUST PURIFY ITSELF!—*From the Book of Fo.*

### AN ELECTRICAL GIRL.

THE papers contain accounts of the wonderful powers of a little girl at Livina. She is only thirteen years old. For several months past she has been puzzling her friends and relatives by her electrical powers. Her relatives first noted her habit of wandering off from the house and staying alone for hours at a time, but being a child no particular attention was paid to her habit until it began to be noticed that locks, keys, metal spoons and knives would cling to her hands and have to be shaken off. At the table, when she touched her plate, that dish would dance about until she removed her hands, and even the table shook when she pressed upon it. Chairs which she touched would rock about. Finally the family physician was called in to examine her. He could give no explanation of the matter. Her forte, however, is her spiritualistic communications. She calls up the spirits of the dead, and communes with them as with other mortals. Whenever any one in the community dies, the relatives come to the little girl to find out the condition of the deceased. She finds where the shade is wandering, whether it is happy, and if the unknown is not to be more desired than the known. Other experiments equally wonderful are easily performed by her in this line. Those who at first ridiculed the idea of her being possessed of extraordinary powers are now among her strongest friends, and to deny her wonderful feats is to insult her friends.—*Journal of Health.*

Mrs. Maria Kullberg, of East Boston, Mass., transferred her daughter from the parochial school to a public school, whereupon Rev. Hugh O'Donnell, the priest of the Roman Catholic parish there, advised his parishioners to avoid the Kullberg bakery. The woman has brought the first suit of the kind ever tried in Massachusetts, and seeks 5,000 dollars damages from the priest for putting a boycott on her business.

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FRIDAY, MAY 29, 1891.

### PHANTASMS.

WHAT ARE THEY AND WHY DO THEY APPEAR?

Written for "The Arena" by Alfred Russel Wallace,  
D.C.L., LL.D.

NOTE BY ED. T. W.—The following extracts are not given in this place for their rarity or special interest, but, first, for the fact that they are in all cases borrowed from the records of the English Psychical Research Society, whose investigations were of such an exact and crucial nature as not to leave the slightest loophole for the hypothesis of delusion or deception; and, next, because in their reproduction and re-editing by Professor Wallace in *The Arena*, one of the highest-toned magazines of the age, the Professor's views and conclusions concerning CAUSATION are so far in advance of those of the learned members of the Society he quotes from, that the two sources of information combined render every incident related equally *LUcid* and indisputably *TRUE*.

#### ON THE DOUBLE OR PHANTASM OF LIVING PERSONS.

Now, it is an assumption hardly warranted by the facts, that the mere wish or determination to be in a certain part of a house at a certain time could cause a phantasm to appear to a person who happened unexpectedly to be there, and cause that phantasm to perform, or appear to perform, certain acts which do not appear to have been *willed* by the supposed agent. This is certainly not telepathy in the usually accepted sense; it is not the transference of a thought to an individual, but the production of what seems to be an objective phantasm in a definite locality. It is altogether inconceivable that a mere wish could produce such a phantasm, unless, indeed, we suppose the spirit of the sleeper to leave the body in order to go to the desired place, and that it possesses the power to render itself visible to any one who happens to be there. Let us, then, see whether there are any other facts concerning doubles which may throw some light on this question.

Mr. Fryer, of Bath, England, heard his name distinctly called in the voice of a brother who had been some days absent from home. At the same moment, as near as could be ascertained, the brother missed his footing and fell on a railway platform, calling out his brother's name as he fell.\* Similar in character is the case of Mrs. Severn, who, while in bed one morning, felt a violent blow on her lip so real that she put her handkerchief to it, expecting to find it bleeding. At the same time Mr. Severn, caught by a squall in a boat, received a violent blow on the same part of his mouth from the tiller. In the first case, Mr. Fryer's brother had no conscious wish to be heard by him; and in

the other case, Mr. Severn certainly did not wish his wife to feel the blow, but, on the contrary, was extremely anxious to conceal from her that he had had a blow at all.\* In both these cases, if the supposed agents had anything to do with the actual production of the phantasmal voice and sensation, it was by some unconscious or automatic process. But the experimental evidence for telepathy shows it to be produced by the conscious and active will-power of the agent or agents, and would therefore prove, if anything, that in both these cases there was some third party who was really the agent in willing and producing the telepathic effect. This is rendered still more probable by other cases of "doubles" and of warnings, of which the following is one of the most remarkable.

Mr. Algernon Joy, an engineer employed on the Penarth Docks, at Cardiff, South Wales, was walking in a country lane near the town, absorbed in a calculation connected with the Docks, when he was attacked and knocked down by two young colliers. His thoughts were then immediately directed to the possible cause of the attack, to the possibility of identifying the men, and to informing the police. He is positive that for about half an hour previous to the attack and for an hour or two after it, there was no connection whatever, direct or indirect between his thoughts and a friend in London. Yet at almost the precise moment of the assault, this friend recognised Mr. Joy's footstep in the street behind him; then turned and saw Mr. Joy "as distinctly as ever he saw him in his life, saw he looked distressed, asked him what was the matter, and received the answer, 'Go home, old fellow, I've been hurt.'" All this was communicated in a letter from the friend which crossed one from Mr. Joy, giving an account of the accident.† In this case, whether the "double" was an audible and visual veridical hallucination, or an objective phantasm, it could not have been produced without some adequate cause. To assert that Mr. Joy was himself the unconscious cause cannot be looked upon as an explanation, or as in any way helping us to a comprehension of how such things can happen. We imperatively need a producing agent, some intellectual being having both the will and the power to produce such a veridical phantasm, in other words of spirits.

Before adducing further evidence on this point, it will be well to consider briefly, the extraordinary theory of the "second self" or "unconscious ego," which is appealed to by many modern writers as a substitute for spirit agency when that of the normal human being is plainly inadequate. This theory is founded on the phenomena of dreams, of clairvoyance, and of duplex personality, and has been elaborately expounded by Du Prel in two volumes 8vo, translated by Mr. C. C. Massey. As an example of the kind of facts this theory is held to explain, we may refer to the experiments of the Rev. P. H. Newnham and Mrs. Newnham with planchette. The experiments were conducted by Mrs. N— sitting at a low table with her hand on the planchette, while Mr. H— sat with his back towards her at another table eight feet distant. Mr. N— wrote questions on paper, and instantly, sometimes simultaneously, the planchette under Mrs. N—'s hand wrote the answers. Experiments were carried on for eight months, during which time three hundred and nine questions and answers were recorded. All kinds of questions were asked, and the answers were always pertinent to the questions though often evasions rather than direct answers. Great numbers of the answers did not correspond with the opinions or expectations of either Mr. or Mrs. N—, and were sometimes beyond their knowledge. To convince an incredulous visitor, Mr. — went with him into the hall, where he, the visitor, wrote down the question, "What is the Christian name of my eldest sister?" Mr. N— saw the question but did not know the name, yet on returning to the study they found that planchette had already written "Mina," the family abbreviation of Wilhelmina, which was the correct name. Mr. N— is a Free Mason, and asked many questions as to the Masonic ritual of which Mrs. N— knew nothing. The answers were partly correct and partly incorrect, sometimes quite original, as when a prayer used at the advancement of a Mark Master Mason was asked for, and a very admirable prayer instantly written out, using Masonic terms, but, Mr. N— says, quite unlike the actual prayer he was thinking of, and also unlike any prayer used by Masons or known to Mr. —. It was in fact, as Mr. N— says, "a

\* Proc. Soc. Ps. Res., Vol. I., p. 134.

\* Proc. Soc. Ps. Res., Vol. VI., p. 128.

† Phantasms of the Living, Vol. II., p. 524.



formula composed by some intelligence totally distinct from the conscious intelligence of either of the persons engaged in the experiment."

#### OF DREAMS PROPHEPIC AND FATEFUL.

We will first consider the case of Mrs. Menneer, who dreamed twice the same night that she saw her headless brother standing at the foot of the bed, while his head lay on a coffin by his side. She did not at the time know where her brother, Mr. Wellington, was, except that he was abroad. He was, however, at Sarawak, with Sir James Brooke, and was killed during the Chinese insurrection there, in a brave attempt to defend Mrs. Middleton and her children. Being taken for the Rajah's son, his head was cut off and carried away in triumph, his body being burned with the Rajah's house. The date of the dream coincided approximately with that of the death. Now in this case it is almost certain that the head was cut off *after* death, since these Chinese were not trained soldiers, but gold miners, who would strike, and stab, and cut with any weapons they possessed, but certainly could not kill a European on his defence by cutting off his head at a blow. The impression on the sister's brain must, therefore, have been made either by the dead brother, or by some other intelligence, probably the latter, as it was clearly a symbolic picture, the head resting on the coffin, showing that the head alone was recovered and buried. In a published letter of Sir James Brooke's he says: "Poor Wellington's remains were likewise consumed, his head borne off in triumph, *alone attesting* his previous murder."

Another case recorded in the same volume is still more clear against the theory of telepathy between living persons. Mrs. Storie, of Edinburgh, living at the time in Hobart Town, Tasmania, one night dreamed a strange, confused dream, like a series of dissolving views. She saw her twin brother sitting in the open air, in the moonlight, sideways, on a raised place. Then he lifted his arm, saying, "*The train, the train!*" Something struck him, he fell down fainting, a large dark object came by with a *swish*. Then she saw a railway compartment, in which sat a gentleman she knew, Rev. Mr. Johnstone. Then she saw her brother again. He put his right hand over his face as if in grief. Then a voice, not his voice, telling her he was going away. The same night her brother was killed by a train, having sat down to rest on the side of the track and fallen asleep. The details in the dream, of which the above is a bare abstract, were almost exactly as in the event, and the Mr. Johnstone of the dream was in the train that killed her brother. Now this last-mentioned fact could not have been known to the dead man during life, and the dream-picture of the event must, therefore, have been due to the telepathic power of the dead man, or of some spirit-friend acquainted with the facts, and wishing to give a proof of spirit-life.

Take next the case of the Glasgow manufacturer settled in London, who dreams that one of his workmen in Glasgow, whom he had befriended as a lad, but with whom he had not had any direct relations for many years, comes to speak to him, begging him not to believe what he is accused of doing. On being asked what it is, he repeats three times, emphatically, "Ye'll soon ken." The dreamer also notices that the man has a remarkable appearance, blueish pale with great drops of sweat on his face. On awaking, his wife brings him a letter from his manager in Glasgow, telling him that this man, Robert Mackenzie, has committed suicide by drinking *aqua fortis*. The symptoms of poisoning by *aqua fortis* are those observed in the dream figure. Here the man had died two days before the dream, which was just in time to correct the false impression of suicide that would have been produced by the letter. The whole of the features and details of the dream are such as could hardly have been due to any other agent than the dead workman himself, who was anxious that a master who had been kind to him when a lad, should not be led to credit the false accusation against him.

Dreams giving the details of funerals at a distance are not uncommon. As an example we have one in which Mr. Stainton Moses was invited to the funeral of a friend in Lincolnshire, but could not go. About the time of the funeral, however, he fell into a trance, and appeared to be at the ceremony, and on again becoming conscious wrote down all the details, describing the clergyman, who was not the one who had been expected to officiate, the churchyard, which was at a distance in Northamptonshire, with a particular tree near the grave. He then sent this description to a friend who had been present, and who wrote

back in astonishment as to how he could have obtained the details. This may be said to be mere clairvoyance; but clairvoyance is a term that explains nothing, and is quite as mysterious and unintelligible if supposed to occur without the intervention of disembodied intelligences as if with their help.

A young man was drowned by the foundering of the La Plata telegraphic ship in December, 1874; and, just before the news arrived, his brother in London dreamed that he was at a magnificent fete, in a spacious garden with illuminated fountains and groups of gentlemen and ladies, when he met his brother in evening dress, and "the very image of buoyant health." He was surprised, and said, "Hallo! D——, how are you here?" His brother shook hands with him and said, "Did you not know I have been wrecked again?" The next morning the news of the loss of the ship was in the papers. Here, whether the phantasm was caused by the dead man himself, or by some other being, it was apparently intended to show that the deceased was as cheerful and well off after death as during life.

So, when the voice of Miss Gambier Parry was heard twelve hours after her death by her former governess, Sister Bertha, at the House of Mercy, Bovey Tracey, Devonshire, it said, "in the brightest and most cheerful tone," "I am here with you." And on being asked, "Who are you?" the voice replied, "You mustn't know yet."\*

And again, when a gentleman going to the dining-room for an evening smoke, sees his sister-in-law, he says, "Maggie suddenly appeared, dressed in white, with a most heavenly expression on her face. She fixed her eyes on me, walked round the room, and disappeared through the door that leads into the garden."† This was the day after her death. Yet one more instance: Mr. J. G. Kenlemaus, when in Paris, was awoke one morning by the voice of a favorite little son of five years old, whom he had left quite well in London. He also saw his face in the centre of a bright opaque white mass, his eyes bright, his mouth smiling. The voice heard was that of extreme delight, such as only a happy child can utter. Yet the child had then just died.‡ Whose telepathic influence caused this phantasm of this happy, smiling child, to appear to the father? Surely no living person, but rather some spirit friend or guardian wishing to show that the joyousness of life still remained with the child, though the earthly body was cold and still.

These are all the extracts which our limited space will permit us to give, from articles voluminous enough to fill this little paper. What is already quoted sufficiently proves that Professor Wallace, like all experienced and thorough investigators into the inner world of Spiritualism, believes that guardian and ministering spirits are ever present with us, and are, in fact, the chief agents in guiding and inspiring us in those directions in which our own spiritual perceptions are veiled behind the dungeon walls of matter.

## THE SPIRITUAL GLEANER.

### REFORM OR SOMETHING WORSE.

If half as much were done to prevent poverty and crime as to arrest and punish the vagrant and criminal, a long step indeed would be taken in the direction of social reform. We are not to assume that there are no cases of destitution and suffering except those which in one way or another are made public.

Recent investigations, it is alleged, have shown a terrible state of destitution in Boston (Mass.), and this city of boasted "culture" had best look well to its reputation for even *civilisation*. It is reported that there are hundreds of little children from three years old upward who are forced to work or starve. Women are obliged to borrow soap before doing twenty-five cents' worth of washing; to borrow a shawl or wrap in order to go out to spend a hard-earned half-dollar; to take up with the very refuse of the markets, and to harden their feelings against the piteous cries and appeals of hungry little ones. Their clothing is notoriously so meagre that they have to fly and hide away when visitors come to see them. Oftentimes children six or seven years old are nearly destitute of covering! Families of four or five persons of both sexes are crowded into one room together,

\* Phantasms of the Living, Vol. I., p. 522.

† Phantasms of the Living, Vol. II., p. 702.

‡ Proc. Soc. Ps. Res., Vol. I., p. 126.

sometimes situated below ground, and used for every purpose.

How can immorality and disease fail to be the final result? And these shamefully-crowded houses are the property of respected citizens, who want at least twenty or thirty per cent on their investments, and take this way of securing it.

These cases of destitution could be multiplied into the hundreds in Boston, New York, Chicago, and every other large centre of population. Old men and old women may be found sewing pants at fourteen cents and less a pair. Young women, pale, wasted, and worn, are sighing their lives away in a vain effort to support their children, while these same children must in their turn either work or starve.

Lazarus represents our poor, Dives represents our society. Can we conceive of any fate awaiting a society so constructed but that of God's condemnation and its own consequent ruin? Where are we to bring up as a people, if this is the best we can do in arranging our social framework, and ordering our social life? Wicked beyond all reach of expression are the men who greedily grind out the lives of the poor by exacting extortionate rents for dens that hardly afford shelter, and compel the performance of slaves' tasks at wages shamefully insufficient to keep the soul in a living body.

Talk not of the impracticability of the idea embodied in Nationalism, with such proofs of the weakness and wickedness of our society as now constituted. It cannot stand thus always. There must be either a reform or a collapse. One or the other is a pressing necessity. Who can cherish any of the purposes of ordinary ambition, while his fellow-beings are suffering such wrongs around him that cry aloud to heaven for correction?—*Boston Globe*.

Mr. Gardiner Tufts, superintendent of the Massachusetts Reformatory, in a recent address, said in substance: Prisoners are young men, the average age of the inmates of the State prisons of the country is less than thirty years, while those of reformatories is below twenty-two years. This means that most of them will live many years after their term of imprisonment expires. Prisoners can be reformed. Many of them have a great deal of good in them—almost enough to have continued to the end. Christian communities should see to it that men are kept from becoming prisoners as far as possible, but they should also see that a man after release from prison has all the encouragement and assistance that he needs to keep him upon the plane of manhood and virtue upon which he is striving to maintain a position.

Mr. R. M. King, the Seventh-day adventist, who has been in gaol several months at Troy, Tenn., for ploughing on Sunday, in a letter to an elder of his denomination, says: "It seems strange to me that I have to lie in gaol for working on Sunday, when I can look out from here on Sunday and see people at work close enough by to halloo at, and nothing said about it. Last Sunday they hauled wood here to a brick kiln, four or five men working all day. But, of course, they were not Adventists." The Adventists are unpopular in Tennessee, and discrimination against them by the authorities is to be expected when religious bigotry is stronger than the sentiment of justice.

Blind Tom is reported dying of consumption, a pauper inmate of a lunatic asylum. Otherwise always deficient mentally, he had a musical genius by means of which he earned 500,000 dollars, which, it is alleged, was squandered by a man who "managed" him. An attempt was made in the courts by his reputed mother to secure control of his person and property, but it failed, courts conflicting in authority. Now, friendless and helpless in his old age, if the report of his condition be true, he lies dying, a victim of conscienceless greed.

## LYCEUM JOTTINGS.

### A STORY OF THE RED INDIANS OF NORTH AMERICA OF A HUNDRED YEARS AGO.

#### CANDLES THAT HAVE GONE OUT.

CLARA was twisting wicking for candles one evening, with a frown between her pretty brows. She thought it such stupid work, reeling and snipping the strands of the soft, white balls into candle-mould lengths, and each wick went on to the rod with vicious little jerks and twists.

It was all the harder because the rest of the group before the ruddy, blazing fire were busy with work of their own choosing. Mamma Barton's flashing needles clicked round a soft, scarlet sock for little Grace; papa Barton was turning the bright pages of his last magazine, fresh and damp from the office; Fred had poked his algebra and head close under the lamplight, but was too busy with equations to notice its glare or Clara's scowls. Aunt Eliza's white and gold-coloured crewels lay in a dazzling heap on the crimson table-cover, while her ivory hook glittered in and out the meshes of a dainty sea-foam, but she saw and pitied the disconsolate little face opposite.

"Getting wicks ready for mamma's candles, I see, little girl. Will she dip them or run them in moulds?"

"In moulds, auntie; and I do wish mamma wouldn't make such a lot of tallow candles every year. I just hate twisting the wicks and filling the moulds!"

"Did you know, Clara, that the Indians who used to live here made candles, as well as yourself?"

"Why, auntie! No. Please tell me about it."

"It was more than a hundred and fifty years ago. The Narragansett tribe of Indians had a pretty village on this bend of the Kennebec, that we call Indian Old Point. You can read all about it in the History of Norridgewock."

"Yes, auntie, I have read of the old Indian village that used to be on Uncle John's farm, at Old Point, in Whittier's poem, 'Mogg Megone.' But tell us about their candles. Did the squaws have tin moulds like mamma's?"

"No, Clara; neither did they have tallow; but candles, or tapers, they must have for their morning and evening service; so their wise old French priest, Father Rasle, set himself to thinking of what he might make the many candles that he needed for lighting his chapels, and very soon discovered that beautiful, clear-burning tapers could be made from bayberry wax and elk's fat."

"Bayberry wax candles!" exclaimed Mamma Barton, looking up from her needles. "I have heard Grandma Prescott tell of them."

"The squaws gathered great armfuls of the laurel that grew plentifully on the islands and on the shores of the Kennebec's mouth, and steeped it in water till the wax, that coats the little round bayberries, rose to the surface in a green scum. The squaws mixed this with equal parts of elk's fat, and made hundreds of bright-burning tapers. For wicks, we are told, they used bark fibres, much harder to shred and twist, Clara, than your balls of soft wicking strands."

Needles had stopped clicking, and Fred's pencil and Papa Barton's *Harper* had lost interest, for all were listening to Aunt Eliza's story of the Indians, that years before had built their wigwams on the homestead farms in that neighbourhood.

"In a letter that Father Rasle wrote to friends in Quebec in 1722, he speaks of these tapers, some of them two feet in length, and describes how prettily his chapels look at mass time, brilliantly lighted with wax tapers."

"When I was a little boy," papa Barton interrupted, "there was a single clump of bayberry bushes growing at the foot of Old Point Hill, near the site of the Narragansett village. Tradition said the laurels were transplanted there from the islands at the mouth of the river, by order of the priest, who doubtless wanted to cultivate tallow fields nearer home. The plants did not thrive in our inland soil, and this last clump of the bushes was extinct long ago."

"People often find beads and shot and arrowheads in the earth near Old Point Monument, which marks the site of the Narragansett village. Only a few weeks ago, a workman picked from the earth of a caving bank a silver cross, that without doubt was once Rasle's."

"Do you remember the date of the massacre?" mamma Barton asked in a low tone, as Aunt Eliza paused.

"August 23rd, 1724. A dreadful day it was for the poor Indians. Nearly all the warriors were absent, hunting or fishing, and when the English soldiers surrounded the pretty village, nestled under the hills, they met little or no resistance. The poor squaws, with their little ones, rushed from their wigwams only to be shot or to drown in attempting to cross the river. The brave old priest was accidentally shot, and Old Point Monument is believed to stand on the exact spot where he fell and was buried."

"A very few of the tribe escaped into the woods, or by swimming the river, but when they ventured to creep back to their loved village, it was to find it deserted and desolate in ashes. The day's massacre exterminated one of the strongest and bravest Indian tribes in North America."

The group in the firelight were very quiet and thoughtful. All were thinking of the scenes enacted one hundred and fifty years before, in the broad fields lying so near their home. Very peaceful and quiet they looked, lying in the white moonlight. Fred walled his face with his hands, to cut off the lamp's glare, and peered through the window-pane. Could it be possible that that wide field to the north was once covered with Indian homes? that dusky forms flitted back and forth along the river, and song, and prayer, and children's prattle broke the stillness of the air?

Field and hills, river and air, now gave no hint of the life that once pulsed there. There was nothing but the grey stone shaft to tell that the ground had history other than any bare, wind-swept field along the Kennebec.

With arms akimbo on the sill, Fred looked out, and pictured in mind the moonlit hills and fields as they were one hundred and fifty years before. Mamma Barton's needles clicked softly, and the crinkly white wicks were looped and twisted without complaint or frown from Clara, while Aunt Eliza, in low, sweet tones, repeated from Mogg Megone:

"And where the house of prayer arose,  
And the holy hymn at daylight's close,  
And the aged priest stood up to bless  
The children of the wilderness;  
There is naught save ashes sodden and dank,  
And the birchen boat of the Norridgewock,  
Tethered to tree, and stump, and rock,  
Rotting along the river bank."



## PLATFORM RECORD.

*The Editors do not hold themselves responsible for the opinions expressed, or for the accuracy of the statements made, in the reports, and earnestly request secretaries to use the utmost care to make their communications brief, pointed, and reliable.*

*Reports must reach us by first post on Tuesday, written on one side of the paper, and consist of not more than 100 words, unless very special.*

**BLACKBURN.**—May 17: Afternoon and evening Mr. Minshel, of Blackburn, gave lectures and very successful psychometry. Good audiences. May 24, afternoon, Mr. Campbell gave a lecture, entitled, "Remedies for our Street Children," in good style. Afterwards Miss Murray gave successful clairvoyance. Evening, Mr. Campbell spoke on "Rolling the Stone from the Sepulchre," and Miss Bailey gave remarkable clairvoyance. Good audiences.—G. E. H.

**BOLTON.** Old Spinners Hall.—May 17: A pleasant day with Mr. G. F. Manning, who gave instructive addresses, concluding with good clairvoyance. [Don't write on both sides of the paper.]

**BRADFORD.** Walton Street. Hall Lane.—May 17: Practical discourses from the guides of Richard Whitehead on "Who hath believed our report?" and "The Prodigal's Return," showing very forcibly that it was time for us as Spiritualists not only to believe but use our reason and return to the fold of truth. Psychometry by the guides of Mrs. Farrar, who kindly came forward to help us. May 24, stirring addresses from our old friend Mrs. Winders, on "Love" and "The wonderful Construction of Man," defining the word love in language beautiful and sublime, showing that God in his infinite love so organized man that he could, by careful study, become the embodiment of that divine power from which all true love emanates. The addresses, which were very emotional, seemed to win the rapt attention of the audience.—T. R.

**BRADFORD.** 448, Manchester Road.—May 10: Mr. Bloomfield's control discoursed on "Man an Immortal Being," and "Religious signs of your times," which were well worthy of the attention paid by the audience. Very good clairvoyance. May 17, Mr. Todd's controls gave eloquent discourses of a Spiritual nature on "Prayer," and "Life of David." Mrs. Webster gave good clairvoyance.—S. C.

**BRIGHOUSE.**—May 24: Miss Gartside's guides gave trance addresses on "Justice" and "Spiritualism—its advantages in the present and future." Very good audiences, and very good clairvoyance. The above subjects were very ably dealt with and seemed to give satisfaction.

**BURNLEY.** Hammerton St.—May 24: Nice discourses through Mrs. Gregg's organism, each followed by very fair clairvoyance. Moderate audiences, especially at night. It is nearly four years since she was with us before, but her last visit was well remembered by her to-day's chairman, who was then a Materialist, but who, by the evidence she then presented, and strengthened by others since, has been made into a sound Spiritualist.—R. V.

**BURNLEY.** Robinson Street.—May 17: Mr. Hepworth's control discoursed this evening on "The Threefold Claim of Spiritualism," to an attentive audience. Lyceum attendance less than usual, 60 pre-ent. May 24: Miss Walker's control took for evening subject, "Catch the Sunshine." Very able discourse; clairvoyance also telling.

**BURNLEY.** 102, Padiham Road.—Mr. T. Greenall's guide gave excellent lectures, which were well received by large and attentive audiences, on "Hell and its torments," and "Heaven and its joys." Successful clairvoyance, which surprised the strangers. A friendly discussion class will open on Wednesday next, at 7-30 sharp. Strangers heartily invited.—James Wilkinson.

**BYKER.**—May 17, Mr. Rostron, a complete stranger to us, willingly took the platform, and gave some good clairvoyance to a small audience, which seemed to give satisfaction to all.—W.

**CARDIFF.**—May 10 and 11, Mrs. E. H. Britten delivered lectures to good audiences. On Sunday morning, "The Occult World, or the Unseen Universe" was a fine epitome of the evidences of the existence and operation of forces from the occult world from all time and in all lands. On Sunday evening, "Man, Spirit and Angel" was an elaborate and lucid portrayal of the embodiment in man of qualities and powers akin to those we call divine. In the marvellous construction of his frame, so wondrously fitted to perform the will of the spirit individualised therein, its functions and laws, intelligently studied and understood, we have all the "scriptures" necessary for our guidance through earth life into spirit life. On Monday evening, replies to questions submitted by the audience were given in a complete and comprehensive manner. The whole series was a grand intellectual treat, and while we regret exceedingly that the opportunities of listening to Mrs. Britten's exalted inspirers from the platform will so soon terminate, we trust she will long be spared to carry on her more important editorial work.—E. A.

**CLACKHEATON.**—May 10, Mrs. Pearce related her experience of Hindoo life, and a grand time was spent. Evening, Mr. Pawson, of Batley, took subjects, amongst them "Where are the World's Great Heroes Gone?" and made some remarkable hits. He said that if men would only investigate this noble work, they would not have to ask, but would feel their presence. May 17, Mr. Bloomfield gave way for Mr. Wilkinson to speak to the young. Evening, Mr. Bloomfield's guides took subjects, and gave an interesting discourse, followed by clairvoyance. May 24, Mrs. Russell's guide spoke well on "Is Spiritualism Beneficial to Humanity?" and "Resurrection." Clairvoyance very good, some remarkable tests being given.—F. T.

**DARWEN.** Church Bank Street.—May 10, through disappointment by Miss Wheeldon, our rooms were closed. May 17, we were disappointed by Mrs. F. Taylor. In the afternoon, we had a public circle. Evening, we secured the services of Mr. John Walsh, of Blackburn, who took for his subject "Religion in Plain Clothes." May 24, speaker, Mr. T. Grimshaw. Subjects, "Spiritualism, its Worth," and "Mediumship, its Nature and its Philosophy." The controls treated these subjects in a very able manner, showing what great care we need to exercise in the cultivation of our spiritual powers.

**FELLING.**—May 24: Owing to severe indisposition, Mr. Gardener could not be with us. Mr. Hall spoke on "Mediums and Mediumship," M. Wilson on "Critics and Criticism," which both speakers defined very ably to a respectable audience.—J. D.

**FENTON.** 33, Adelaide Street.—May 17: Mr. R. D. Lucas spoke on a subject from the audience, "Shall we know our children when in the spheres above?" very ably, and was much appreciated. Good clairvoyance. On Tuesday and Sunday séances were held with good results.

**FOLESHILL.**—May 10: Mrs. Barr, of Walsall, paid us a welcome visit. Her guides delivered by way of change an address on "Woman: Her Place and Power." May 17: A developing circle was held, at which several spirits manifested through a local medium. May 24: Owing to the bad weather there was only a small attendance, and in the absence of a medium, Mr. W. H. Grant delivered an address. Readings were also given.—Oliver Wilkinson, Park Terrace.

**GLASGOW.**—May 24: 11-30, Mr. Finlay gave a paper on "Responsibility," which called forth a pleasant and lively discussion. 6-30, Mr. Watt read one of Mrs. Britten's lectures on "Science of Soul," which proved very interesting.—T. W.

**HALIFAX.**—Anniversary Services May 17: Mrs. E. H. Britten delivered two eloquent addresses in the Mechanics' Hall to large and deeply-interested audiences on the "Past, Present and Future of Spiritualism," in the afternoon, and six subjects from the audience at night. Her eloquence charmed her hearers, and no doubt much good was done. One of the local papers contained a lengthy report of the afternoon discourse, which is surely a "sign of the times." The collections amounted to £10 11s. May 24: Mr. E. W. Wallis. Subject in the afternoon, "Signs of Progress," and in the evening, "Spiritualism the basis of real religion." Both subjects were treated in a remarkable manner. We had a splendid intellectual treat, which was highly appreciated by fair audiences.—B. D.

**HECKMONDWIKE.** Blanket Hall Street.—May 24: Afternoon, we had a circle, and Mrs. Black gave clairvoyant descriptions. In the evening she gave a short address and clairvoyance. Audiences pretty fair.

**HUDDERSFIELD.** Brook Street.—May 24: Mrs. Green has spoken to moderate audiences in her usual style. Clairvoyance concluded each service.

**LANCASTER.**—May 17: Afternoon, circle with clairvoyance by Mrs. Fryers. Evening, Mr. M. Condon, in the absence of Mr. Jones. May 24: We commenced open-air services in the afternoon. After a few appropriate remarks from Mr. Jones, our speaker for the day, Mr. J. C. Macdonald, followed with a very suitable address upon "The immortality of soul attested." In the evening he took subjects from the audience.—J. D.

**LEICESTER.**—May 24: Meeting in our small room. A very harmonious gathering. Several mediums were controlled, giving us encouraging words to go on with our work. Clairvoyance given, and all recognized.

**LONDON.** 311, Camberwell New Road, S.E., near the Green.—For the lantern lecture given in aid of our funds we tender our best thanks to Mr. F. Vaughan, and his assistants. We are glad to report progress both spiritually and materially. The committee have entirely furnished our meeting place, toward which our members subscribed between £8 and £9, and, despite the heavy expenditure, the treasurer has a balance of over £3 in hand. Our membership is now 43, and we have endeavoured to make practical the "Brotherhood of Man" amongst us. The "Help Myself" branch has indeed helped many in the hour of need, and although during the severe weather £5 1s. has been expended, we have a balance of £2 1s. in hand. This has been accomplished by the regular payment of a few pence weekly, collected by our ladies' committee. We would like to see all our members helping, and similar work carried on at each spiritual centre. Spiritually we have much to be thankful for. We have been ministered to, and many of our friends are becoming useful instruments in the hands of our spirit workers. We have prayed and worked for the power from on high, and we feel it has not been in vain. Many old Spiritualists are attending our meetings from other parts of London, realizing the power of the spirit in our midst, and believing it is good to thus assemble.

**LONDON.** Canning Town, 2, Bradley Street, Beckton Road.—May 24: Notwithstanding the heavy thunderstorm, Mr. Walker arrived, but the audience was small, so we formed a circle, and were well rewarded.

**LONDON.** Forest Hill, 23, Devonshire Road.—May 10: Mrs. Treadwell's guides gave an excellent address, and several questions were asked and answered. Thursday, May 14: Séance. Mrs. Watkinson's guide gave a number of tests. May 17: Mr. J. Humphries delivered an appropriate address on the Pentecostal Shower, showing how Spiritualists fully understood the meaning of the descent of the Spirit, and the gift of Tongues. The address was much enjoyed. May 24: The Rev. Dr. F. Rowland Young spoke on "The Uses and Dangers of Spiritualism," avowing that he had been a Spiritualist for twenty-three years, and was as certain of spirit return as of his own existence. The many warnings of the dangers will not soon be forgotten. The meeting was pronounced to be one of the best ever held at Forest Hill, all our members being delighted. The rev. gentleman has promised to be with us again early in July.—H. W. B.

**LONDON.** King's Cross. Copenhagen Hall, 182, Copenhagen Street.—May 24, morning: Mr. Sells read a paper upon "The Evolution of Man," which was followed by the usual discussion. After the meeting a few friends adjourned to Battle Bridge; the weather being unfavourable no meeting was held, but Mr. Rodger engaged in a discussion with some materialists. Evening: A fair attendance considering the inclemency of the weather. Mr. A. M. Rodger gave a short address, comparing the rise and progress of Spiritualism with that of Christianity. Mr. Emms followed upon "The Relation of Spiritualism to the Social Question," and Mr. McKenzie contributed a few remarks upon the work of Spiritualism in liberating human thought. A reading from *Light*, on "The 43rd Anniversary," was also given. Mr. Burns was to have been with us, but indisposition prevented him.—S. T. R.

**LONDON.** Marylebone, 24, Harcourt Street.—The guides of Mrs. Perrin delivered a discourse on "Life and Death," tracing the consequences of actions here on the spirit's progression, drawing the line between those who neglected their opportunities, and such as were suffering from pre-natal causes.—C. W.

**LONDON.** Shepherd's Bush, 14, Orchard Road.—May 24: Mr. Astbury gave a grand descriptive address on "Spiritualism" to a good meeting. Mr. Harry Towns followed with very successful clairvoyance. Mrs. Whiton sang a sacred solo, making the service bright and cheerful. A large quantity of literature distributed among strangers.



**LONGTON.**—May 17: Services conducted by our president, Mr. Charlesworth. The controls of Mr. Grocott spoke on "True Life, is it worth living?" giving all to understand that they could never do too much for their fallen brothers and sisters, and urging us to lead a pure, noble, and unselfish life, so that we should attain a brighter home in the summer land. At the same service it was proposed by Mr. Charlesworth that we should hold no service on the 24th May on account of Mrs. Britten being at Hanley, to allow those who had not heard this gifted, talented lady.

**MACCLESFIELD.**—May 24: A service of song, called a "Noble Life" was given in place of the usual address. Mr. Rogers read the connectives and added much to the interest in the service. Solos by Miss Dickens and Master Tom Henshaw, and trio by Misses Dickens, Gregory, and Procter were especially well rendered. To single out any vocalist would hardly be right, as each did their best successfully. Miss Lovett conducted the musical portion of the song service. We tender our very best thanks to the lyceum for their help.—W. P.

**MANCHESTER.** Tipping Street.—May 17: Miss Walker's guides gave very good addresses on "Where are the great heroes gone?" and "What are the advantages of Spiritualism over Christianity?" and some satisfactory clairvoyance. Mr. Maslin presided. May 24: Mr. Swindlehurst gave good inspirational addresses on "Spiritualism a plea for the children," and "The story of a sacrifice." This last was a grand address, showing that no progress can be made without sacrifice; even Adam and Eve made a great sacrifice in the Garden of Eden, had they not done so there would have been no progress up to the present time. Mr. Swindlehurst was heartily applauded. The musical portion of the service was conducted by our organist, Mr. Smith, and Mr. A. Smith sang a solo, the choir joining in the chorus, which was much appreciated. Mr. Wilks presided.—W. H.

**MANCHESTER.** Edinboro' Hall, Alexandra Park Gates.—May 14: The third of the series of lectures, in aid of Mr. Ross, was delivered by Mrs. E. H. Britten, F. Tomlinson, Esq., in the chair. The subject, "The Causes and Cure of Poverty and Crime," was admirably treated. The chief cause was hereditary. Parents did not live a life of purity, and their offspring would inherit their propensities in a more or less degree, thus shame and degradation followed, then crime, and ultimately poverty, which were enhanced by evil surroundings. The cures were purity of living, of parents setting their offspring good examples; and this remark applied to the rich, for there was crime among them as well as the poor. Education, proper division of capital and labour, make the worker a shareholder in the firm; he will raise himself, his family, and their surroundings, and pay less frequent visits to the drink shops and low concert halls. The lecture was well received, and was followed by hearty votes of thanks. Mrs. Britten, in response to the request of the chairman and others, kindly promised to try and find a night for us later on. If our friends who have gone before and are to follow in this series will kindly promise to do the same, the cause in Moss Side will be advanced. We do want help.—G. W. May 21: Mr. Clark was unable to be with us through sickness, so we had an experience meeting. Mr. Braham, Mr. Valentine, and Mr. Ross gave their experience as to what Spiritualism had done for them. Our esteemed friend, Mrs. Heaketh, afterwards gave some clairvoyant descriptions, six in number, out of which five were readily recognized.—H. R.

**MANCHESTER.** Psychological Hall.—May 24: Mr. Bradshaw in the afternoon discoursed upon "Beauty." The various conceptions of beauty were illustrated, from the crude ideas of the savage to the more artistic forms as understood by the Greeks, and on to our present day conceptions, impressing us with the necessity of continually bringing before the public beautiful works of art, so as to eradicate the baser forms and create a refining influence in our nature, thus blending all in one harmonious brotherhood. Good clairvoyance. Evening subject, "Liberty." The severe struggles our forefathers have had to make to break the fetters of the past, which bound man within the narrow limits of his selfish nature, to the detriment of progression, were well presented.—J. H. Horrocks.

**NELSON.** 13, West Street.—Mr. Pilkington discoursed upon "The Wonders of Spiritual Light," and "Did man originate from monkeys, or is man the altitude of creation upon earth?" Both subjects were treated with ability. Audiences moderate. May 24: Mr. G. Smith spoke with more vigour than usual upon subjects chosen from the audience, and gave great satisfaction to all. One man got up in the audience and congratulated him, and said that he never heard as much matter gone through, and to the point, in so short a time in all his life. He is a lecturer himself, and was at a loss to understand where all the information came from.—J. W.

**NOTTINGHAM.**—May 24, Morning: A good audience. Mr. Ashworth gave a reading from *Light* on the attitude of the leading minds in the church toward Spiritualism. Mrs. Barnes' controls took the subject up and gave a very good discourse. The writer was also moved upon to speak. Mrs. Barnes will be out next Sunday, and friends will unite to make the meeting pleasant and profitable.—J. W. B.

**NEWCASTLE-ON-TYNE.**—May 10 and 11: Mr. W. Victor Wyldes gave four addresses on "The Limits of Human Intelligence," "Sterling Facts of Modern Vision," "Psychic Science," and "Experiments in Psychognomy," which were all well handled and seemed to give great satisfaction. All the lectures were followed by remarkable psychometrical tests. May 17 and 18: Mrs. J. A. Green gave good addresses on "There is no death," "Spiritualism, its teachings and manifestations," and "Personal responsibility," which were received with marked satisfaction by good audiences. Her clairvoyant delineations were remarkably good, the great majority being clearly recognized. May 24: Mr. W. H. Robinson, the president of our society, gave a very eloquent address on "Spirit communion," which was followed by clairvoyant delineations by Mr. Rostrum.—R. E.

**NORTHAMPTON.**—May 3: Mr. Pinkney, of Leicester, paid our society a visit. May 10 and 17: Mr. Cheshire occupied the platform at the afternoon services, and Mrs. Walker's controls at the evening services. May 24: Mr. Clark, of Leicester, paid us another visit. I was sorry we had such poor audiences, but the rain was the cause of a great many staying away. I wish friends would try and get to the hall and so give encouragement to the speakers, who inconvenience themselves a great deal for the cause they know to be true.

**NORTH SHIELDS.** Camden Street.—May 17: Mr. Lashbrooke discoursed on "The Empire of the Soul," in a manner that gave every satisfaction. May 20: Mrs. Green's first time was attended with marked success; out of thirty clairvoyant descriptions all were recognized with the exception of about six, which says a great deal for Mrs. Green as a clairvoyant. May 24: Mr. W. Westgarth's guides lectured before a somewhat large and intelligent audience on "Christianity or Spiritualism, which?" The discourse was very much appreciated and applauded at the close.

**OLDHAM.** Spiritual Temple.—May 24: We had a most enjoyable day with Mr. Armitage, whose guides dealt with a number of subjects in a vigorous and sometimes very humorous manner.—J. S. G.

**OLDHAM.** Bartlam Place.—May 17: Miss Pimblott, a Lyceum worker, lectured well on "Is Spiritualism a Religion?" and "The Advantages of Spiritualism," both subjects from the audience.

**PENDLETON.** Hall of Progress.—An excellent day with the guides of Mr. Milner. The earnest manner in which he gave the addresses was heartily appreciated. His clairvoyant descriptions were remarkably good and easily recognized.—J. G.

**SHEFFIELD.** Orchard Lane.—May 24: Mr. C. Mason spoke to fair audiences. Evening subject, "Life After Death," which gave entire satisfaction.—W. E. J.

**SOWERBY BRIDGE.**—Mr. Jos. Sutcliffe in the chair. Mrs. Crossley, of Halifax, spoke to a moderate audience in her usual homely fashion, and afterwards gave clairvoyance, a phase of mediumship in which she is very successful.

**STOCKPORT.**—May 17: Capital discourse from Mr. Boardman. Evening: "Spiritualism: what it is, and what it is not," was exhaustively treated, and the erroneous ideas of our critics examined and refuted. May 24: Mrs. Taylor. Afternoon subject, "Angel Visitants," showing that our friends linger near and protect us. Evening subject, "Souls in Bondage," pointing out that though there was no hell, as depicted by the so-called Christians, yet there was the hell of a guilty conscience. "Spirits in prison" had their past lives portrayed before them, that caused stinging remorse. There they must remain in darkness until relieved by the bright and pure ministering angels. Drink being the prime factor in casting the spirits into the darkened conditions. Very successful clairvoyance.

**TYNE DOCK.** Exchange Buildings.—May 24, morning, the subject of "Mediumship" was discussed amongst the members. Evening, Mr. Lashbrooke gave a good lecture on the subject "Eternity's Sculpture, or the Fashioning of a Soul." Our social, on Whit-Monday, was very successful, there being a good attendance of members and friends, who heartily enjoyed themselves. Speaker next Sunday, Mr. J. Rutherford.—R. Grice, 3, Derwentwater Terrace, South Shields, sec.

**WISBECH.** Public Hall.—Monday, May 11, Mr. G. A. Wright lectured to a large audience on "Woman, her Place and Power." In all ages woman was looked upon as inferior to man, and the means of all sin and degradation. The Church holds the superstitious idea that she has no right to exercise her faculties because Paul said, "Let them keep silence." The lecturer claimed that her powers and abilities are equal to man's, and referred to the many noble works she has done and is doing to reform the world. He kept the audience interested for more than an hour. He gave some good clairvoyant descriptions. Many strangers were eager to inquire into Spiritualism. It is Mr. Wright's first visit, and we believe the seed he has sown has taken root already. May 24, Mr. Ward took his subject from the chairman's remarks—"Covet earnestly the best gifts for the edifying of the people." Every one appeared highly interested. Clairvoyance followed.—A. W.

**RECEIVED LATE.**—Armley: May 17, Mrs. Hoyle spoke on "The Life we Live," and five other subjects. Audiences very much pleased. May 24, Mrs. Craven dealt with "Self Reliance," and four subjects from the audience, and did well.—Bradford. 448, Manchester Road: May 24, Mr. Woodcock's controls gave "A Word of Farewell," and spoke on "Spiritualism the Light of the World." Good psychometry. Mr. S. Craven, sec.—Manchester. Tipping Street: Lyceum, usual programme and extra singing.

### THE CHILDREN'S PROGRESSIVE LYCEUM.

**BATLEY CARR.**—The lyceum annual tea party on May 16 was presided over by Mr. J. Armitage, followed by an entertainment, in which Mrs. Keeves-Record participated, by the newly formed Spiritual choir, and various members of the lyceum. May 17, Mrs. Record gave the annual addresses, which were full of her usual pith and power, and were much appreciated by attentive audiences. On Whit-Monday the scholars were driven in waggonettes to Paradise Farm, and were regaled with buns, tea, spice, and nuts. A number of the parents accompanied the children, and the day proving fine was enjoyable to all.—W. S.

**BLACKBURN.**—Present: 70 scholars, 8 officers, and several strangers. The scholars were put through their marching and calisthenics exercises and wand drill by Mr. M. Brindle, in excellent style. Conductor closed with invocation.—G. E. H.

**BURNLEY.** Robinson Street.—May 24: Lyceum attendance 89.

**HALIFAX.**—Whit-Monday: The lyceum children were provided with waggons, the senior scholars, leaders, and friends marching in procession behind the banner, and made a very good show indeed. We marched to a field kindly lent by a gentleman in Southowram, a distance of about 1½ miles, where all seemed to enjoy themselves in various games, &c. After coffee and buns had been served, to which ample justice was done, Mr. Wilby and Mr. Mallinson Jessop put the lyceumists through their exercises, which they performed remarkably well, and was highly pleasing to those surrounding. Games and playing were kept up until dusk, and a very pleasant day was spent.—B. D.

**MANCHESTER.** Tipping St.—Whit-Friday we went to Barton Moss to the residence of Mr. John Lamb, sen., who gave us a hearty welcome. We numbered about 125. All enjoyed the ride on the luries, and we should have had a very pleasant time, but the afternoon turned out very wet, so after tea we returned to the room where each child was given their nuts and oranges and dismissed. We heartily thank Mr. and Mrs. W. Lamb for the kind manner in which they did their part to make all comfortable under the circumstances. We also thank all friends who subscribed towards the treat, also the collectors. I may say that Mrs. Hyde gave the handsome sum of £1 2s., proceeds of her labour, and Mr. and Mrs. Pearson 10s., proceeds of circle. The collectors



gathered—Jane Hyde £1 13s. 3d., Mr. J. Simkin £1, and Mr. J. Jones 3s. 6d., so we had sufficient to pay all expenses.—J. S.

NEWCASTLE-ON-TYNE. 20, Nelson Street.—A full attendance of officers and members. Several recitations too numerous to mention. Instead of lessons we practised the hymns for our forthcoming anniversary. (See Prospective Arrangements.)—M. A. B.

PENDLETON.—May 17: Morning, good attendance. Usual programme gone through very well, conducted by Mr. Crompton. Afternoon, we had our procession through the principal streets in the district, some eighty-six scholars in all walking. May 24: Opened by Mr. Evans. Present: 9 officers, 28 scholars. Readings and marching gone through well indeed. Classes, junior boys and girls, Ernest Wallis; adults, Mr. Crompton. Closed by Mr. Moulding. Afternoon, conducted by Mr. Crompton. Usual programme. Present: 12 officers, 27 scholars, and 2 friends. Closed by Mr. Moulding.—J. G.

#### PLAN OF SPEAKERS FOR JUNE, 1891.

ACCRINGTON.—7, Mrs. Wade; 14, Mrs. Summersgill; 28, Mr. Hepworth.  
BLACKBURN.—14, Miss Jones; 21, Mrs. Gregg; 28, Service of Song afternoon and evening. Choir.  
BRADFORD. Bentley Yard.—7, Mrs. Winder, Anniversary; 14, Mr. and Mrs. Clough; 21, Open-air services; 28, Mrs. Dix.  
BRADFORD. Walton Street.—7, Mrs. Connell; 14, Mr. Gally; 21, Mr. Lund; 28, Mrs. Craven.  
BRADFORD. Birk Street.—7, Mr. Bloomfield; 14, Mr. Woodcock; 21, Miss Cipstick; 28, Mrs. France and Mrs. Wrighton.  
BRADFORD. St. James'.—7, Mrs. Wooller; 14, Mrs. Mercer; 21, Mrs. Marshall; 28, Mrs. Whiteoak.  
BRIGHOUSE.—7, Miss Walker; 14, Mr. A. D. Wilson; 21, Mrs. J. M. Smith; 21, Mr. A. H. Woodcock.  
BURNLEY. Hammerton Street.—7, Mr. Swindlehurst; 14, Mrs. Craven; 21, Mrs. Wallis; 28, Mr. Grimshawe.  
BURNLEY. Robinson Street.—7, Mrs. E. Jarvis; 14, Mrs. Green; 21, Mrs. Gregg; 28, Mr. Swindlehurst.  
COLNE.—7, Mr. Verity; 14, Mr. Victor Wyldes; 21 and 28, Open.  
DARWEN.—7, Mrs. F. Taylor; 14, Anniversary; 21, Mr. J. B. Tetlow; 28, Mrs. H. A. Taylor.  
HECKMONDWIKE. Blanket Hall Street.—Anniversary services, June 7, Mr. J. T. Dawson; 14, Miss Myers; 21, Mrs. Jarvis; 28, Mrs. Beardshall.  
HUDDERSFIELD. Brook Street.—7, Mr. J. B. Tetlow; 14, Mr. Postlethwaite; 21, Mr. Hepworth; 28, Mr. E. W. Wallis.  
HUDDERSFIELD. 3, John Street.—7, Mr. W. Rowling; 14, Mrs. Stanfield; 21, Mrs. Craven; 28, Mr. W. J. Leeder.  
IDLE.—7, Mr. J. Robinson; 14, Mr. T. Hodgson; 21, Mr. T. Hindle; 28, Mr. C. Firth.  
KEIGHLEY. Assembly Rooms.—7, Mrs. Carr; 14, Mrs. Wade; 21, Mr. J. C. Haigh; 28, Mrs. Britten.  
LANCASTER.—7, Mrs. J. A. Stansfield; 14, Mr. J. Swindlehurst; 21, Mr. Jones; 28, Mr. W. Johnson.  
LEEDS. Grove House Lane.—7, Mr. H. Hunt; 13 and 14, Mr. Yarwood; 21, Mr. Hopwood; 28, Mr. G. A. Wright.  
LIVERPOOL.—7, Mrs. Green; 14, Mr. J. B. Tetlow; 21 and 22, Mr. J. J. Morse; 28 and 29, Mr. W. Howell.  
LONDON. Marylebone. 24, Harcourt Street.—June 7, Captain Pfounder, "India and England's duty"; 14, Mr. W. Jeffery; 21, Dr. F. R. Young, "The Uses and Dangers of Spiritualism"; 28, Open; Thursdays in June, Mrs. Hawkins; Saturdays in June, Mrs. Spring.  
LONDON. Stratford.—7, Dr. Reynolds, subject, "Spiritualism as opposed to Infidelity"; 14, Mr. Bowens; 21, Mr. J. Allen; 28, Mrs. Keves-Record.  
MANCHESTER. Tipping Street.—7, Mrs. Gregg; 14, Mr. W. Johnson; 21, Mrs. Britten; 28, Mrs. Jones.  
OLDHAM. Spiritual Temple.—7, Mr. W. Johnson; 14, Mrs. E. H. Britten; 21, Mr. Peter Lee; 28, Mr. Victor Wyldes.  
OLDHAM. Bartlam Place.—7 and 8, Prof. J. Blackburn, D.M.; 14, Lyceum Open Sessions; 21 and 22, Mrs. Crossley; 28, Local Speakers and Clairvoyance.  
PENDLETON.—7, Open; 14, Mrs. Smith; 21, Mr. Leeder; 28, Miss Walker.  
SLAITHWAITE.—7, Mrs. Britten; 14, Mrs. F. Taylor; 21, Open; 28, Miss Patefield.  
SOWERBY BRIDGE.—7, Mr. Hepworth; 14, local; 21, Mrs. J. A. Stansfield; 28 (anniversary), Mr. Bush.

#### PROSPECTIVE ARRANGEMENTS.

BRADFORD. Bentley's Yard.—May 31: Special lectures by Mr. G. A. Wright. Subjects from the audience. Clairvoyance and Psychometry. June 3: Mr. Wright will give his popular lecture, "Heads and Faces." Delineations afterwards.

BURNLEY. Robinson Street.—Open dates: July 5, August 23, October 11, November 22, and December 27. Speakers who can fill the above dates should write to Mr. N. Latham, 216, Colne Road. May 31: Mr. E. W. Wallis will speak, at 2-30, on "The Corner-stone of Spiritualism"; at 6-30, "Spirits: Their Powers and Purposes."

DEWSBURY.—A. W. is desirous of communicating with Spiritualists residing in Dewsbury. Address, A. W., care of Mr. Wallis, 10, Petworth Street, Cheetham, Manchester.

HECKMONDWIKE. Blanket Hall Street.—Second lyceum anniversary. Saturday, June 6: Public tea at 4-30, and miscellaneous entertainment at 7 p.m., of songs, readings, recitations, and a humorous dialogue entitled "Paddy's Mistake," by H. Hall (by permission of the publishers, Messrs. Abel Heywood and Son, Manchester). Tea tickets, 6d. and 4d; entertainment only, 3d. and 1d. Anniversary services, Sunday, June 7, at 10-30 a.m. Open sessions. The lyceum scholars, teachers, and friends will sing their anniversary hymns. Mr. J. T. Dawson, inspirational speaker, at 2-30 and 6-30. Collections in aid of the lyceum. A cordial invitation to all.—J. L.

HECKMONDWIKE. Thomas Street Spiritual Lyceum.—Anniversary, Sunday, June 14. Speaker, Miss Patefield. Chairman, Mr. A. Kitson, of Batley Carr. Hymns, &c., will be sung by the Lyceumists. All are invited.

LONDON. Occult Society, 24, Harcourt Street, W.—An occult meeting is held every Friday evening, at 8-30, for members only.

LONDON. Stratford. Workman's Hall, West Ham Lane.—The half-yearly meeting will be held on Saturday evening, May 30, in the small room under our large room. Chair will be taken at eight o'clock. We hope every member will make it convenient to attend.

LONDON. 311, Camberwell New Road, S.E.—The fifth annual summer outing, conducted by Mr. Long, will take place early in July. It is proposed to journey to Knockholt (near Sevenoaks) by brakes, where Spiritual meetings, &c., will be held. To enable all friends to participate, the committee trust for early application to the hon. secretary for tickets.

LONDON. Forest Hill, 23, Devonshire Road.—Sunday, May 31, our president, Mr. Bertram. Thursday, at eight, séance, Mrs. Bliss. Saturday, at eight, developing circle. On Sunday, at the close of service, the committee and members will meet to receive secretary's report and other business.—H. W. B.

LONDON. Marylebone, 24, Harcourt Street.—Special notice. The members and all interested in Spiritualism are invited to attend the quarterly meeting, on Tuesday, June 2, at 7-30 for 8 o'clock, to appoint secretary in the stead of C. White, resigning. The committee will be glad to receive the names of any volunteers for that post, so that the work which has been sustained for so many years may continue to flourish and be of benefit to the anxious inquirer.—C. W.

MANCHESTER. Edinboro' Hall, near Alexandra Park Gates.—Special Notice.—Lectures will be given in aid of Mr. Hiram Ross (the secretary) by Mr. L. W. Thompson, and Mr. J. B. Tetlow, whose services are gratuitous, that Mr. Ross may receive the full benefit. Admission free. These meetings are to assist Mr. Ross, who has lost his machinery, tools, and stock-in-trade by the recent disastrous fire in Salford, being absolutely uninsured, and therefore left without the means of subsistence. It is hoped that the most liberal collections will be given him.

MANCHESTER. Temperance Hall, Bridge Street, off Fairfield Street and Pin Mill Brow.—Public circle Sundays, at 10-45 a.m. Admission, 2d. Doors closed at 11 prompt.

Mr. J. B. Tetlow has removed to 140, Fitzwarren Street, Pendleton. Secretaries please note.

NEWCASTLE-ON-TYNE. Cordwainers' Hall, Nelson Street.—May 31: Mr. J. J. Morse, 11 a.m. Three subjects from the audience. 6-30 p.m., "A Bitter Cry from the World of Spirits." June 1, at 7-45 p.m., Replies to Revelant Questions.

NEWCASTLE-UPON-TYNE.—Remember our out-door demonstration on the Town Moor, on Sunday, June 21, 1891. We particularly request Societies on Tyneside to co-operate with us on that day so as to make it a grand success. We have arranged with some of our best local speakers to be present. There will be three services, viz., 11 a.m., and 2 and 6-30 p.m. There will also be a tent provided, where refreshments at a cheap rate will be supplied to the friends. All friends will be welcome.

NEWCASTLE-ON-TYNE. 20, Nelson Street.—Anniversary Flower Service, Sunday and Monday, June 14 and 15, to commence at 2 and 6-30 p.m.; Monday, at 7 p.m. The services will be conducted by the members of the Lyceum, and will consist of songs, solos, duets vocal and instrumental, recitations, dialogues, golden and silver-chain recitations, etc. Special silver collections will be made in aid of the Lyceum. All are welcome. Come and encourage the children.—M. A. B.

NOTTINGHAM.—June 7: Mr. E. W. Wallis. Subjects next week.

OLDHAM. Spiritual Temple.—Farewell lecture by Mr. Walter Howell, on Tuesday, June 2, at 7-30. Subject, "The Adeptship of the East, and the Mediumship of the West, contrasted and compared."

PENDLETON.—June 7: Mr. W. H. Wheeler, at 2-45, "Who and What was Jesus?" at 6-30, "What the world gains by freedom of thought." Questions and discussion invited.—J. Gibson.

RAWTENSTALL.—Sunday, June 7: Anniversary Services, in Co-operative Hall. Medium, Mr. W. Victor Wyldes.

SLAITHWAITE.—Lyceum anniversary in the Co-operative Hall, Sunday, June 7, open session at 10 a.m., at 2-30 and 6 p.m. Mrs. E. H. Britten will be the speaker. Tea provided in the meeting room, all friends invited.—J. M.

THE SPIRITUALISTS' CORRESPONDING SOCIETY.—Assistance given by its members to inquirers free. List of members, sample copies of *The Two Worlds*, &c., sent on receipt of stamp. Also for the mutual interchange of thought between spiritualists at home and abroad.—Address J. Allen, 14, Berkley Terrace, White Post Lane, Manor Park, Essex.

#### PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

THE SPIRITUALIST LYCEUM UNION, in conference assembled, appointed Mr. A. Kitson, of 55, Taylor Street, Batley, as its organizing secretary, who will be pleased to assist in forming new lyceums, re-opening those which have been temporarily closed, or assisting weak ones to attain a strong and healthy existence. The Union generously undertakes to defray the expense of all such visits, whether such assisted lyceums join the union or not.

HECKMONDWIKE BLANKET HALL STREET SOCIETY announces that in order to help to make the National Conference at Bradford on July 5 a success, the hall will be closed that day so that friends may go to Bradford in strong force. A number of societies in Bradford and the surrounding towns intend doing the same, and with such co-operation our expectations of a GRAND DEMONSTRATION are sure to be realized.

MORE SIGNS OF THE TIMES.—Mr. E. Waterhouse, of Keighley, writes: "I have before me the Primitive Methodist statistics for the whole connexion during 1891, and there is an increase of membership of only 304 more than last year's returns, the increase, being chiefly on foreign stations, excepting Liverpool district, which reports an increase of 225. The chief centres of population, such as Sunderland, Norwich, Leeds, Manchester, Sheffield, Grimsby, Bradford and Halifax, &c., districts all report decreases, which, to my mind, proves that the people are thinking and acting accordingly. It is a sign of the times which means a great deal, especially to our noble movement, and gives me an impetus to duty." (Statistics from *Primitive Methodist World*, May 7.)



**SIGNS OF DECAY OF SECTARIANISM.**—Dogmatic theology is slowly but surely losing its hold, as evidenced by the returns of the various denominational bodies. Last year we called attention to the decreased membership of some of the districts, and this year the Yorkshire Wesleyans again report a falling off, Halifax and Bradford district being 109 less than last year, the largest decreases being in Bradford. [Can it be that the Bradford people have been disgusted with Ashcroft's bitter, bigoted, bombastic attacks upon Spiritualism? It does not look as if he had won many into the fold of the churches.] Hull district reports a decrease of 272, Sheffield district a decrease of 101, and York district a net decrease of 1,040, altogether 1,522. One may well ask, "What is the matter with Wesleyanism?" Will the ministers learn to cease their support of "the showman," and look after the "beam" in their own eyes?

**MRS. KEEVES-RECORD** desires to "express regret at not being able to visit my many friends in Yorkshire according to promise. Owing to my husband's brother passing away suddenly we had to return to London on Monday, the 18th. Friends, please accept this 'apology.'"

**WHO ARE CHRISTIANS?**—*The Burnley Gazette* says: "The Bishop of Manchester is reported to have said at All Saints', Habersham, on the occasion of the recent confirmation of young people there, that it was 'quite impossible for anyone to be a Christian and not a communicant.' We should like to believe that his lordship has been incorrectly reported. If not, then we must take it that he excludes from the pale of Christianity, not to mention individual nonconformists, the whole of that once numerous, and still widespread and influential community called the Society of Friends, or more commonly Quakers, which has numbered amongst its teachers and followers, men and women of the most exalted piety and spiritual mindedness, including such saintly names as William Penn, John Woolman, Elizabeth Fry, Joseph John Gurney, and many others, to say nothing of its great founder, George Fox, who suffered a life of persecution and martyrdom for the faith he held." The Bishop's dictum is perfectly logical, and accords with the claims of his creed. Some day the British public will wake up to the fact that human beings can be Spiritually minded, reverential, devout, pious, just, honourable, good, benevolent, wise, and virtuous *without being Christian*, and that such people will be as free, happy, and joyous hereafter as any Christian can possibly be. The fact is religion is as natural to man as reason, and the sooner it is admitted the better. Christians possess no monopoly of virtue and Christianity does not hold the keys of heaven. What does it matter then whether one is a communicant or not—Christian or not? Goodness and worth are current coin everywhere, and cannot be counterfeited in the realm of the Spirit. No just God could afford to damn an honest man. He *could not* do it and be just. Let us be just and righteous and fear not.

**THE NECESSITY FOR UNITY.**—I see that the Darwen Society had to close its rooms recently because the speaker did not attend. I have seen it stated that this is a clear evidence of the failure of our present method. I say yes, but not in the way that the writer would have us believe. It clearly proves that we need more co-operation, more system. We need to have some central point to which all wants may be reported, and from which those needs may be supplied. Were we thoroughly organized no society need close its rooms for lack of a speaker, unless under very exceptional circumstances. I would, therefore, ask Darwen and all other societies who have not yet joined the Federation, to do so at once. The Federation is already a success by the number of societies who have agreed to affiliate. The faint-hearted ones may now take courage; numbers and good company will drive away all fear.—James B. Tetlow, hon. sec., 140, Fitzwarren Street, Pendleton.

**EDINBURGH.**—In continuation of a series of meetings held in the Trades Hall, High Street, to discuss the merits of Spiritualism, and how far its facts and philosophy can be put forward as an agent to ameliorate the wrongs of society and build up a better policy and organisation of human life on the whole; so that, from the first of these six meetings, the most vital principles of the cause of Spiritualism have been under discussion, Mr. Smith, a gentleman with progressive views and who lectures to the public constantly at the same place, was the chief speaker, Sunday, May 24, and his theme was "Spiritualism tends to encourage materialism, and séances are hurtful also, favouring a materialistic position." It may be stated that Mr. Smith is an upholder of the re-incarnation theory. Of course, the whole burden of argument adduced against the true Spiritualistic position was that of the suppositional teaching of the Churches, that all must be put forward from a realm of spirit, so that faith is the only factor employed, and nothing pertaining to a corporeal shape or clothed in material garb, ought to be introduced to represent the viewless, voidless, Spiritual entity. He maintained that no true spirit *ego* can manifest unless incarnated in flesh and blood, and how many times was only judged by the progress and perfected state of the spirit. Therefore materialization of the spirit at séances was antagonistic to the progress of the spirit, and afforded no satisfactory proof of the reality of our departed friends, as he held all these spirit representations pointed backward in the scale of progression in place of forward, as all such efforts on the part of sitters and the spirit form were transgressing the divine law of progress. The arrangements and paraphernalia of those séances proved that you are dealing with material substances and not the ethereal all-powerful spirit entity. No doubt it proved a healthy exercise to those Spiritualists present to be dealt with in such philosophic form, and it drew forth a strong opposition to the lecturer. A medical gentleman present who has energetically upheld the main facts of Spiritualism for many years past spoke out strongly against the flippant way in treating of the facts of Spiritualism, while seeking to centre the interest of the meeting in the trashy theories of the re-incarnationist, and the facts of a recent materialization séance with Mrs. Mellon were laid before the minds of the audience, and how the "form" assumed shape and apparent substance before their eyes, and also dematerialized or passed from their vision without moving from the position. This proved that it had power to assume a form and withdraw it, or a potency of life that controlled the laws and elements of substance at pleasure, according to its superior

will power, of which we know little or nothing. Another gentleman (Mr. Slater) reasoned out the absurd position of the lecturer and all such Faithists. That such a theory of viewless spirit proved the existence of nothing, for if the spirit in an earthly body had no more connection with it while living than water in a cask, then that was the most economic worker of all, and gave to the spirit the inherent power for the development of a body; and having once attained the growth of a body, the power and potency of that spirit would ever manifest in the likeness of the body form. And when out of the body through the change of death, the indestructibility of the body form was a positive and perfect truth, and more than that, it was an impossibility to again repeat the process of development, because at any time the spirit could put forward the claim of dominion over the laws and principles of matter. He corrected the lecturer by reminding him that Materialism was a distinct term, and known in its application to a class of thinkers, while the term matter was still indefinable, and its limits and capabilities an unknown quantity; and the bodies of spirits may yet be found to have properties of substance unknown to science, and pointing to realms in space infinitely removed from the present observation of the scientist. The whole of this gentleman's remarks were very apposite and instructive. Mr. Duguid made some remarks in regard to the personal feeling brought into such an inquiry on a momentous theme, and desired that those things should be left out and truth become the ruling idea; and the audience endorsed all that was said in this direction, showing it is "measures not men" that the people wish to hear about. The theme will be continued next Sunday evening. At this meeting the Missionary Number of *The Two Worlds* was distributed, so that a good instructor was left with the people. There was a fine audience, the hall being crowded.—Cor. [We are not aware that any Spiritualist affirms the "materialization of spirit," but rather that the spirit produces a temporary physical form by a process of its own, by attraction of particles, or atoms, of substance, until these are sufficiently condensed, or precipitated, so to speak, to become visible and tangible. The spirit does not *materialize itself*, but simply clothes itself with a garment, or, in some instances, does not even do that, but organises a model independent of itself.—E. W. W.]

**THE SPIRITUALISTS' CORRESPONDING SOCIETY.**—The members of the above society beg to thank Mrs. E. H. Britten for the following kindly letter and subscription:—

Dear Sir,—I wish to thank the Corresponding Society personally for the papers sent me, and enclose 5s. (in stamps) as a small subscription to the society. With best wishes, very truly yours,

EMMA H. BRITTEN,

They desire also to convey their appreciation for the assistance given by the insertion of notices, &c., since the formation of the society, and wish the Editor and sub-Editor God-speed in their work for truth.—J. Allen, hon. secretary, the Spiritualists' Corresponding Society.

#### IN MEMORIAM.

On Monday, May 18, the mortal remains of William Wolstenholme, who passed away on the 14th instant, aged 74, were consigned to the grave in the Intake Cemetery, Sheffield. He was one of the founders of the Sheffield Temperance Association, a total abstainer for more than half a century, a trustee of the Temperance Hall, and a member of the committee until about two years ago. He embraced Spiritualism eighteen years since, after exhaustive investigation and careful study of standard works on the subject. Always ready to assist in every good work his loss is keenly felt, especially by the Spiritualists, to whom he had become endeared, presiding at their meetings as frequently as possible, until many were accustomed to call him "Father." It has been his desire for years that Spiritualists should take a leading part in the interment when he should "pass on" to the summer land. There was a large attendance of friends, the Temperance Society being represented by Alderman Clegg, late Mayor of Sheffield, and others. After the usual proceedings in the chapel a service was held at the grave side, conducted by Mr. J. P. Dudley, commenced by singing, "We do not die, we cannot die," followed by prayer, and an address listened to with the deepest reverence. After another hymn one of Mrs. Hardy's controls gave a most impressive address. The singing of the Doxology brought this interesting gathering to a close.—W. H.

The first Spiritualist funeral took place at Longton Cemetery on Sunday, May 24, when the mortal form of our aged sister, Mrs. Ann Woodward, was given back to earth. As the body of our sister was carried from the house, the friends of the Spiritualist society sang a very appropriate hymn, "Take courage, all is for the best." The funeral cortege was headed by our president, Mr. Charlesworth, each one of the society carrying flowers. Arriving at the cemetery the casket was taken into the chapel where the service was conducted by Mr. R. Lucas. After singing "Thy will my God be done," the medium offered a beautiful invocation, and then read the 15th Chapter 1st Corinthians. At the grave the mourners sang, "Friends never leave us," this service being conducted by Mr. Macdonald, of Hanley, who, in a clear, firm, and impressive manner, spoke upon "Death and Hereafter," also offering consolation to the bereaved, assuring them that our dear sister was in a bright and better home, and would return for their comfort and spiritual guidance in the near future, affirming the possibility that she was witnessing the present ceremony. After which another hymn was sung, "There is no death," the friends casting flowers into the grave.

Gone to dwell with angels. It is with deep regret that we announce that after a lingering illness Miss E. A. Shelton passed away to the higher life, at Idle, on May 12, her remains being interred by Mr. Armitage, of Batley, on the 17th. She was sister to the one whose "passing on" was reported a few weeks ago, her loss being deeply felt in the lyceum where she had been a true worker from the beginning. The greatest sympathy is felt for the mother, but she being a Spiritualist, has the knowledge that they are constantly with her to cheer her, and that one day she will meet them in the great beyond.—Charles Brook, Windhill.

A SUGGESTION has been made to us that between the closing of the morning and the opening of the afternoon sessions of the Conference, the friends should assemble and march in procession through the principal streets of the town. We invite expressions of opinion thereon.



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28, Bennett Street, Skipton.

To Professor Blackburn, D.M.

Dear Sir,—I am glad to inform you that my boy, suffering from ST. VIRUS'S DANCE, is now better under your treatment. Grace, my daughter, whom you said would take a long time to cure, is now entirely well. Under your treatment the pains in her back, side, and other parts of the body are entirely gone. I feel glad I ever knew you for the good you have done my family, and wish you well.

I am, yours truly,  
MRS. KINDER.

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Professor Blackburn,

Sir,—I have great pleasure in informing you that since my wife was under your treatment she has been entirely free from a headache of which she had suffered more or less for the last two years. I have great pleasure in recommending you to all who may suffer from this or other complaints.

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