

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 70.—VOL. II. [Registered as a Newspaper.] FRIDAY, MARCH 15, 1889.

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ALOFAS

SERVICES FOR SUNDAY, MARCH 17, 1889.

Ashington.—Mechanics Hall, 5 p.m. *Sec. Mrs. Robinson, 45, Third Row.*
Bacup.—Meeting Room, at 2-30 and 6-30: Miss Gartside. *Sec. 187, Hartley Terrace, Lee Mill.*
Barrow-in-Furness.—82, Cavendish St., 6-30. *Sec. Mr. Holden, 1, Holker St.*
Batley Carr.—Town St., Lyceum, at 10 and 2; at 6: Mrs. Ingham. *Sec. Mr. J. Armitage, Stonefield House, Hangingheaton.*
Batley.—Wellington St., 2-30, 6. *Sec. Mr. J. Grayson, Caledonia Rd.*
Beeston.—Conservative Club, Town St., at 2-30 and 6: Miss Patefield. *Sec. Mr. J. Robinson, Silver St., Beeston, near Leeds.*
Belper.—Jubilee Hall, 10 and 2, Lyceum; at 10-30 and 6-30: Mrs. Gregg. *Sec. Mr. H. U. Smedley, Park Mount.*
Bingley.—Oddfellows' Hall (ante-room), 2-30 and 6: Mrs. Summersgill.
Birmingham.—Ladies' College, Ashted Road, at 6-45. Wed., 8, Séance. Friday, Healing. Board School, Oozells St., 6-30. Monday, 8.
Bishop Auckland.—Mechanics' Hall, New Shildon, at 2-30 and 6-30.
Blackburn.—Exchange Hall, at 9-30, Lyceum; at 2-30 and 6-30: Mrs. Green. *Sec. Mr. Robinson, 124, Whalley Range.*
Bolton.—Bridgeman St. Baths, at 2-30 and 6-30: Mr. P. Gregory.
Bradford.—Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6: Mrs. Russell. *Sec. Mr. Poppleston, 20, Bengal St.*
Otley Rd., 2-30 and 6: Mr. Rowling. Sec. Mr. M. Marchbank, 129, Undercliffe St.
Little Horton Lane, 1, Spicer Street, 2-30 and 6: Mrs. Hargreaves. Sec. Mr. M. Jackson, 85, Gaythorne Road.
Milton Rooms, Westgate, 10, Lyceum; at 2-30 and 6: Mrs. Scott. Sec. Mr. E. Kemp, 52, Silk Street, Manningham.
St. James's Lyceum, near St. James's Market, Lyceum, 10; 2-30, 6: Mrs. J. M. Smith. Sec. Mr. A. Pitts, 23, Sloane St., Ripley Villa.
Ripley St., Manchester Rd., 2-30 and 6: Miss Cowling. Sec. Mr. Tomlinson, 5, Kaye Street, Manchester Rd.
Birk St., Leeds Rd., 2-30, 6. Sec. Miss Hargreaves, 607, Leeds Rd.
Bowling.—Harker St., 10-30, 2-30, and 6: Mrs. Bennison. Wed., 7-30. *Sec. Mr. J. Bedford, c/o Mrs. Peel, 141, College Rd.*
Horton.—55, Crowther St., 2-30, 6. 21, Rooley St., 6.
Brighouse.—Town Hall, 2-30 and 6: Mrs. Butler. *Sec. Mr. D. Robinson, Francis St., Bridge End, Raistrick.*
Burnley.—Tanner St., Lyceum, 9-30; 2-30 and 6-30: Mr. C. A. Holmes. *Sec. Mr. Cottam, 7, Warwick Mount.*
Burslem.—Colman's Rooms, Market, 2-30 and 6-30.
Byker.—Back Wilfred Street, 6-30. *Sec. Mr. M. Douglas.*
Cleckheaton.—Oddfellows' Hall, 2-30 and 6: Mr. T. Postlethwaite. *Sec. Mr. W. H. Nuttall, 19, Victoria Street, Moor End.*
Colne.—Cloth Hall Buildings, Lyceum, 10; at 2-30 and 6-30: Miss Musgrave. *Sec. Mr. Wm. Baldwin, 15, Essex Street.*
Cowma.—Lepton Board School, at 2-30 and 6: Mrs. Craven. *Sec. Mr. G. Mellor, Spring Grove, Fenay Bridge, Lepton.*
Darwen.—Church Bank St., 11, Circle; at 2-30 and 6-30: Mr. E. W. Wallis. *Sec. Mr. J. Duxbury, 316, Bolton Road.*
Denholme.—6, Blue Hill, at 2-30 and 6: Miss Walton.
Dewsbury.—Albert Hall, 2-30, 6: Mr. Hopwood. *Sec. Mr. Stansfield, 7, Warwick Mount, Bailley.*
Eccleshill.—Old Baptist Chapel, 2-30, 6-30: Mr. and Mrs. Hargreaves. *Sec. Mr. W. Brook, 41, Chapel St.*
Exeter.—Longbrook St. Chapel, 2-45, 6-45. *O.S. Mr. H. Stone, 29, Exe St.*
Felling.—Park Rd., 6-30: Mr. McKellar. *Sec. Mr. Lawes, Crow Hall Lane.*
Foleshill.—Edgwick, at 10-30, Lyceum; at 6-30: Local Mediums.
Glasgow.—Bannockburn Hall, 36, Main St., 11-30, Mr. McKenzie; 6-30, Mr. Walrond. Thurs., 8. *Sec. Mr. Drummond, 80, Gallowgate.*
Halifax.—1, Winding Rd., 2-30 and 6: Mr. Hepworth, and on Monday. *Sec. Mr. J. Longbottom, 25, Pellon Lane.*
Heckmondwike.—Assembly Room, Thomas St., at 10-15, 2-30 and 6: Mrs. Dickenson. *Sec. Mr. W. Townend, 5, Brighton St.*
Hetton.—Mr. J. Thompson's, Hetton, at 6: Local Medium. *Sec. Mr. Charlton, 29, Dean Street, Hetton Downs.*
Heywood.—Argyle Buildings, 2-30 and 6-15: Miss Sutcliffe. *Sec. Mrs. S. Horrocks, 22, Gorton Street.*
Huddersfield.—3, Brook Street, at 2-30, 6-30: Mr. Armitage. *Sec. Mr. J. Briggs, Lockwood Road, Folly Hall.*
Kaye's Buildings, Corporation St., 2-30 and 6: Mrs. Carr. Sec. Mr. Jas. W. Hemingway, Mold Green.
Idle.—2, Back Lane, Lyceum, 2-30, 6: Mr. Campion.
Keighley.—Lyceum, East Parade, at 2-30 and 6: Mr. Bush. *Sec. Mr. J. Roberts, 3, Bronte Street, off Bradford Road.*
Assembly Room, Brunswick St., at 2-30 and 6: Mr. Boocock. Sec. Mr. A. Scott, 157, West Lane.
Lancaster.—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; 2-30 and 6-30: Mrs. Wallis. *Sec. Mr. Ball, 17, Shaw Street.*
Leeds.—Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Miss Mayer. *Sec. Mr. Wakefield, 74, Cobourg St.*
Institute, 23, Cookridge St., at 2-30 and 6-30: Mrs. Connell. Sec. Mr. J. W. Hanson, 22, Milford Place, Kirkstall Rd.
Leicester.—Silver St., at 10-30, Lyceum; at 8 and 6-30. *Cor. Sec. Mr. Young, 5, Darnett St.*
Leigh.—Railway Rd., 10-30 and 6. *Sec. Mr. J. Wilcock, 81, Firs Lane.*
Liverpool.—Daulby Hall, Daulby St., London Rd., 11 and 6-30: Mrs. Butterfield; Discussion, 8. *Sec. Mr. Russell, Daulby Hall.*
London.—Baker St., 18, at 7. Closed till the 31st.
Camden Town.—148, Kentish Town Rd., Tuesday, at 8: Mr. Towns.
Cavendish Square.—13A Margaret St., at 11. Wednesday, 2 till 5.
Clapham Junction.—295, Lavender Hill, 6-30; Lyceum, 3. Wed., 8. *Hon. Sec. R. Hill, Ilminster Gardens, Lavender Hill.*
Dalston.—21, Brougham Rd., Tues., at 8, Mr. Paine, Clairvoyance.
Euston Road, 195.—Monday, 8, Séance, Mrs. Hawkins.
Forest Hill.—5, Devonshire Rd., at 7.
Hampstead.—Warwick House, Southend Green: Developing, Mrs. Spring. Fridays, at 8. A few vacancies.
Islington.—Wellington Hall, Upper St., 7. Tuesday, 8.
Islington.—Garden Hall, at 6-30. Monday, Developing Circle, at 8. A few vacancies. Wed., at 8, Séance, Mr. Vango.
Islington.—309, Essex Road, Mr. Lees, "Media of the Bible."
Kentish Town Rd.—Mr. Warren's, 245, 7. Wed., 8, Séance, Mrs. Spring.

King's Cross.—184, Copenhagen St., at 10-45 and 6-45. *Sec. Mr. W. H. Smith, 19, Offord Rd., Barnsbury, N.*
Marylebone.—24, Harcourt St., 11, Mr. Hawkins and Mr. Goddard, jun.; 3, Mr. Goddard, jun. and Mr. W. Towns, jun.; 7, Mr. Hopcroft; 8-45, Members' Meeting. Sat., 8, Mrs. Hawkins. Thursday, 21, at 8, Mr. Goddard, sen. *Sec. Mr. Tomlin, 21, Capland St., N.W.*
New North Road.—74, Nicholas St., Tuesdays, at 8, Mrs. Cannon. Clairvoyance, personal messages.
North Kensington.—The Cottage, 57, St. Mark's Rd., Thursday, 8: Mrs. Wilkins, Trance and Clairvoyance.
Notting Hill Gate.—9, Bedford Gardens, Silver St., 11, Discussion, Mr. Purcey; 7, Miss Blenman. Miss Harding is expected to sing. Tuesday, 8, Members' Séance, at Mrs. Noyce, 10, The Mall, Kensington. Friday, 8, Séance at Mr. Milligan's, 16, Dartmoor St., 6d. each.
Peckham.—Winchester Hall, 88, High St., at 11, Mr. R. Harper; 7, Miss Keeses; 2-30, Lyceum. Tuesday, 8, Soirée. 99, Hill St., Wed., 8, Séance, Mrs. Cannon. Friday, 8, Spiritual Science Class. Saturday, 8, Members' Circle. *Sec. Mr. Long.*
Stepney.—Mrs. Ayers', 45, Jubilee St., 7. Tuesday, 8.
Stratford.—Workman's Hall, West Ham Lane, E., at 7: Mr. Emma. *Sec. M. A. Beuley, 8, Arnold Villas, Leyton, Essex.*
Lovestoft.—Daybreak Villa, Prince's St., Beccles Rd., at 2-30 and 6-30.
Macclesfield.—Free Church, Paradise St., at 6-30: Mrs. Groom. *Sec. Mr. S. Hayes, 20, Brook Street.*
Manchester.—Co-operative Hall, Downing St., Lyceum; 2-45, 6-30: Mr. Schutt, and on Mon. *Sec. Mr. Hyde, 89, Exeter St., Hyde Rd.*
Collyhurst Rd., 2-30 and 6-30: Local. Monday, 8, Discussion. Sec. Mr. Horrocks, 1, Marsh St., Kirby St., Ancoats.
Mezborough.—Ridgills' Rooms, 2-30, 6. *Sec. Mr. Watson, 62, Orchard Terrace, Church St.*
Middlesbrough.—Spiritual Hall, Newport Rd., Lyceum, 2; 10-45, 6-30: Mr. Stephenson (Gateshead). *Sec. Mr. Brown, 56, Denmark St.*
Granville Rooms, 10-30, 6-30. Sec. Mr. E. Davies, 61, Argyle St.
Morley.—Mission Room, Church St., at 6: Mrs. Midgley. *Sec. Mr. J. Illingworth, Johnson's Buildings.*
Nelson.—Public Hall, Leeds Rd., at 2-30 and 6-30: Local. *Sec. Mr. F. Holt, 23, Regent Street, Brierfield.*
Newcastle-on-Tyne.—20, Nelson St., 11 and 6-30: Mrs. Britten, and on Monday, at 7-30. *Sec. Mr. Robinson, 18, Book Market.*
St. Lawrence Glass Works, at Mr. Hetherington's: at 6-30, Mr. Robison and Mr. Hetherington. Sec. Thos. Dobson.
North Shields.—6, Camden St., Lyceum, 2-30; at 6-15: Mr. J. Hall, of Gateshead. *Sec. Mr. Walker, 101, Stephenson St.*
41, Borough Rd., 6-30: Mrs. White, Clairvoyant.
Northampton.—Oddfellows' Hall, Newland, 2-30 and 6-30: Mr. Plant. *Sec. Mr. T. Hutchinson, 17, Bull Head Lane.*
Nottingham.—Morley House, Shakespeare St., at 10-45 and 6-30: Mrs. Barnes. *Sec. Mr. Burrell, 48, Gregory Boulevard.*
Oldham.—Temple, Joseph St., Union St., Lyceum, 10 and 2; 2-30 and 6-30: Mr. Tetlow. *Sec. Mr. Gibson, 41, Bowden St.*
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Parkgate.—Bear Tree Road, at 10-30, Lyceum; at 6-30. *Sec. Mr. Roebuck, 66, Stone Row, Raumarsh Hill, Rotherham.*
Pendleton.—Co-operative Hall, at 2-30 and 6-30: Miss Walker. *Sec. Mr. A. Thompson, 21, New Thomas St., Brindle Heath.*
Plymouth.—Notte St., at 11 and 6-30: Mr. Leeder, Clairvoyant.
Portsmouth.—Assembly Rooms, Clarendon St., Lake Rd., Landport, 6-30.
Ramsbottom.—Oddfellows' Hall, 8 and 6-30: Mr. Lomax. Thursday Circle, 7-30. *Sec. Mr. J. Lea, 10, Moore St.*
Rawtenstall.—10-30, Lyceum; at 2-30 and 6: Mr. G. Smith.
Rochdale.—Regent Hall, at 2-30 and 6: Mr. Swindlehurst. *Sec. Mr. Dearden, Holmes Mill, Smallbridge.*
Michael St., 2-30 and 6: Mr. J. Mayoh. Tuesday, at 7-45, Circle.
28, Blackwater St., 2-30, 6. Wed., 7-30. Sec. Mr. Telford, 11, Drake St.
Salford.—48, Albion St., Windsor Bridge, Lyceum 10-30 and 2; 2-30 and 6-30: Mr. Ormrod. Wednesday, Local. *Sec. Mr. T. Toft, 321, Liverpool St., Seedley, Pendleton.*
Scholes.—At Mr. J. Rhodes', at 2-30 and 6.
Silver St., at 2-30 and 6: Mrs. Wainwright and Miss Orme.
Saltsah.—Mr. Willscroft's, 24, Fore St., at 6-30.
Sheffield.—Cocoa House, 175, Pond St., at 7. *Sec. Mr. Hardy.*
Central Board School, Orchard Lane, 2-30, 6-30. Sec. Mr. Anson, 91, Weigh Lane, Park.
Skelmanthorpe.—Board School, 2-30 and 6.
Slaithwaite.—Laith Lane, 2-30, 6: Mr. Wilson. *Sec. Mr. Meal, Wood St.*
South Shields.—19, Cambridge St., Lyceum, at 2-30; at 11 and 6: Mr. Kempster. *Sec. Mr. Graham, 18, Belle Vue Ter., Tyne Dock.*
Sowerby Bridge.—Lyceum, Hollins Lane, Lyceum, 10, 2-30; 6-30: Mrs. Crossley. *Sec. Miss Thorpe, Glenfield Place, Warley Clough.*
Stonehouse.—Corpus Christi Chapel, at 11 and 6-30. *Sec. Mr. O. Adams, 11, Parkfield Terrace, Plymouth.*
Sunderland.—Centre House, High St., W., 10-30; 2-30, Lyceum; 6-30: Mrs. Peters. Wednesday, at 7-30. *Sec. Mr. J. Ainsley, 43, Dame Dorothy St., Monkwearmouth.*
Monkwearmouth, 3, Ravensworth Terrace, at 6.
Tunstall.—18, Rathbone St., at 6-30. *Sec. Mr. Pocklington.*
Tyldesley.—Spiritual Institute, Elliot St., at 2-30 and 6-30. *Sec. Mr. A. Flindle, 6, Darlington Street.*
Walsall.—Exchange Rooms, High St., Lyceum, 10 and 2-30; at 11 and 6-30: Mr. Macdonald, and on Monday. *Sec. Mr. Lawton.*
Westhoughton.—Wingates, 2-30, 6-30. *Sec. Mr. Fletcher, 344, Chorley Rd.*
West Pelton.—Co-operative Hall, at 2 and 5-30: Mr. J. G. Grey. *Sec. Mr. T. Weddle, 7, Grange Villa.*
West Vale.—Green Lane, 2-30, 6: Mr. Newton. *Sec. Mr. Berry.*
Whitworth.—Reform Club, Spring Cottages, 2-30 and 6: Mrs. Venables.
Wibsey.—Hardy St., 2-30 and 6: Mr. Metcalf. *Sec. Mr. G. Saville, 17, Smiddles Lane, Manchester Road, Bradford.*
Willington.—Albert Hall, 6-30: Mr. Eales. *Sec. Mr. Cook, 12, York St.*
Wisbech.—Lecture Room, Public Hall, at 6-45: Mrs. Yeeles. *Sec. Mr. Upcroft, c/o Hill and Son, 18, Norwich Rd.*
York.—7, Abbot St., Groves, at 6-30: Mr. and Mrs. Atherley.

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THE ROSTRUM.

SPIRITUALISM AND CREMATION.

BY W. H. WHEELER, OF OLDEHAM.

To search for truth at all times, and in all places, is the bounden duty of each and all. From the average spiritualist of broad mind and receptive abilities, as well as from all true lovers of reform, does the subject of cremation merit a close, calm, and perfectly dispassionate examination; and if, after passing through the crucible of searching analysis on the part of its enquirers it emerges unscathed, then it is high time that the world at large may know and learn of its claims, and receive their due benefit from its practice.

What, then, is cremation? and what does spiritualism teach with regard to it? In olden times the system of burial was far differently carried out than it is to-day. Various countries had various methods; many of them, doubtless, at first sight repulsive and disagreeable to the orthodox taste and refinement of modern civilized nations. According to ancient history, in the inhabited countries of the then known world, we find that cremation in one or other of its forms was practised almost universally, with the notable exceptions of Egypt, where the bodies were subjected to the process of embalmment; of Judæa, where the mortal remains were deposited in sepulchres; and of China, where the dead were consigned to the earth, evidently a form somewhat akin to the modern method, shorn of its accumulated appendages. It is still much in vogue in a large portion of Asia and America, but here again we have different forms of the same principle. In some cases the "ashes" are stored in urns, and preserved as existing conditions allow; or, instead of being thus stored, they are buried in the earth. Verily, 'tis "dust to dust, and ashes to ashes!" Amongst the Digger Indians a curious custom is observed in regard to the uses to which the ashes may be put. Resolved, presumably, to fix the occasion upon their memories, they smear the top of their heads with the "ancestral dust," which is mixed with gum for the purpose. Only the mourners are required to do this, as there must manifestly be a limit, in obedience to the laws of supply and demand. However ridiculous and absurd these rites may appear to the common intelligence of mankind, or to the cultured critic, we must not forget that they are gone through by the performers with deep earnestness, and under the influence of acquired—and, to them, solemn—conscientious convictions. As Sir Henry Thompson—a famous advocate of cremation, and the founder of the Cremation Society, of London, in 1874—tersely puts it when stating the problem of cremation: "Given a dead body, to dissolve it into carbonic acid, water, and ammonia, rapidly, safely, and not unpleasantly." Sufficient here to say that the present prevailing mode of burial not only furnishes numerous evils in its results of unhealthy, indifferent, dire physical influences, but in no sense of the term is the dissolution effected "rapidly, safely, and not unpleasantly." Our present disposal of the dead evolves many alarming features, and tends in a variety of ways to promote sickness, disease, and death. And why is this? Simply for the reason that the diseased germs carried with us into the grave must ultimately, in their passage through

various stages, impregnate the immediate vicinity with the essences of loathsome diseases and abominable corruption. This has been instanced very forcibly on several occasions. It can be attested to, as a true record of historical facts, that grass which has grown on land in which disease-killed animals have been buried, has caused the rapid death of other animals that have eaten of the grass, and from precisely the same symptoms as characterized the animal buried—the direct consequent of the impregnated poison, as referred to above. Surely every spiritualist is open to test a new truth, and weigh it impartially in the balances of common sense and hard, stern facts, even though it should not come within the strict category of present research!

Such, then, is the important question before us, the solution of which must of a necessity be accompanied with less risk and greater safety to the vast majority of human beings, who do not know whether their next meal may not contain the virus of some deadly poison. Prevention is better than cure; and forewarned is fore-armed. The stated object of the Cremation Society of London is to introduce—through the agency of cemetery companies, parochial and municipal authorities, and burial boards—some rapid process of disposing of the dead, which cannot offend the living, and shall render the remains absolutely innocuous. The Society of Manchester has increased to 120 members, and various upheavals of enquiry may, and most probably will, result in the formation of fresh societies to carry on the work.

I think it will be clearly perceived that the matter is pre-eminently of *sanitary* importance, and here we begin to tread on dangerous grounds, for such has been the ceremony of burial as performed both in Europe and Asia, that it has lent a religious aspect to the case. It is not a wild statement to make, when it is asserted that a chief cause of the stoppage of cremation was the Christian doctrine of the resurrection, and the misconceived dogmas associated with it, as though the future of the soul was determined by the future of the body! Whether the Christians' bodies will be redeemed and purified is an open question now amongst Christians themselves, although it is not expunged from the commonly received creed of Christendom. The theory of the physical resurrection receives its death-blow from cremation, inasmuch, as by its adoption, it is feared the divine economy might be frustrated, and the rule of an all-wise and all-powerful God be turned aside and defeated!

Union is strength, then step forward, ye ministers, and let your voices be heard in favour of cremation, and applying the same argument on another plane, let the "embalmment of theological error" no longer be practised, but the sure dissolution of its composite parts be hastened and accelerated, to make way for a purer atmosphere by being "cremated!" Science has clearly shown that the process of burning merely produces in a short time what it takes putrefaction a long time to accomplish, and this independent of and free from all the risks and dangers of the ordinary method. A right sanitation demands as an essential article of its creed that when it is possible to remedy an evil, and thereby ward off affliction and premature death, the proper steps should, and ought to be, taken. It is plainly a sanitary reform, and as such ought to be treated. But what has spiritualism to say? That the man must not be confounded with the body, which serves as the mortal house for a short time only, and then at the severance called death, is resolved back into its original elements. Speaking from a Christian standpoint, what can be said of the fate of those courageous heroes of old who, true to the last, died the martyr's death at the stake? Burned and consumed as they were, will their lot be a non-resurrected one? will they suffer in consequence of

such destruction of the physical tissues, and what will *their* future be? List to the revelations from the spirit side of life. Spiritualism declares the real self to be the Inner Self, the Divine Indestructible Ego, that which shall outlive all Time and Space, and shall in a Spiritual Life pursue the unending cycles of Eternal Progress. The body is to the spirit but the temporary covering or tenement, and liberated into the glorious realities of a higher sphere, the physical counterpart is no more required. If it be so, the eternal ascent of an immortal spirit is not to be clogged, retarded, and blocked by the possession of a putrified corpse! The earthly framework has achieved its mission, and by passing into its component elements serves to enrich and fructify material surroundings, and not to breed disease, spread pestilence, and cause the woe-begone expression of its consumptive victims. No longer entrammelled by things of matter and sense, the sons of God ever ascend the upward rounds of the celestial ladder, fearing no future return to the house of their probation, but in the Land of Souls, and in the conscious experience of God-like attainments, stimulated by Divine Inspiration, they will mount up and on, obedient to the ringing cry "Excelsior!" "Excelsior!"

CREMATION AGAIN.—Asia, the original home of cremation, is also the region where it is celebrated with the greatest pomp and splendour. In Siam, when any famous man is cremated, a magnificently decorated building is erected specially for the occasion, and vast sums are expended in making the whole spectacle as gorgeous as possible. The ceremonies observed at the cremation of the late Regent of Siam may serve as a fair specimen of those customary on such occasions. Immediately upon his death, in March, 1883, his remains were inclosed in a vast urn of costly material, several yards in height, which was placed in a large room opening upon the courtyard of his palace, which stands on a creek flowing into the river that traverses the capital. Bands of native priests, relieving each other in turn, kept repeating prayers night and day in the death chamber, around which were displayed all the orders and decorations worn by the dead man in his life-time. Twelve months after his death the urn and its contents were carried in state to a kind of temple erected for the purpose, where the cremation took place in the presence of thousands of spectators, including the King and his entire court.

Ilma di Murska and her daughter were lately cremated at Gotha. The urn containing the ashes of the mother is inscribed, "These ashes are all that remain of a nightingale." The urn containing the daughter's ashes is inscribed, "The woman whose remains lie here, battled and suffered much in vain."

IN THE MINING TOWN.

"Tis the last time, darling," he gently said
As he kissed her lips like the cherries red,
While a fond look shone in his eyes of brown —
"My own is the prettiest girl in town.
To-morrow the bells from the tower will ring
A joyful peal. Was there ever a king
So truly blest on his royal throne
As I shall be when I claim my own?"

'Twas a fond farewell! 'twas a sweet good-bye!
But she watched him go with a troubled sigh.
So into the basket, that swayed and swung
O'er the yawning abyss, he lightly sprung;
And the joy of her heart seemed turned to woe
As they lowered him into the depths below.
Her sweet young face, with its tresses brown,
Was the fairest of all in the mining town.

Lo! the morning came, but the marriage bell,
High up in the tower, rang a mournful knell
For the true heart buried 'neath earth and stone,
Far down in the heart of the mine—alone.
A sorrowful peal, on their wedding day,
For the breaking heart and the heart of clay;
And the face that looked from her tresses brown
Was the saddest face in the mining town.

Thus time rolled along on its weary way,
Until fifty years with their shadows grey
Had darkened the light of her sweet eyes' glow,
And had turned the brown of her hair to snow.
Oh! never a kiss from a husband's lips,
Or the clasp of a child's sweet finger tips,
Had lifted one moment the shadows brown
From the saddest heart in the mining town.

Far down in the depths of the mine one day,
In the loosened earth they were digging away,
They discovered a face; so young, so fair,
From the smiling lip to the bright brown hair,

Untouched by the fingers of Time's decay.
When they drew him up to the light of day,
The wondering people gathered round
To gaze at the man thus strangely found.

Then a woman came from among the crowd,
With her long white hair, and her slight form bowed.
She silently knelt by the form of clay,
And kissed the lips that were cold and grey.
Then the sad, old face, with its snowy hair,
On his youthful bosom lay pillowed there.
He had found her at last, his waiting bride—
And the people buried them side by side.

THE GRAND REALITY:

Being Experiences in Spirit Life of a celebrated Dramatist, received through a Trance Medium, and Edited by HUGH JUNOR BROWNE, of Melbourne, Australia. London: Trübner and Co.

EXTRACT III.—STILL IN THE SECOND SPHERE.

AFTER passing on to a high eminence, from whence landscapes that would seem to have enclosed far wider, grander, and more varied scenes than all earth beheld at one eagle glance could have presented, the spirit narrator proceeds to say:—

As I was thus standing looking down upon these enchanting scenes I saw what appeared to be a lady spirit—a spirit of beauty—ascending the hill on which I then stood, and which she mounted slowly and with apparent difficulty. I felt an impulse to go down and meet her; and I was drawn towards her by some power then unknown to me, but which I have since learned; a power I will explain in some future lecture. Gently I moved along the path, which I trod with the greatest ease. I saw her gathering flowers, which she formed into beautiful bouquets and wreaths, and although engaged in such a pleasant occupation, yet a cloud seemed to hang around her face, and there was a something lacking, notwithstanding the joyful scenes around her. Gradually approaching, I felt that I had been in her company before. When close to her I stopped and scanned her countenance. I then beheld one who, when upon earth, wore a crown.* I was, as it were, riveted to the spot, continuing to gaze upon her, scarcely realizing the fact that it was the spirit of one before whom I had stooped while on earth. I said to her, "Lady, are you the one I knew upon earth?" "Yes," was the answer; "do you not perceive the spell that exists between us of earthly affinity? We have met before. You were drawn to me, and until I saw you I could not tell why I was attracted to the side of the hill." "But have you not had disappointments since you have been here?" I inquired. "Yes, many," was the answer. "I find that instead of being waited upon I have to do everything here for myself, and learn how to do it. Knowledge, I perceive, can only be gained by searching for it, and deeply inquiring into and learning all things." "How is it," I said, "that a cloud still hangs over your face and around your spirit-form in the manner that I behold?" "Would," she said, "I could recall the life I spent upon earth! The cloud you behold proceeds from regrets and remembrances I cannot yet blot out. Even amid these lovely scenes, wrought as they are in glory—uplifting one great and mighty song to the higher spheres—I am far, far, from happy. Would that I could undo many of the actions of my earth-life! that I could return and live that life over again! I should then attempt to make it return me a thousandfold more of happiness than my past life has done! a life that I have misused, and did not value as I should have done." "But will not your many friends help or assist you?" I asked. "They will merely point me out the road to gain anything I wish to know or do; they tell me that I must learn to walk it for myself," was the reply. Here she dropped a flower, and I felt an inclination to stoop and pick it up, but I was restrained by an irresistible power and drawn back, and she, upon whom thousands had waited in the earth-life, had to stoop and pick up the blossom herself. She bade me adieu, saying we should meet again, and passed on.

Here I met one who had passed away from earth when young. I found that he had to tarry and learn that which he would have been taught in the terrestrial sphere. I ascertained that the passing on of little children was attended with disadvantage; that it was preferable to live a healthful and aged life on earth, and then, when the form could no longer sustain the spirit, to enter upon its new scene of being. I asked, "Where are all those that have passed away from earth in youth?" "I will take you to the locality where many of them sojourn," he replied, "and will explain to you the mode for finding it."

* Queen Elizabeth of England.

We passed down the streets of the city, until we came to a large square, where there was a great concourse of beautiful spirits, whose demeanour one to another impressed me with the conviction that they were bound together by so strong a tie that naught could sever them. We passed on farther, until we came to a group of a different sort—that is to say, they were all very young, and residing in one part of the city. I perceived that they were blended together by a power which drew them sympathetically one to another; and here I found that if you were in perfect harmony with one you were drawn to, you had no need to use vocal speech to communicate, for, by the blending of thoughts, you could read each other just as you can writing, through a glass.

He then drew me away to a lofty mountain. I seemed to have been borne on a cloud, and I could not see what I passed. "Here," he said, pointing to a valley, "is the place where many thousands of spirits have joined together. They are of, what you term, the Protestant denomination. Here they commemorate all their anniversaries. They have piles of buildings, as you can see. You can stray over them if you wish. These spirits still believe that they have yet to pass into the existence which, when upon earth, they contemplated attaining when they passed from thence, for they still hold to the old idea of their theological 'heaven.' If you like we will go down and there behold them more closely." We seemed to float down, and there I saw many whom I had known upon earth, all thinking that the Resurrection Day and the Judgment was yet to come, and that they were still to pace the paths they did while on the mundane sphere. Addressing my guide I said: "Friend, canst thou tell me how it is that these spirits cling to that which they were taught when upon earth, though they see the vast and wondrous changes around them?" "Do you not see, friend," said he, "that those who are of strongly prejudiced and fixed opinions, cannot penetrate further than what they have believed upon earth? They have brought their old ideas with them, and they cannot change them until their spiritual vision is opened; until the faculties of the spiritual life are further developed they cannot break away from the path they have marked out for themselves. You can hear them harping on the same old tunes—uttering the same shouts of glory and cries for mercy as when upon earth."

Presently we came upon a vast Roman Catholic body who had banded together. They appeared to cherish a feeling of too great resentment to allow us admission within their city. I heard convent bells chime, and I exclaimed, "Canst thou even here ring out the notes of old superstition?" . . . Turning to the sage, I said: "Friend, indeed, I feel yet a doubt whether I have passed through that change termed 'death.' He made no response, but pressed with his hands my spiritual brow, and I seemed to awake to the realities around me, after which, as permission was not granted us to enter the city, we hovered over it, as stars hover over your world. "Wait," said my guide, "and I will open your visional powers, so that you will be enabled to perceive the amount of bigotry and prejudice that are rampant in this body, qualities that are as rife with them still as when they trod the earth. But the days are fast coming when such souls as these you now behold will not be banded together to perpetuate superstition. Then man shall tread the earth with his conscience free, and will not have his reason led captive, as has been too long the case, but he will come forth in his new birth as the child of innocence, waiting to receive readily the grand truths of spiritual life." Taking a parting glance at the community below us, I could not but reciprocate the repugnance which they apparently entertained towards us.

Passing on to another portion of the sphere, I beheld what appeared to be a cloudiness over a great city, in which there were lights shining; and around which was what I may (for want of a better term) call a wall, piercing which, at regular distances, were entrances, decorated by arches of elaborate design. Lamps of brilliancy, illuminated by lights of all the colours of the rainbow, were suspended from these arches, and the whole formed a circle of majestic appearance, excelling anything of the kind I had yet witnessed. Upon each arch was inscribed a spiritual motto; and upon the main one, under which we stepped, there was written in letters of silver: "See to thyself, that in thy spiritual form there is no inharmony; cultivate the pure and holy impulses of truth in all your actions." There were no sentinels or watchers at those entrances, and we passed inside the arched wall without let or hindrance. Directly I

had passed the threshold of that arch, I experienced a feeling that assured me I had really found my home—a home for a time at least—in which I could remain peaceful and content. The various spirits who had acted as my guides, and those with whom I had been associated, were far, far above me. Their knowledge was greater than mine; their intellectual capacities were so much beyond my own that I could not enjoy their society without restraint. But at once I seemed to become more free, and to have found my own level. I was led forward by my spirit guide, and introduced to several spirits, whose names it would be useless for me to mention, as they are not written upon "the scroll of fame." But I soon found that those who were around me enjoyed everything which could cultivate the highest degrees of intellect. Spirits of higher grades, I ascertained, occasionally visited these (but not for any length of time), for the purpose of seeing and encouraging the progress of the inhabitants.

After having passed into a pavilion, and from thence into a large mansion, I was told that the latter would be my home for the present. There, to my joy, my children, whom I had not seen since my advent to the spirit land, came to me. They had grown both in stature and in loveliness, and now beamed with light and love.

My guide now came forward, and said: "Here thou wilt tarry; I will frequently come to see thy progress in the ways of knowledge and goodness, and with due effort thou wilt soon be lifted up." He continued, "I was drawn to you that I might help you forward, for I wish to see you advance higher and to a more glorious existence than any you have even dreamed of. There are many spheres besides this you are in; there are many planes appertaining to this sphere of which you are an inhabitant; you have seen but two as yet, so that you have several more to pass through. Now, try to hold fast to the path of truth, and rich will be your reward."

After he had gone friends came forward and greeted me; friends, the sight of whose old, familiar faces, seemed to lift up my heart with joy. Many there I met whose friendship in boyhood I had cherished, and with whom I had joined in merry, earthly sports.

Some of my old friends led me forth into a street, whose brilliancy of lights flashed with meteor-like beauty. From thence they conducted me to what, judging by the exterior, appeared like a temple, or place devoted to acts of worship; but which was in reality a theatre! Lo! here I was placed upon old, familiar ground—that ground upon which I had in the earth-life delighted to tread. I was in ecstasies to find that my favourite avocation of earth was represented in spirit-life—that I could participate, as of yore, in those enjoyments which were the height of my ambition! I entered that building, and there I found an immense concourse of spirits assembled to witness the efforts of some of the greatest of poets and philosophers towards bringing into a state of greater perfection the best of the dramas and plays enacted upon earth. I looked on with wonder and amazement. How could I avoid such feelings? for I had fancied that I should reach "heaven," where such scenes and occupations were ended for ever; and there, in that city, I beheld a place, the counterpart, almost, of some towards whose excellence in the physical sphere I had devoted my best energies. No wonder that feelings of surprise came over me as I looked upon a scene I had little thought of witnessing in the spirit-world! No wonder that all I had beheld ere my advent to that city should have but a passing charm for me after witnessing the grand, histrionic manifestations within that building which, in my simplicity, I had mistaken for a temple! There I felt at home, and all the associations of my earthly life were renewed in joy and happiness.

From the theatre I was conducted to a large garden, where I met many of those whose names, here on earth, are associated with astronomical science. In that garden they were continuing those studies to which they had devoted themselves when upon the earth-sphere. I then had my spiritual vision directed to a galaxy of vast orbs incessantly revolving around the central luminary to whose system they belonged. To those great astral globes—to their period, order and motions—were those astronomical students devoting their attention. In lieu of twinkling little stars those worlds appeared, from my point of observation, as mighty globes; for in such near proximity was the locale of my standpoint that I distinctly viewed them performing their rapid evolutions in their wonderful orbits! But

beyond those great rolling globes, in the incalculable distance—distance far transcending all conception of the human mind—for no combination of numbers is adequate to express such distances—I beheld an infinity of worlds traversing the boundless regions of immensity, system upon system, vast assemblages of worlds, each revolving around its sun; while all were silently, and with the most perfect order and arrangement, performing their obedient movements in accord with the unerring law of Nature, which are the laws of the infinite Source of all things, both material and spiritual. Having gazed long and reverently upon that most marvellous scene—where innumerable worlds could be viewed in ceaseless motion and activity—I turned away and sought my home.”

(To be continued.)

THE HISTORY AND MYSTERY OF MESMERISM.

BY ALDERMAN T. P. BARKAS, F.G.S.

No. VII.

AMONG the many strange results of mesmeric influence stands that of the control of the action of the human heart. The heart, as is well known, is an organ which acts chiefly under the stimulus of arterial blood, its motions being involuntary, and not under the direct influence of the will. Sudden fright, or emotion, may accelerate or retard the heart's action, but deliberate and quiet volition not at all. Some years ago, a gentleman well known in Newcastle, gave illustrations of the action of magnets and mesmerism on the heart's action as indicated by the pulse, and by the action of the heart itself, as felt from the thorax.

Several gentlemen tested the phenomena, and acknowledged their reality. I carefully examined and tested it also.

The effects were produced on a young man. The mesmerizer, with a small magnet in his hand, made passes down the spine of the subject, and whilst the downward passes were being made, the speed of the heart's action gradually diminished until it could not be felt; but when reverse passes were given—that is, upwards—the heart beats increased in power and rapidity. Within two or three minutes, under my own examination, the beats under downward passes became slow, and finally unrecognizable, and by reverse passes they became full and rapid, rising to 100 per minute. Experiments of this kind were repeated many times, showing that not merely the voluntary muscles of the body, and the external and cerebral nerves associated with thought were modified, exalted, or suspended by the action of mesmeric force, but that the involuntary nerves and muscles which keep up automatic action of the involuntary organs supporting organic life were under the control of an external mesmeric operator. It is true that in the condition of trance there are no signs of breathing, nor of the heart's action, and yet in this condition many persons are known to have lived for days, and no physician could say positively whether the subjects were dead or alive. The only real proof of death is decomposition, and even after absolute death the living ciliary motions of various parts of the body continue.

Some day, in the future, when scientific men have more love of truth and less fear of prejudice, this occult field will be more carefully examined, and psychical and physiological facts will be revealed which the recognized high priests of science at present ignore and treat with disdain. Had as much earnest attention been paid to mesmeric phenomena as to those that are electrical during the last half century, equal progress would probably have been made in the former as in the latter, but this wide and luminous sphere has been left in the hands of ignorant charlatans and wonder-mongers, and the result is a prevailing ignorance amongst nearly all classes.

In a previous paper I recorded an experiment of mesmeric control over a young lady whom I had not before seen, and who could not move except by my permission. On the following day I was standing in the shop No. 48, Grainger Street, in conversation with Mr. Gray, in the employ of Messrs. Cowan, of Edinburgh, the paper makers. As we conversed two ladies passed the shop without looking in. I said to Mr. Gray, “One of those ladies is very susceptible. I mesmerised her here yesterday.” We stepped to the door to look after them, and I said to Mr. Gray, “I'll bring her back.” At that time they were far along the street. There were many persons moving about. I strongly willed her to return, but almost immediately lost sight of her near the Grey monument. As she did not return I thought I had not succeeded in influencing her. That

evening I went to Blandford Street to try experiments, and met the young lady and her companion, together with her father. I noted that the mesmeric lady had a sleepy expression, and I said, “How have you been to-day?” Her companion replied that she had been in a very strange condition. “We were walking along Grainger Street when she suddenly became unconscious, and I took her into a confectioner's shop close by the Grey monument, for a rest; she appeared to be asleep. I finally got her home, and she seemed asleep as we walked. She fell asleep during tea, and has been more or less unconscious since.” I placed my hand upon her shoulder and said, “Wake.” She instantly started into full wakefulness, and smiled as if she had suddenly regained consciousness. We conversed on ordinary topics until I saw that she was free from mesmeric control, and I then revealed the fact that I had, unknown to them, mesmerized the lady in Grainger Street. Many similar cases have come under my own observation.

I shall now quote a case of independent clairvoyance, well known to several influential families at the time of its occurrence. The operator was an extensively known and highly-esteemed medical man, who resided near the mouth of the Tyne. His clairvoyant patient was a young lady, a member of a very respectable and influential family in the locality; the lady had suffered from some affection of the spine, and was under mesmeric treatment, which gave her much relief. During the progress of the mesmerizations it was discovered that the lady had become clairvoyant, and could during her trances see or receive minute impressions of occurrences which took place at a distance. The doctor who was her mesmerizer mentioned the facts that had come within his experience to some critical friends, and they very naturally believed that he was under some misapprehension, or illusion, and proposed a test. The lady and the doctor were to remain in the house of a well-known gentleman in Tynemouth, and the critical doubter, who was a staid and thoughtful man, was to occupy a room alone in a house in Newcastle-on-Tyne. The street and the number of the house were known to the doctor, and that was all he did know. The hour of eight o'clock on the following night was arranged for the experiment. The sceptical gentleman entered the room in Newcastle a few minutes before the hour appointed and locked the door. The medical gentleman placed his lady sensitive in a mesmeric trance in the house of a well-known merchant in Tynemouth, and at eight o'clock he asked her to go clairvoyantly to a given number in the arranged street in Newcastle, and enter the room on the right hand of the passage. The clairvoyant obeyed instructions, but on looking into the room she was unwilling to enter because it was a bedroom, and there was a gentleman in it so funnily dressed. She was induced to enter the room clairvoyantly and to describe its contents. She described the pictures, tables, chairs, and bed in the corner, and said the gentleman was very oddly dressed. He was sitting in an arm chair, his legs were in bolster cases, his arms in stuffed pillow cases; he had a long pipe in his hand, and on the table lay newspapers and letters, and a tumbler containing some fluid. By request of the doctor, she read the names of the newspapers and the addresses on some of the letters. The doctor was disappointed, as he knew the experimenter was a very quiet and sedate gentleman, of middle age, and unlikely to perform any such antics as he had been credited with. Next morning he met his friend, and was prepared for a little friendly ridicule, but what was his surprise to find that the description of the room, person, and occurrences was literally correct, and that his friend had adopted that improbable stratagem for the purpose of rendering merely correct guessing or imagination impossible! The doctor is yet living, and, I believe, is in practice in the South of England. At all events, I met him in a tramcar in Newcastle a few months ago. He, like all other medical believers in mesmerism, gradually ceased to practise it. He found that his remunerative medical practice would not bear the strain of his supposed eccentricity. All pioneers of great truths have either had to stoop to popular prejudice, or pay the financial and social penalty attached to their honest and fearless promulgation.

I shall now give an illustration of the dangers of cross mesmerization. At a period when mesmerizing was much in vogue, and young persons amused themselves on an evening by mesmerizing each other, a young woman, who at that time lived in Newgate Street, submitted herself to the mesmeric influence of various persons who were about as ignorant

of the dangers of mesmerism as she was herself. The result was that she fell under the cross-mesmeric influences of various persons, and sank into a profound and long-continued trance. Various ignorant mesmerizers were sent for to relieve her, with the result of her being placed in a more complex sleep, from which she did not awake for about forty-eight hours, and when she did awake her mental and nervous systems were shattered, and she remained for the rest of her life a confirmed imbecile.

(To be continued.)

CORRESPONDENCE.

[The following letter, besides those of several others, has been crowded out for want of space till now. We must beg distinctly to state, that we do not hold ourselves responsible for the opinions of our correspondents, and only give place to ideas widely divergent from our own views, from a desire to do justice to all who come within the limitations of our power and space.—ED. T. W.]

PSYCHOMETRY AND MARS.

To the Editor of "The Two Worlds."

I send another psychometric reading, given through my wife, as a further contribution to our paper. It may prove of interest to, at least, a portion of your readers, and as this planet is at present an object of strong scientific enquiry and considerable controversy, perhaps a new line of thought may be started, by the perusal of this item of intelligence, in the seat of intelligent thought pertaining to those less disposed than ourselves to believe in the power of spirit.

I am quite disposed to believe that the Marsites are in advance of us in every way, spiritually and materially; even the planet itself I believe to be in a more perfect condition for performing its heaven-born destiny, that of growing souls, because I look upon it as an older member in the solar family than we are. Every psychometric delineation I have seen gives testimony in support of this. No doubt the psychometer visited a corner of the best part of the planet, where the best and highest phrase of civilisation exists; as with us, there will be the variety of grades in men and things, arising from similar physical laws that bind us; but as a whole, if psychometry is to be trusted, the grades occupy higher altitudes.

Respecting the rosy appearance everything took on, the buoyant feeling, &c., these are the effects no doubt of electrical forces with which the planet appears to be charged, and of which elaborate readings are given in the "The Soul of Things." Many of the points touched upon in this reading are corroborations of others preceding it.

I was wishful to ascertain to what extent the inhabitants of Mars had knowledge of a future life, but did not succeed. Another time we may be more fortunate. IMRI.

DELINEATION.

I am at the planet Mars. The light is most beautiful, of a rosy tint; the air has an intoxicating feeling, it makes me feel so strong, buoyant and happy—it is simply lovely. Everything takes on this rosy hue.

I am in a street, a wide one; the houses are built of pinky-looking stone, and they have flat roofs. On the roofs are beautiful gardens; the people live a good deal on the top. On each side of the street there are fruit trees growing, some having pinky blossoms, these being star-shaped, and wax-like in material; another blossom is lavender colour, another white, and another yellow; they all grow in clusters.

The houses are very high, those I see are at least five storeys, and these have large windows to them. There are masses of flowers; the atmosphere gives a feeling of real life and buoyancy to all organic life.

I see a small phaeton carriage drawn by five lovely tiny ponies; they are fawn coloured and spotted—they resemble deer, but have no horns—they go at a great speed, and are yoked two and two and the fifth leading.

I go inside a house. There is a large hall, looks like a place where visitors are received; there is no staircase but instead a big lift, which is fitted up like a room, having seats, sofas, &c.; there are walls all round the lift—it is moved by electricity, I think. The hall is done out with beautiful marble, and figures are placed all round it, having in their hands flambeaux which are used at night; I see one lighted; when five or six stars of light shoot out. In the centre of the hall there is something to give heat; the material is like

alabaster, and throws out a delicious glow. There is not much need for heat here, as the climate is warm.

The next landing leads to rooms on either side. Owing to the atmosphere, the nights are not so dark as ours.

The roof of this house is fitted up with beautiful arbours and creeping plants. There are no chimneys to the houses, as there is no smoke. The people do not sit upon chairs but recline on divans.

I see a woman in the garden on the roof, she is very tall, and has a beautiful ruddy fair complexion, fine open face, large and wide forehead, and large blue eyes. She is robed in a loose dress reaching down to between knee and foot; it has very loose and open sleeves, showing beautiful hands and arms; the colour is blue; it is girdled round under the bust; it is a house dress I think—there are certainly no stays worn.

I also see a man, no taller than the woman, light curly hair—tight curls—and no hair on the face. To us he would look about twenty-five years of age, but hear some one say he is about fifty. His dress is a loose blouse with trousers, and is also blue; these two are brother and sister, I think.

Blue, with them, means mourning; with us, they say that blue is symbolical of gladness; they do not regret over death, for they say that the greatest trial is passed through in earth-life; they believe that they have passed their state of probation when death comes.

There are many machines here. I see a number of balloon-like things for travelling in, and used after the fashion of our tram cars. Each of these machines is fitted with a windlass or sail-like propeller; this propeller is attached to one side of car. They do not fly high. I am in one; the motion is very easy, and the car is fitted with seats and cushions.

I see a high tower which is used as an observatory—the top is reached by lifts. In the top are all sorts of telescopes, &c.; there is a very huge one, with a hammock underneath, used for looking through the telescope.

The children here are all taught science.

They have tunnels underneath the water used instead of bridges; the machines and roadways used for getting to the other side are very like our switchback railway, going down one inclined plane and up another at the opposite end.

Question: "What is their religious belief?" "I cannot get that this time, as I am losing rapport."

THE HAMPTON COURT GHOST.

It seems that now some seventeen years ago there dwelt in one of the suites of private apartments on the west side of the Fountain Court a certain Lady —, who had for several years assured her friends that she was frequently conscious of the presence in her rooms of two invisible beings, and that she was greatly disturbed by the mysterious sounds of rapping that emanated from them in various quarters of her apartments. So convinced, indeed, was Lady — of the genuineness of her weird and unearthly visitants, that she addressed a formal complaint to the Lord Chamberlain on the subject. His lordship, however, answered, so the story goes, that "he must decline to move in the matter, as it was not one that fell within the purview of his department;" but he referred her ladyship to Her Majesty's Board of Works. To that august and omniscient body she accordingly had recourse, but, in reply to requisition, was informed, so it is said, that "the Board" declined to interfere in the matter, on the ground that "there were no funds at their disposal" for any such purpose, and that the jurisdiction of the First Commissioner did not extend to the Spirit World. There for a time the matter rested, the two departments still maintaining their attitude of sceptical and masterly inactivity, and Lady — still complaining that her rooms were haunted, and inveighing bitterly against the incredibility and apathy of "that tiresome Board of Works." At last, however, a few years after, on the 2nd of November, 1871, some workmen, while excavating in the cloister of the Fountain Court, nearly opposite Lady —'s door, for the purpose of carrying out the new system of drainage, came upon two perfect human skeletons, about two feet below the level of the pavement. They were the remains of two full-grown men, and from the position in which they were found, it was evident that they had been hastily buried, or rather, perhaps, thrust beneath the surface of the ground.—"The History of Hampton Court Palace," by Ernest Law, B.A.

OFFICE OF "THE TWO WORLDS,"
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The People's Popular Penny Spiritual Paper.

TERMS TO SOCIETIES.

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THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

Sub-Editor and General Manager:

E. W. WALLIS.

FRIDAY, MARCH 15, 1889.

PRIZE ESSAY.

On Wednesday evening, Feb. 27th, at the close of the usual Board meeting, the judges appointed to select the essay most suitable to receive the prize of one guinea, generously contributed for that purpose by LEWIS FIRTH, Esq., of Bacup, after reading through a large number of other contributions, unanimously decided that the following essay was at once the most suitable, practical, and instructive. After the readings, and the selection of the prize essay, the envelopes containing the names and addresses of the senders were examined, and it was found that the author of the article selected was Mr. A. D. WILSON, of No. 3, Battinson Road, Halifax, Yorks., to whom the Editor has forwarded the award of One Guinea, March 2nd, 1889.—ED. T. W.

WHAT IS THE BEST MEANS OF DEVELOPING AND CULTIVATING THE GIFT OF MEDIUMSHIP?

IN a disquisition under this heading, an epitome of the *rationale* of mediumship, as an introduction, is in my opinion necessary.

The law of mediumship is universal, operating through all worlds, spiritual and physical.

Doubtless purified and exalted celestials transmit their ineffable inspirations to the lower sphere impinging on theirs. The spirits of this sphere transmit the rich flood-tide to still lower spheres. And thus from sphere to sphere the sweetness and light of Heaven descends to aspirational and receptive minds still tabernacled in the flesh. This is mediumship, as employed by heaven's high Evangelists. We find the same law of mediative forces and conditions manifested throughout the external realm of this mundane plane. The all-potent and life-giving illumination from the God of day, reaches us through the medium of the intervening æther. Without this mediumistic æther we could not sense the blessed sunlight. All the varied and gorgeous beauties of colour, likewise the vast range of sounds in nature—from the hideous shriek to the most entrancing melodies—are all dependent for their manifestation to our senses on the mediumistic atmosphere. We send our telegraphic messages along the wire, and if this be damaged or broken, the medium of communication for the time being is *non est*.

Now turning to man as creation's masterpiece, we find that throughout the wondrous anatomy of his physical body are innumerable arteries and veins, through which the red life stream, in its arterial and venous condition, circulates. Mile upon mile of subtle nerve wires constitute media for the transmission of nervous force and energy from the brain to every ramification of the body, whilst the brain itself, and, of course, more remotely, all the compli-

cated machinery of the body, are wrought upon by the indwelling spirit and intelligence, without which "this harp of a thousand strings" becomes a useless clod. Bearing in mind the foregoing illustrations of mediumship in the realms of spirit and matter, we are better enabled to recognize the utility and beauty of mediumship as exemplified in the blending of the spiritual and earth spheres, now being experienced in the transmission of knowledge, wisdom, and love, from those who now—as Shakespeare puts it—are "freed from this muddy vesture of decay," which, through ignorance, folly, and bigotry, "doth grossly close us in."

'Tis passing strange that many of those who know something of the mediumistic operations, so clearly displayed in nature's vast arcana of matter, force, and spirit, and who profess to be Christians, at the same time believing in the existence of a spiritual universe—ordinarily invisible and impalpable to us—should be so obtuse in their perceptions, as to dogmatize to the effect that spirits could, and would, if they cared to, communicate with us without connecting links, and irrespective of mediums or subtle conditions. Yet we find that those who thus dogmatize often pride themselves on their scientific acumen, and possession of common sense!

Mediumship is to the spirit world what the brain and nervous system of man is to the incarnate human spirit. There can be no communication with the spirit world apart from some kind of mediumship, hence it is of great importance that spiritualists and investigators should rightly understand and value it. How can we best secure the proper culture and development of mediums, without which proof palpable of continued communications with immortals is impossible? It is necessary that we recognise at the outset that mediumship in any form, and in connexion with any human being, is the result of a peculiar but natural condition of organism; hence it is a natural gift. Let us disabuse our minds of all superstitious notions on this matter. No person is a medium because God has specially and arbitrarily conferred such a gift upon him. Mediumship is no more a supernatural endowment, than is the faculty for poesy or music. Being latent in some form or degree in all human beings, it is susceptible of culture and development, as are all human faculties. I think I shall be safe, however, in maintaining the position that all, or at any rate most remarkable mediums, especially of the physical or clairvoyant type, have had proofs from early life of their possession of the mediumistic faculty, bringing them at times in mystic communion with the unseen, before they understood anything about spiritualism or mediumistic development. They were born mediums, just as we find that splendid poets and musicians were born, not made. If this be true, and I think facts will bear me out, then those who are desirous of developing as physical, clairvoyant, or clairaudient mediums, should not be over sanguine as to results, excepting they have had betimes in their past life evidences of their possession of some degree of spontaneous mediumship. If all who are coveting these phases of mediumship could be convinced of the truth of my position, they would be saved much bitter disappointment in the future. However, all gifts and faculties of human nature, where latent traits are at all manifest, can be developed to a moderate degree, provided the requisite conditions are faithfully observed.

PHYSICAL MEDIUMSHIP.

This phase is evinced by those persons who possess an abundance of magnetism of a peculiar but negative quality, which can be extracted under certain conditions by spirits, and utilized in the production of rappings, the moving of ponderable bodies, direct writing and drawing, direct audible voices, and materialization. The first requisite on the part of the sitter for the developing of this phase is, to feel sure that he possesses that peculiar organic quality necessary to ensure the desired result. The best way to gain information and confidence touching this matter is to ask the opinion of various intelligent spirits, and if the replies coming through several media, all corroborative of each other, tend to encourage the sitter in the desired direction, then I should certainly say, Persevere in the course advised, and good results will in due time appear. But here the next requisite comes in. The aspirant for this phase of mediumship cannot exercise too much care in the securing of good conditions. He or she should sit with patient, open-minded, well-disposed, and harmonious individuals. Querulous, bigoted, and

frivolous sitters should be studiously avoided, as the magnetisms from such, either tend to neutralize the forces used by the spirits in the production of the phenomena, or furnish attractions for tricky and frivolous spirits, who will, if they can, incite the medium to trick and simulate. Again, great patience should be exercised both by medium and sitters. An over eager and expectant frame of mind tends, by the operation of subtle laws, to thwart the object in view. Patience is the word. Be thankful for small mercies at first. Depend upon it good and intelligent spirits will make the most of the conditions supplied to them. The same advice will apply in regard to the development of test mediumship, to wit—automatic trance, by means of which spirits can personate their varied characteristics, even to the style of their address when in the flesh, likewise tone of voice, deportment, &c., &c. This will apply to those who are developing the gift of tongues, or speaking in foreign languages under spirit control—such languages not being known to the medium; also to those who are developing automatic writing mediumship, by means of which spirits can take hold as it were of the nervous force of the medium's arm, and control it to write out communications, or give tests of spirit identity. A word as to clairvoyance and clairsaudience. Except those sitters who are developing these phases of spirit power have had symptoms of a spontaneous character of such manifestations they had better not look for great things. Thousands of men and women in all ages of the world have seen visions, and heard spirit voices from childhood upwards, without having recourse to formal development, and I venture to maintain that very few, if any, achieve remarkable clairvoyant or clairsaudient power, however persevering in their sittings, except they have had marked intimations of their possession of these gifts in their past career. To those who have some fair prospect of success in these phases of mediumship, I would say, by all means direct your aspirations towards a lofty plane, so that the spirits whom you draw within the radius of your spiritual vision may be good spirits, fair and bright to look upon, and wise to guide and teach. Sit in a subdued light, and with persons of a calm and elevated cast of mind. Last, but not least, divest your mind of all superstitious fear, for it is not to be expected that good spirits will be disposed to flash a vision of their forms athwart your ken if by so doing they only frighten or scare you.

Now I come to a consideration of that class of mediumship, which, more than any other, perhaps, plays a part in the public propaganda of our movement. I mean platform speaking mediumship. It is necessary here, in order to point out the duties and responsibilities of those who are preparing themselves as inspirational or trance-mediums for the platform, to get a correct idea of the real character of platform mediumship, and in arriving at this desideratum prevalent misconceptions must be mercilessly exposed. I venture to assume this task, though, in doing so, I may bring down on my head the rebukes of a certain superficial class of spiritualists, including both mediums and non-mediums. Yet though "the heavens fall," I must proclaim what I believe to be the truth. A gross misconception dominates the class before mentioned, and a misconception which produces an enervating and dwarfing influence over the minds of certain illiterate media. It is thought that these media, though not able to speak a single phrase in decent English, need not trouble their heads as to the desirability of their attaining such rudiments of knowledge as will enable them to speak something like grammatically. Oh, no! The spirits will not only influx into their minds choice and lofty thoughts, but they actually dictate the exact language to be used in the expression of the thoughts. Yes, it is supposed that a scholarly-spirit can discourse in unimpeachable English through an illiterate medium. Vain delusion! Stern facts go to show that, though in certain cases in private, spirits can so control automatically certain mediums, and give correct names and dates, thereby furnishing tests of spirit identity, yet in the majority of instances of trance or inspirational mediumship, especially on the platform, the truths and knowledge advanced, belong to the spirit, the expression is the medium's. It is quite true that, in some few cases, mediums having had but a meagre education can, under spirit influence, deliver discourses far beyond their normal capacity, and in fairly good language, but it will be found that such mediums, though poor scholars, can in their normal condition speak fairly good English intuitively, though not so fluently, as in the trance state. Many persons can speak correctly by intuition, though not conversant with

the rules of grammar. On the other hand the writer, who has had twenty years' experience of spiritualism and of mediumship, and is himself an inspirational medium, never knew a single case of an illiterate medium who habitually expressed himself in crude and uncouth diction in his normal state, who could be made to discourse in grammatical phraseology, even in the trance condition. I feel confident that hosts of intelligent spiritualists could furnish ample evidence corroborative of my experience, and yet alas! the view which ought to be repudiated is very common in the rank and file of the movement—a view of the matter which proves a stumbling block in the way of scholarly, but as regards spiritual things, half-informed, investigators. An investigator of this type goes to a spiritual meeting. An illiterate medium happens to occupy the rostrum. The discourse is perhaps eloquent, judged from an illiterate listener's standpoint, but from the standpoint of a critical scholar the address is a mere bombastical tirade, couched in wretched English, and, strange to say, purporting to be inspired by a departed celebrity in science or theology! The critical listener is disgusted. The chairman has it in his power to prevent to a certain extent the mischief resulting from such a discourse, by informing the audience that though the ideas advanced may have been inspired by the exalted spirit, the language is furnished from the mind of the medium. But sometimes chairmen have not good sense enough to discharge this duty; at other times they dare not, for fear of wounding the vanity of the medium. Consequently critics leave such meetings under the impression that the mediums are frauds, trying to ape departed celebrities. Such wretched failures have repelled many investigators from further investigation. "Well, what has all this got to do with the development of platform mediums?" I fancy I hear some one ask. Just this much. If the writer's view of speaking mediumship be correct—and he challenges a refutation of it—then it is clear that those persons who unfortunately happen to be illiterate, who are developing for the public platform, have got something more to do than just to fold their arms complaisantly in their ignorance, expecting the spirits to make splendid and refined speakers out of mere dunces. If they desire as mediums to become creditable exponents of our noble cause, fit to grace and adorn any rostrum, they must at any rate equip themselves with the rudiments of decent English, so that they will be able to furnish the material for the lingual clothing of the noble truths which their spirit guides influx into their minds, thereby charming the intellects of the cultured, as well as warming the hearts of all.

As to developing circles, I strongly advise the quiet domestic circle in preference to the large promiscuous one. In the home circle, more harmonious conditions can, as a rule, be secured, and there is not the same liability on the part of the medium developing either to feel envious towards other mediums, who may be progressing more favourably than himself, or to his becoming vain because of his accelerated progress in comparison with others. Probably the circle may be necessary for the development of platform speakers in many instances, but I contend that there are also many instances of incipient mediumship, in which mediums not being liable to the unconscious trance feel uncomfortable in a circle, and have many misgivings about allowing their spirit friends to control them in the presence of others, hence their development progresses slowly. To such peculiarly constituted individuals I would say, sit alone once or twice per week. Provide yourself with pencil and paper and sit passively, and in an aspirational frame of mind, invoking the presence and control of your spirit friends. Be assured the good spirits will in time influx lofty and noble thoughts into your minds, will impel you to take the pencil and write out these thoughts in the best language of which you are capable, impelling you at the same time to audibly and slowly give utterance to the ideas which you are writing. Afterwards submit your written communication to some kindly disposed but educated spiritualist, who will point out imperfections in diction, if such there be, and suggest corrections. Note well these corrections and endeavour to realise their propriety. Continue your sittings, also retaining the services of your critic, and if you are patient, persevering, and aspiring, your mediumship will gradually progress, and the productions given through you will improve in style and quality. In process of time you may venture to invite some congenial friends to your sitting, in whose company you may feel perfectly comfortable. Increase your audience as you gain more power and confidence in your mediumship. Never

be affronted if critics, in a kindly spirit, suggest corrections in your spoken or written discourses, remembering that the phraseology belongs more to you than to the inspiring or controlling spirits. If you are reasonable and tractable in this respect, you will be all the sooner fitted for promiscuous audiences, and ultimately become an accomplished and effective speaker. There are many mediums at the present time, of both sexes, occupying our platforms, who would largely increase their power for good if they would induce their spirit guides to inspire them to write out communications, to be submitted to well-meaning critics for revision. Their style of address would be much improved thereby, and I am sure their spirit friends would be thankful for this means of cultivating their instruments. Mediums! don't be content in ignorance because you are mediums. Make yourselves worthy of the companionship and inspiration of exalted spirits, who seek to raise humanity from grovelling vice, materialism, and superstition. Let your own thoughts, aspirations, and actions be pure and good, so that you may not contaminate the pure spiritual stream, as the putrid channel pollutes the stream which flows through it. Be determined so to culture your own minds that the clear light of the spirit may be reflected therefrom in glistening and cheering illumination.

Let your heart go out in sympathy and love to all mankind, hating only the falsehood and sin which defiles it. Then your soul will assuredly vibrate and thrill to the influence of angel ministrants, and all who come within the sphere of your labours will be enlightened and ennobled thereby.

SPIRIT VOICES.

WE have received the following communication from Mr. A. Peacock, 99, St. Michael's Road, Northampton.

To the Editor of "The Two Worlds."

Do you think the following worth publishing in your valuable paper?

In the year 1877, my wife's sister, Mary Negus, was suffering from cancer, and in December of this year she became so ill that no hopes were entertained of her recovery. On the 17th of December, I heard a voice—very distinctly—which told me my wife's sister, Mary Negus, would last nine more days. I told my wife of what I had heard, and she told the rest of the family, but none of them believed it, as it seemed impossible for her to last so long. On the 22nd of December, the doctor said she could not last the day, and all the family thought every hour would be her last; but she lingered on until the 26th of December, just nine clear days.

A. PEACOCK.

We, the undersigned, being members of the family, testify the above statement made by Mr. Peacock to be perfectly true.—Signed, M. NEGUS, A. NEGUS, E. ALTHORP, B. ALTHORP.

To the Editor of "The Two Worlds."

WILL you kindly explain the following experience, through your valuable paper?

I have been subject to seeing lights for the last two years, of various sizes, shapes, and colours, at almost any time in the day or evening, both in and out of doors. Sometimes, when I am reading, a light will appear just upon the passage I am reading. Some of the colour is like the flame of gas, sometimes round, and other times long; some are of about the size of a sixpenny piece, with a white brilliant centre, and fading away to a pale blue round the edge. They are only momentary. What is the cause of the difference in the colour and size? If you will kindly answer this, you will oblige one seeking

MORE LIGHT.

Whilst apologizing to our kind correspondent for delay in answering his question—long crowded out by press of other matter—we would remind him, that in Reichenbach's elaborate treatise on "Od," or "Odylic Force," in the experiences of nearly 200 "sensitives," with whom the learned scientist experimented, it was shown that the life principle in every human being appeared in different coloured and different sized flames, and that these flames were clearly discernible by every clairvoyant sensitive. As it is this same life principle which clothes upon the spirit at death, and becomes the spiritual body, so spirits often appear to the vision of the seer as flames of different sizes and colours. This is the rationale of spirit lights, so constantly seen in genuine dark circles, and very frequently discernible by day as well as by night by clairvoyants, not sufficiently developed to perceive the full form, but who yet see the spiritual aura of their angel visitants. This spiritual aura is sometimes perceptible around the heads, fingers, or—at times—the full form of powerful mediums, and it is undoubtedly this aura of friendly spirit visitants that our correspondent perceives. The differences in colour and size represent the grades or spheres of spirit life occupied by the spirit; but few seers, except well-developed natural clairvoyants, can interpret these differences.—ED. T. W.

LYCEUM JOTTINGS.

WHAT I SAW IN FAIRY-LAND.

WHILE idly loitering at the close of day,
I wandered by a gentle murmuring stream;
There stretched upon the mossy bank I lay,
And hours passed o'er me in a fairy dream.

And soon the moon, with pale, sad, silvery face,
Came slowly forth, to clothe both wood and dell;
And dreamy light filled all the haunted place
Where cunning sprites and little fays do dwell.

A tiny crew came flitting round my bed,
And, gambolling, crowded in a merry throng;
And hither, thither, through the woods they led,
And filled my dream with gleeful dance and song.

There, some were swinging in a bright blue-bell;
Some splashed and bathed in drops of sparkling dew;
Some came to woo, and their warm love-words tell
To fair ones loitering where the daisies grew.

Some, sporting, danced upon the mossy green,
Some swung from branches of the scented tree;
High sport was there that moonlight night, I ween,
That looked like some weird fiery phantasy.

There, on a pearly mushroom fair, was spread
A regal banquet for these little fays;
And nimble lacqueys, by an usher led,
Served sparkling wine, while some sang merry lays.

Trim gallants came, and dainty ladies fair,
All robed in leaflets of the choicest flowers;
And tiny dewdrops gem the flowing hair,
That lighted up like day the midnight hours.

Then came a pond'rous carriage decked with gold,
Which dragons, led by lacqueys, bear along,
From whence some great ones in the fairy fold
Stept forth, 'midst cymbals' clang and shouts of song.

And then I heard the ringing bugle sound,
And troops of fairies all in order came;
A ring they formed upon the grassy ground,
And heralds called each by a knightly name.

They held a tournament, and king and queen,
And ladies fair arrayed in regal state;
Then knights with armour came in golden sheen,
Careering on their chargers all elate.

I saw the dance, I heard the music sound—
The little feet went tripping as they run;
Then "lad and lass" go whirling round and round,
Till music, light, and dancers, blend in one.

And when the sport was at its dizzy height,
A streak of dawn shone in the eastern sky;
The castle faded in the broadening light,
And fairies vanished as the moments fly.

THE NEW BABY.

I HAVE got such a nice baby brother,
But papa says he's put out my nose;
I'm sure I don't know how he's done it;
Nurse could tell me, I think, if she chose.

For she quite understands all about him—
What he's wanting whenever he cries;
And she says, when he wrinkles his forehead,
That the light is too strong for his eyes.

Just at first I thought father was teasing,
Till my auntie said, "Don't disappoint
Little Mabel, but let her kiss baby,
Though he has put her nose out of joint."

Do you think he came into my bedroom
In the night-time when I was asleep?
If he did, then the nurse must have brought him,
For as yet he cannot even creep.

Uncle says if I give him the baby,
To take home in his pocket to-night,
I shall find when I wake in the morning
That my poor little nose is all right.

I have looked in the glass in the wardrobe,
But my nose is exactly the same;
It is not a bit longer or shorter
Than it was on the day baby came.

But I'll watch until nurse leaves the bedroom,
Then I'll go on the tips of my toes
And ask mother—I know she will tell me—
What the baby has done with my nose.

God save this house—from thought and deed of sin!
Shield it from outer, as from inner, ban!
Let all the work that may be done therein
Tend to His glory and the good of man.
May angels guard it while its inmates sleep,
And from its threshold evil influence keep:
Here bringing only burthens they can bear.
May all its lesser, as its loftier, things,
Receive the blessing of the King of kings;
While we—who own the debt—in-dwellers there—
The "tribute-money" pay—thanksgiving prayer!

S. C. Hall.

CHRONICLE OF SOCIETARY WORK.

IMPORTANT NOTICE.

CHANGE OF ADDRESS.—Correspondents will oblige by addressing Mr. Wallis, 10, Petworth Street, off Heywood Street, York Street, Manchester, N., which will be his address in future.

BACUP.—Miss Walker gave two trance addresses, and clairvoyant descriptions. Afternoon subject, "Spiritualism, the gospel of truth." Evening subject, "Man and his creator.—J. V.

BLACKBURN.—March 8th: In the unavoidable absence of Mrs. Whiteoak, Mr. John Walsh spoke to attentive and pleased audiences. March 10: Mrs. E. H. Britten gave an afternoon discourse on "The Present Great Religious Crisis," characterised by all her usual power and eloquence. In the evening six subjects were chosen by the audience, and treated in a luminous and masterly manner, viz., "Vaccination;" "Can the same be done to-day that was done by Christ and his Apostles?" "If the Genesis account of Creation be not Correct, What was the Origin of Man?" "Can Spirits harm each other—if not, what are Spiritual Hospitals, described by clairvoyants, for?" "What should the Spiritualists do to improve their position on the other side?"

BOLTON.—A developing circle in the afternoon; and at night, Mr. Hatton read a few "Letters from Hell," supposed to have been written by an inhabitant of that place.

BRADFORD. 6, Darton Street.—Usual meeting at Mrs. Parker's. Mrs. Rushton's guides gave an excellent discourse on "Man as a Vessel." The guide gave 23 descriptions of spirit friends and guides, 18 recognized. A very enjoyable meeting.

BRADFORD. Ripley Street.—Mr. Marshall gave good addresses, afternoon and evening. Two good audiences. Mrs. Marshall closed with remarkably good clairvoyance, giving thirty-six tests in all, thirty-four recognized.—T. T.

BRADFORD. St. James's.—Miss Patefield's guides gave two good and earnest addresses. Afternoon subject, "Prayer"; evening, "Jesus, the Saviour of the World," followed with clairvoyant descriptions, which were well given. I am glad to say our congregation is slightly increasing, and hope the truth will further spread.—A. P.

BRIGHOUSE.—Mr. A. D. Wilson gave two very effective addresses to fair audiences. Monday: Mr. E. W. Wallis lectured on "The Facts, Philosophy, and Influence of Spiritualism," to a very attentive audience. Mr. Squire Roberts kindly and ably filled the chair. The lecture was a markedly able one, and won hearty appreciation.

CLOCKHEATON. Oddfellows' Hall.—Mrs. Connell's guides spoke excellently. Afternoon subject, "True Spiritualism—as ye Sow so shall ye Reap." After which an infant was named, before a good audience, which seemed highly pleased. Evening subject, "Is Spiritualism in Harmony with the Bible?" which was handled in a masterly manner to a very intelligent audience. Excellent clairvoyance followed; and we think good seed will have been sown in good ground, and will have taken root.—W. H. N.

COLNE.—Mr. Croasdale gave two good lectures. Afternoon: "What is Spiritualism, and its relation to the Nineteenth Century?" Miss Rushton gave clairvoyant descriptions—nine given, six recognized. Evening: "The Nazarene." Miss Manley gave clairvoyant descriptions—eight given, seven recognized; good audiences.—J. W. C.

COWMS.—Mrs. Green's guides delivered two eloquent addresses. Afternoon: "There's a Light in the Valley." Afterwards clairvoyance to a large audience at night.—G. M.

CROMFORD AND HIGH PEAK.—"The Mystery of Life." The various portions closely connected to man, and from which he draws supplies were closely considered. Men generally looked upon death as a mystery, but the spirits had proved that the law of change was only fulfilled by the process. The great laboratory of nature gathered up the fragments, that nothing was lost. Evening: "The Truth as Manifested by the Love of God." What was truth? Not merely what is black and what is white, but as applied to man, and his duties to his neighbour and his God. Ideals were built like castles, by means of the scaffolding of truth. Men wrangled, battles were fought. Murder was committed by order of the State to settle this important question. If God loved all generations with the same justice why should these things be? When all would criticise the Biblical records, and judge them as men's records of to-day are judged, and the standard of "Do as thou wouldst be done by," then would the real estimate of God's love be obtained.—W. Walker.

DARWEN.—Afternoon: Miss Musgrave's guides spoke on "Who and what is God?" At the close she gave a long poem on Death. Evening subject, "Angels or Devils, which?" followed by poems, on subjects chosen by the audience: "Temperance," and "Love and Duty," which were splendidly given and well received.

DEWSBURY.—Mrs. Berry, of Greetland, gave much satisfaction. Subjects: "The path of duty," and "Who hath believed our report?" The controls of this lady are not of the destructive kind—but rather constructive, preferring to build up the character and raise the spiritual condition of humanity in tones and words of gentleness and love, appealing to the highest and noblest in man, and endeavouring to win him back from the evil of his ways.—W. S.

ECCLESHILL.—Afternoon: Mrs. Denning's subject, "Honour thy Father and Mother." Miss Crowther gave 16 descriptions of spirit friends, 12 recognized. Evening subject, "Christianity of To-day." The control dealt ably with the fallacy of belief, giving experience as proof. 18 clairvoyant descriptions by Miss Crowther, 5 recognized. Our friends appear to have given general satisfaction. Mr. and Mrs. Hargreaves have kindly volunteered their services next Sunday. We accept, with thanks.—W. B.

FELLING-ON-TYNE.—The guides of Mr. James Hall delivered a good address on "Spirits and their Work; and do they attend their friends on earth?" which was well received by a thin audience.—G. L.

GLASGOW.—11-30: Mr. J. Harkness read extracts from a volume by the Countess of Caithness, containing an address by W. G. Colville. Mr. J. H. Fash, chairman, Messrs. Robertson, Griffin, and Russell, adding some remarks at the close. Evening, 8-30, Mr. J. Griffin read a paper on "The Benefits to be Derived from the Knowledge of Spiritualism; and the Differences of Conditions on the other Side." "As ye Sow, so

shall ye Reap." Mr. W. Corstophine, chairman. The attendance of members has not been so cheering of late. It is earnestly requested that members and friends will at least do what they can to be present at the Sunday services. A soiree will be held in the hall on Thursday, 28th inst. Tickets 6d. each.

HALIFAX.—A good day with Mr. Rowling. In the evening he gave his reasons for becoming a Spiritualist, after having been a local preacher in the Methodist Connexion and five years a town missionary. He exhorted all present to become spiritualists, not for its phenomena and tests, but for its grand and noble teachings, and for the truth demonstrated therein.—J. L.

HECKMONDWIKE. Thomas Street.—A tea party and entertainment was held on Shrove Tuesday for the benefit of the Lyceum, when upwards of 177 sat down to tea, presided over by the lady friends. An entertainment followed of a varied and pleasing nature. The chairman, Mr. Ogram, expressed the great pleasure he felt at seeing so many rally round us. He called upon the choir for the opening glee, which was sung very creditably. Recitations were given by Masters F. Oxley, J. T. Nuttall, and Mr. Hodgson, also Misses A. Hoyle, E. Nicholson, M. Ogram, E. Oxley, E. Mitchell, A. Mitchell, and the Misses Benson. Mr. Stirling received a well-merited encore for his comic song; and a trio by Messrs. F. Oxley, S. Stirling, and F. Popplewell was loudly redemanded. Misses S. Stirling and Preston were applauded for their sweet singing. Haydn's Symphony was given by a very promising band of young musicians—violinist, Miss Ogram; pianist, Miss Collins; flutist, Master T. Ogram; cornet, Master Morton; cello, Mr. Townend. The comic song by Master Nuttall was well received; also the glee by the choir. Votes of thanks to the ladies and the chairman closed a most enjoyable evening. March 10th: Mrs. Gregg gave a very instructive discourse on "The World's Reformers," which was much approved of by a good audience. Evening: "The Occupations of Spirits" were described in a vivid manner, especially in that part of her illustration of the worm and the tree, which was listened to with profound attention by a crowded audience. She also gave a large number of clairvoyant descriptions, which were easily recognized, also a psychological test of a very extraordinary character. Mrs. Gregg expressed herself agreeably surprised at the reception she received and the good influence she felt around her, also her great admiration of the choir's singing, which caused her to rejoice that she had made our acquaintance and express the hope that she might live to come amongst us again.—W. T.

HEYWOOD.—Mr. Mayoh's guides gave two good addresses. Afternoon subject, from the hymn sung, "All things are beautiful." Evening: "Where are the dead?" Listened to very attentively; several strangers present. We always like to have him with us.—S. H.

HODDERSFIELD. Brook Street.—Mr. Tetlow has given great satisfaction by splendid addresses and very good and successful psychometry. The subjects treated upon were "Mediumship, the basis of Spiritualism," and "Temptation of Jesus." Considering that Mr. Tetlow is only recovering from a severe illness he did wonderfully well.—J. B.

KEIGHLEY. East Parade.—The annual tea and entertainment was celebrated by the above society on Shrove Tuesday, when a goodly number partook of an excellent tea. Afterwards a grand entertainment was given by the teachers and scholars, assisted by Professor Strogoff, of Bingley, who gave a splendid display of conjuring and sleight of hand, in a masterly style. At the close of the entertainment, games and dancing were indulged in until eleven o'clock.

LEIGH. Railway Road.—The controls of Mr. Ormrod gave two pleasing discourses. Morning subject, "What have I in heaven but Thee, and what I have I on earth but Thee?" showing that by living a good life we are living nearer to God, which is the goal we ought all to strive to reach. Evening subject, "The Three Graces—Faith, Hope and Charity," proving that where true charity exists there can be no sin. Charity did not altogether consist of giving money, but of relieving distress wherever we can, always bearing in mind that by each charitable act we do we are adding tenfold to our happiness in spirit life if not on earth.—J. W.

LEICESTER.—Thursday, Feb. 28, and Sunday, March 3: Mr. Macdonald's guides delivered lectures upon various aspects of spiritualism in their usual philosophical and lucid manner, rich intellectual treats being afforded. We are pleased to learn that Mr. Macdonald is likely to visit Leicester again in a week or so. It seems that Lancashire and Yorkshire are not to enjoy a monopoly of the famous (?) showman, who lectures here next week. This is probably one result of the recent stir caused by the debates between Pastor King and "Ithuriel," and the public advocacy of inquiring into spiritualism by the pastor. The net result will, no doubt, be larger attendances to our meetings and increase of membership. March 10: Mr. F. S. Sainsbury addressed a crowded audience on some of the issues between Spiritualism and Christianity. The singing was for the first time led by Lyceum children in the absence of the regular choir. Their performances reflect credit upon the efforts of their musical director.—C. W. Y.

LIVERPOOL.—Mr. E. W. Wallis's inspirers delivered two lectures on "Popular Objections to Spiritualism Answered," and "The Distinctive Message and Mission of Spiritualism." The tone of sympathy and enthusiasm running through the discourses found response in the hearts of the auditors, who seemed cheered and strengthened.

LONDON. 9, Bedford Gardens.—Morning, Mr. J. Hoppercroft answered questions, in an instructive and satisfactory manner. Some clairvoyance was also given. Healing by Mr. Milligan. Evening, Mr. E. W. Walker spoke on "Ancient and modern spiritualism." Instances were given of spiritual agency in matters social, political, and religious, in the past and present history of man. Clairvoyance followed, mostly acknowledged.

LONDON. Clapham Junction, Wednesday, March 6th.—Large circle met Mrs. Cannon, whose control gave a number of very satisfactory proofs with her usual clearness. March 10th, Mr. Vungo's controls gave an interesting evening, first by some excellent clairvoyant descriptions, then by two short addresses; speaking in the first on "Home Circles," pointing out the utility of them in convincing enquirers, and in the other on "The reward of sincere and faithful workers after passing away," in a most impressive manner.—R. H.

LONDON. 309, Essex Road.—Mrs. Hawkins' guides delivered an excellent discourse on "Spiritual communion," afterwards giving some good clairvoyant descriptions, all recognized. An enjoyable evening.

We cordially invite all the spiritualists in the neighbourhood, and if each one will bring a friend we shall soon make spiritualism a grand success in the north of London. A tea meeting and musical entertainment on Good Friday.

LONDON. King's Cross Spiritualistic Church, 184, Copenhagen Street, N.—Morning: Mr. Burns delivered a lecture on "Life and Matter" to an appreciative audience, giving an object lesson from an orange, which he gradually dissected, beginning with the rind and ending with the seed or internal life-germ. At the conclusion of the address several good suggestions were thrown out and questions asked and answered. Evening: The guides of Mr. Wallace gave an address upon "The influences of spirits on the present life." A general business meeting followed, and officers and committee were duly elected.

LONDON. Marylebone.—Morning: The guides of Mr. H. J. Bowens, of Bradford, gave a short, but earnest and practical address, subject: "Jesus, the Light of the World," the medium stating that he had seen the words posted outside a large church when coming to the rooms. Jesus, he said, brought an illuminating power, but the Church had extinguished it; for with all the enormous sums of money expended, the people are still yearning for more light. Spiritualism was the illuminating power that would obliterate the darkness so much to be deplored, urging upon us the necessity for making our own light shine, as the light from any other source will be of little avail. Mr. Hawkins employed his healing power. Master H. Towns was controlled by a spirit, who, he said, in earth-life was a clergyman, and who expressed much joy at the address he had heard. Evening: Mr. R. Harper gave a short reading, followed by a most eloquent address, treating upon various subjects. The friends expressed themselves highly pleased, and hope to have the pleasure of hearing him again soon.—*Cor.*

LONDON. Peckham. Winchester Hall.—Mr. J. Lees' visit, as usual, attracted full audiences, who were deeply interested in the lecture given. The "peculiarities" of Bible Spiritualists were most interesting. A fair sprinkling of orthodox friends present, some "booking" the many texts given, apparently astonished at the amount of spiritualism contained in their book. The parallel between the Bible and modern spiritualistic phenomena and media was well established in the morning address, by a large number of texts which were quoted and dilated upon. Mr. Lees' addresses are particularly interesting to Christian spiritualists, his knowledge of the Bible being simply wonderful.—*W. E. L.*

MANCHESTER. Downing Street.—Mrs. Groom addressed a large audience in the afternoon on "The use and abuse of spiritual gifts." After a splendid discourse, which all seemed to enjoy, she gave 17 clairvoyant descriptions, 14 fully recognized. Evening subject, "The signs of the times," from which a grand and interesting lecture was given such as we seldom get, full of instruction and goodness. After the lecture she gave 32 clairvoyant tests; 26 fully recognized. A full hall.—*W. H.*

MANCHESTER. Psychological Hall.—Afternoon: Mr. Pearson gave an interesting lecture on "Flowers." Evening subject, "The Philosophy of Death," explaining the severe struggles between the spirit and the physical before the connecting link is finally severed, being very instructive; after which he described a few characters correctly by the shape of the head.—*J. H. H.*

MEXBOROUGH. Ridgill Rooms.—Mr. Geo. Featherstone's guides spoke on a subject chosen by the audience, "An angel of the Lord appeared before the altar." Evening: four subjects were chosen, which he handled in a masterly manner to the satisfaction of the audience. Will a few good mediums send their open dates to George Watson, Sec., 62, Orchard Terrace, Church Street, Mexboro', Rotherham?

MIDDLESBOROUGH-ON-TEES.—Mrs. Dickenson's morning subject was "Ministering Spirits;" a very attentive audience. Evening subject, "If ye would hear God harden not your heart." Clairvoyance given at the close of each service very successfully.—*J. H. B.*

NELSON. Public Hall.—Our friend Mrs. Butterfield delivered two grand addresses, which held the audience spellbound the whole time, and gave great satisfaction.—*P. H.*

NEWCASTLE.—"Our Hereditary Environment and Religion," was Mr. J. J. Corry's subject. The address was both eloquent and practical. With psychometry.

NEWCASTLE. Bazaar and Sale of Work.—March 5th and 6th, a bazaar and sale of fancy work was inaugurated amidst freezing frosts, borean blasts, and snowy flakes. Our esteemed friend and brother, Ald. Barkas, punctually opened the proceedings by a seasonable address, in which he inculcated the increasing necessity of organised effort in promoting spiritualism, which was neither yet popular or aristocratic. No permanent progress could be sustained in any movement, secular or spiritual, unless supported by united effort. These remarks were illustrated by the post-office and other great syndicates, which utilized their powers for the universal good. He therefore urged spiritualists to band together for the promotion of the teachings of spiritualism. The hall was elegantly festooned with plants and evergreens, kindly supplied by Mr. W. R. Armstrong, of Ben Well Nurseries. The artistic arrangements were entirely managed by our Brother Edmund Riccalton, who also supervised the ample refectory, where a supply of "tit-bits," at very moderate charges, ministered to the inner man. Misses Kersey and Robinson, assisted by Mesdames Sargeant and Chapman, were in charge of the musical arrangements, and, by their united efforts, contributed to the harmony and pleasure of the proceedings. The stalls, laden with the "useful and the beautiful"—multiform in shape, pattern, and colour—appealed to a multitude of buyers, each of whom seemed to part with the "siller" pretty freely. Battalions of dignified matrons presided in each department, a host of pretty maidens from the ranks of the Lyceum energetically supplementing their efforts. Thus young and old, grave and gay, performed their pleasurable duties ungrudgingly. As to financial results, I am not yet able to report whether as a society we have been enabled to "write off" the balance owing to our amiable treasurer. Hearty votes of thanks to the hard-working ladies finished the proceedings.—*W. H. N.*

NEWCASTLE.—At Mr. Hetherington's one of the guides of Mr. Robinson gave an instructive and beautiful address on "Spiritual Worship—the Coming of the Comforter, and Speaking with other Tongues on the Day of Pentecost." After the address another friend came and gave correctly to each of the sitters the appearance and names of their friends

in spirit life as they appeared in the company. The old members say that this was one of the best sances they ever had.—*F. D.*

NORTHAMPTON.—Mrs. Yarwood paid her first visit. 2-30: She dissected the Lord's Prayer, followed by clairvoyance. 6-30: Advice was given how to catch the sunshine of life by cultivating charity and brotherly love, concluding by giving descriptions of spirit friends with many of the audience, which made a pleasing impression.—*T. H.*

NORTH SHIELDS. 41, Borough Road.—Mr. G. Forrester gave an inspirational discourse on the "Need and efficacy of prayer," to an intelligent and appreciative audience. Mr. Brown made a good impression with his remarkable clairvoyant powers, he minutely described a large number of spirit friends. Some names in full were given. Two cases in particular were dealt with, one was of an old lady who had passed on in Westmorland; the outside of the house, and the inside, together with its contents, were graphically described, and when any friend called in to see her, she always raised her spectacles from her eyes and placed them on her brow, which made her have a quaint appearance. The other was of an old farmer who was very eccentric. He was always to be seen enjoying himself in stormy weather, with a peculiar garb he had for such occasions. Both were admitted true to the letter. Mr. J. McKellar presided.—*C. T.*

OLDHAM.—March 10th: A pleasant day with Mrs. Wallis, whose guides discoursed in the afternoon on "The Spiritual Side of Earth Life"; the evening subject being "Salvation by Grace or Growth." Two good lectures. At the close of the evening service, Mrs. Wallis named an infant, in a very appropriate manner. Very fair audiences.

OPENSHAW.—Miss Walton's controls spoke—"Concerning spiritual gifts, brethren, I would not have you ignorant," showing that if the gifts with which man was endowed were exercised, much spiritual good could be done to our fellow-creatures; the cares of life be lightened, and the gifts only needed development to show man his true position. Evening subject, "Heaven and Hell," showing the different answers given to the questions as to where these places were situated, and the inaccuracies contained in the Bible; where in one place it was stated, "they ascended unto heaven," and contrasting this with the account of Saul's visit to the woman of Endor, when she "called up" the spirit of Samuel, thus showing that heaven was above, and in the latter it was below; and then comparing it with the statement of the Nazarene, where he said, "The kingdom of heaven is within you"; and if the kingdom of heaven is within us, the kingdom of hell was not far off. Altogether, a pleasant day was spent.—*J. A.*

PARKGATE.—The guides of Mr. S. Featherstone lectured on "Break of Day," which was ably dealt with. They claimed that the dawn of day had come, and humanity were fast falling away from the old theological doctrines and seeking more into the truths of spirit communion; after which Mr. J. Turner gave a few clairvoyant descriptions, most of which were recognized. A fair audience.—*J. C.*

PENDLETON. Co-operative Hall.—Mrs. Bailey in the afternoon spoke on "Spirit Guides," very ably and instructively. Evening subject, "Spiritualism, Light, and Liberty." She said spiritualism had no priestcraft nor kingcraft, but that it teaches man to know himself, to help his brother man in the progress of life and show him the better way. Clairvoyant descriptions followed each address.—*A. T.*

RAMSBOTTOM.—Two lectures were given in the Oddfellows' Hall by Mr. Wright. His guides gave a clear, concise exposition of the truths of spiritualism, to crowded and intelligent audiences, who enjoyed the remarks of the speaker. We trust that the seed sown will bear fruit. The chair was taken by J. Long.—*J. L.*

RAWTENSTALL.—A very pleasant day with Mr. Plant. The afternoon subject, "Immortality," formed the basis for a very interesting discourse, which seemed to give satisfaction to the audience. At the conclusion questions were asked and received prompt replies. Subject in the evening from the audience, "If the planets affect us in any way, how can man be a free agent?" Man is a world within himself, containing all the known elements in nature, and consequently must, from the very nature of his conditions, be influenced by them. Very nice discourse, and gave satisfaction to a good audience. Clairvoyance moderately good.

ROCHDALE. Blackwater Street.—Mr. T. Postlethwaite. Afternoon subject: "Socialistic Claims Considered." They were dealt with from the spiritual standpoint, occasional reference being made to the ideas advanced by Pericles and his followers during the period in which they flourished. The modern movement known as Socialism was commented upon, and it was clear, from the arguments advanced, that the world will never have a pure and healthy socialism until spiritualism and its accompanying philosophy are made fully understood by humanity. In the evening the guides improved the "death" of Mr. Telford, a late member speaking upon "The house of the dead." The spirit of enquiry is very great here; what we want is talent, so that we can cope with our adversaries.—*John Rushworth.*

SCHOLLS. 33, New Brighton.—In the afternoon we held a very satisfactory circle. Miss Bott spoke excellently on the subject, "I am the Truth and the Light." She also gave 24 clairvoyant descriptions, 22 recognized.—*J. R.*

SCHOLLS. Silver Street.—Mr. E. Wainwright's controls spoke well on "The Book of Nature and the Book of Revelation." All who ignored and denied the claims of one or the other, must of necessity be very imperfect and bigoted. At the close good tests were given to strangers.—*T. M.*

SOUTH SHIELDS. Cambridge Street.—Wednesday, 6th, the ladies of the society conducted the service. Miss Wilkinson gave a paper on "Meditation," and sang a solo; Mrs. Walton gave a reading and song; Mrs. Fraser gave two readings; Miss Berkshire read a poem. The service throughout was thoroughly enjoyable, and great praise is due to the ladies. This being their first attempt, and proving so successful, we intend to ask for their assistance again before long. Sunday morning: Mr. Wm. Davidson gave an interesting address, which was listened to with great attention; after which he gave clairvoyant descriptions, several being recognized. Evening service, Mr. James gave a lecture on "Spiritualism and its Opponents," which gave great satisfaction.—*J. G.*

SUNDERLAND.—Mr. Eales lectured on "True Happiness, and how to obtain it," which he handled well, giving his ideas in a homely manner that could be understood by all. It is the first time we have had him, but we hope it will not be the last.—*J. A.*

TYLDESLEY.—March 3rd, Mr. Ormrod gave discourses, which were much appreciated. March 10th, owing to Mr. De-Southwell having to leave for America earlier than he expected, we were sadly disappointed. But our platform was ably filled by our local, Mrs. Jacques, who delivered two interesting discourses, "A sketch of London life," and "The creation of the World," which were well received.—*J. P.*

WALSALL.—Exchange Rooms, High Street.—In the evening Mr. Mahony, of Birmingham, lectured on "Can Decaying Systems of Thought Spiritualise the People?" The subject was dealt with in a very practical manner, which attracted great attention from the audience.—*A. B. M.*

WESTHOUGHTON. Wingates. — Afternoon: A very instructive address by the controls of Mr. Gregory on "Spiritual Heroes." They showed that the great and good of all ages have had two ideas that governed their lives—one a belief in immortality, the other the uplifting of humanity. These were the thoughts that led Thomas Paine to speak and work for the independence of the United States and against priestcraft. Good clairvoyance followed.—*J. P.*

WEST VALE.—March 5th, a very interesting tea and entertainment, when a number of our Sowerby Bridge friends kindly came over and rendered a sketch in character, entitled "Romance of Gipsy Life," which, with songs, recitations, &c., was highly appreciated.

WILLINGTON.—March 3, afternoon: A public meeting at the house of Mr. J. Weir, Oakenshaw, when the guides of Mr. C. Campbell gave a very interesting and enlightening address on "Baptism and Unbaptised Children," after which the guides named the child of Mr. and Mrs. Weir. Many questions were asked and intelligently answered. Good harmony prevailed, and all received a good meal of spiritual truths from the basket of knowledge.

WISBECH.—Mrs. W. R. Yeeles continued her discourse on "How and why I became a spiritualist," giving many very interesting facts. After which she gave clairvoyant delineations in her normal state for the first time in public. A great success, all recognized.—*W. U.*

YEADON.—At Mr. J. Crowther's cottage meeting, conducted by the guides of Mr. J. W. Thresh, afternoon subject: "Death and Eternal Progression." At the house of Mr. J. W. Wilson, Walker's Buildings, in the evening, subject: "Christianity, Secularism, and Spiritualism," which they handled in a manner which astonished all, and will long be remembered with satisfaction. We hope to have Mr. Thresh again.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BRIGHOUSE.—Hymn and prayer. Have on the books 64 teachers and scholars. Marching and calisthenics gone through very well. Mr. Jessop, of Halifax, conductor all morning. Moving steadily onward.

BURNLEY. Tanager Street.—The guides of Mr. T. Grinshaw opened with invocation. Programme as usual. Attendance, 104; officers, 16; visitors, 8. Marching and calisthenics were gone through, and groups formed for lessons in physiology and phrenology.—*H. W.*

CLOCKHEATON.—Invocation by Mr. Hodgson. The male scholars took their respective places after marching, and went through their calisthenics very creditably. While the exercises were gone through we sang, keeping tune and time. Mr. Pickles, of Halifax, visited us. We thank him for his kind and sympathetic address; he pointed out the various ways that spiritualism had benefited him and his family. He gave us a poem from "Galileo," an Italian guide, under control. Mr. J. Blackburn gave us his reasons for being a spiritualist. Master J. Fox, of Heckmondwike, gave a reading, showing the minds of our young to keep firm and not give way; we advised them to keep the gate of ignorance shut, and turn to their Father, God. Misses L. Hargraves and M. A. Hargraves gave suitable readings. Recitation by Miss A. Blackburn. Mrs. Connell, our medium for the day, gave us a few appropriate remarks. Officers 6, scholars 24, visitors 4.—*H.*

COLNE.—Present: 17 officers, 55 scholars. Programme as usual. Recitations were well rendered by the following: Master Bean, Misses Teresa and Polly Christian, Miss Miranda Walton, Miss Mary Penwarden, and Miss Laura Wilkinson.

ECCLESHILL.—We commenced a Lyceum on the 24th of February with such books as we have on hand; but, like Peckham and a few more places, we are in want of the Manual. Mr. Kersey, in answer to enquiry, writes: "The third edition is in preparation, and will announce when ready." Will friends kindly send children to Lyceum—10 a.m.? About twenty at present.

HECKMONDWIKE.—Invocation by Mr. Ogram. Musical reading, s. and g.-c. r's. as usual. Recitations, Master Hutchinson and Miss Hoyle; reading, Miss Ogram; marching and calisthenic exercises conducted by Miss Sterling, one of the scholars. Classes formed, subjects, "Physiology" and "Science." Closed with hymn and prayer.—*G. H. C.*

LEICESTER. March 3rd.—Present: children, 31, officers, 6. Mr. J. C. Macdonald delivered an address on "Memory," indicating an easy method of memorising by selecting a certain hour every day for a given subject. March 7th: The children gave their second entertainment. A thorough treat was provided. The grave and gay, recitation and song, with a laughable dramatic sketch, "The Black Doctor." Nor were good things "for the stomach's sake" neglected. Coffee, tarts, and cakes were provided for the children, and at a nominal price for the audience. Officers are very pleased with the manner in which the children acquitted themselves. The enjoyment was somewhat marred by the small audience, owing to the incessant rain, which prevented the anticipated addition to our funds. March 10th; Present, children, 25, officers, 6. Usual programme. Lessons on ambulance work, with illustrations. Mr. Young and Mr. Timson recommended the children to write essays upon any subject they thought they knew anything about, or to talk to the Lyceum upon the same subject, if only for two or three minutes. It is not sufficient, the writer thinks, to teach children, means must be taken to gather to what extent they are capable of giving information to others, and thus stimulate a spirit of enquiry, and brace the mental faculties for the coming conflict with the world.

LONDON. Clapham Junction.—Attendance: children, 16; teachers, 3; visitor, 1. Started classes to-day in comparing Physiognomy and Phrenology, which was very interesting to the No. 1 class. An object lesson on the Crocus, by Mr. M. Smith, conductor, followed, which was given concisely. Next Sunday is Recitation day; we shall be pleased to see friends at 3 o'clock.—*R. H.*

LONDON. 33, High Street, Peckham.—Small attendance, but a happy session. Recitations from the following were exceptionally well rendered:—Misses Violet Fennemore and Amy Veitch, and Master W. Edwards.—*W. T. C.*

MACCLESFIELD.—Morning: Present, 28. Readings, recitations, &c., were rendered by various members. Marching and calisthenics were performed creditably. A paper was read in the first group on "Some Reasons why we are Spiritualists." The other groups took their usual course. Next Sunday, Mr. C. Challinor will read a paper on "The Human Frame." Afternoon: Present, 43. Programme as usual. The proceedings were enlivened by two duets. Groups—1st, "Phrenology"; 2nd, "Physiology"; 3rd, "New Testament"; 4th, "Easy Reading." As we are going into larger and more suitable premises shortly, we held a meeting after the morning session, at which it was decided to hold an open session to celebrate the event. A service of song will be given at the same time, entitled, "Ministering Spirits." Full and better particulars will be given shortly.—*W. P.*

MANCHESTER. Downing Street.—Invocation by Mr. Jones. Musical reading; s. and g.-c. r's.; recitations by the Misses E. Maslin and Jane Hyde; readings by Mrs. Hall and Mr. Pearson; marching and calisthenics. Closed by Mrs. Hall and Mr. Haywood. 2 p.m.: Practised singing; marched on to platform and took the place of the choir, and sang the opening hymn for service. For lesson the Lyceum gave a musical reading, which was much appreciated, and at close sang again. Benediction by Mrs. Groom. Mr. Simkin presided.—*W. W. H.*

MANCHESTER. Psychological Hall.—Attendance good. Programme gone through nicely, marching being excellent; recitations were given by several members very creditably; groups being also formed; which concluded a pleasant morning.—*C. Banham, Conductor.*

MIDDLESBROUGH.—Usual invocation, and s.-c. r's. Marching and calisthenics done well. The whole lyceum committed two verses to memory. Duet by two little children, Edith and Norah Brown. No lessons. We are very sorry to see our numbers decreasing, owing to being without an harmonium player; we would be very glad if some kind friend would play for us, because music and singing tends to bring unity and harmony. Closing with invocation, led by assistant-conductor Mr. Roeder. Attendance: 27 children and 9 adults.—*W. S.*

NEWCASTLE-ON-TYNE.—Song and invocation. S. and g.-c. r's. led by Mrs. Robinson and Mr. Hunter; musical reading led by the guardian; recitations by Meggie Davison, Hannah Stephenson, and Meggie Brownson; vocal duet by T. White and W. Robinson; piano duet by Lottie and Ada Ellison; marching, calisthenics, and lesson. Miss Robinson presided at the piano. Mr. Kersey has introduced a new departure in the repeating of silver-chain recitations, etc. Hitherto they have been led by the two conductors and the guardian only, but our conductor has thought it advisable to bring the other officers in their turn to the platform, to lead these recitations. This, it is calculated, will do much towards fitting them for platform work, and enable them to conduct the lyceum in case they are ever called upon to do so, thus proving that our lyceum is progressing, in fact, as well as in name.—*J. M.*

OLDHAM.—9-45. Good attendance. Usual programme gone through. Classes of Geology, &c.; gentlemen's discussion class, "Spiritualism, its dangers and difficulties." We are pleased to see a larger attendance in this class. On Wednesday, March 13th, a presentation will be made to our treasurer, Mr. W. Foster, who will sail for America on the 19th.—*J. S.*

SALFORD.—Present: Morning, officers 11, scholars 36, visitors 1. Invocation by Mr. Ellison. The usual programme was gone through. Closed by Mr. J. Clegg, the assistant-conductor. Afternoon, officers 12, scholars 49, visitors 5. Mr. A. Blake gave his opinion on "What is Freedom?" which was well rendered. Recitation by Miss Ada Tyldesley. The usual programme. Marching and calisthenics well done. Closed with prayer by Mr. J. Clegg. Mr. Bacon will be the treasurer for the lyceum from this date; conductor, Thom. Ellison; sec., R. J. Jackson.

SOUTH SHIELDS.—Present: 36 scholars, 8 officers, and 1 visitor. Hymn and musical reading. The chain recitations were well done. Recitations were read from *The Two Worlds* and *Medium* by Master B. Lowery, Mr. Burnett, and F. Pinkney; other recitations by Masters I. Pinkney and G. Foster. Marching was gone through as usual. Closed by conductor.—*F. Pinkney, conductor.*

PROSPECTIVE ARRANGEMENTS.

The Bolton Spiritualists will have a tea party on the 30th inst., and hope many spiritualists will make it convenient to attend.

BRADFORD. Bowling.—Saturday, March 30th, anniversary tea to commemorate the completion of Mrs. Peel's twelfth year of management, when we shall be glad to see all workers in the cause. Tea at 4-30, 9d.

CLOCKHEATON. Special Notice.—Mr. T. Postlethwaite will lecture at 2-30 and 6. All friends invited.

DARWEN. Psychological Society, Church Bank St.—March 17: Mr. E. W. Wallis will pay his first visit, and lecture at 2-30 and 6-30. Wednesday, March 20: A grand concert, in aid of the choir, in Butterworth's Room, Church Bank Street. The following artistes have kindly consented to give their services:—Miss Ward, Miss Duxbury, Mr. Geo. Butterworth, R.A.M., Mr. J. W. Bury; a glee party, conductor, Mr. Wm. Haydock; solo concertina, Mr. T. Clapham; pianist, Mr. J. A. Nuttall. Commence at 7-45. Admission: Front seats, 1s.; back seats, 6d. Tickets may be had at the door.

LONDON. Clapham Junction, 295, Wandsworth Road.—Saturday, March 16, meeting, Mr. Vango, medium. Sunday, March 17, our first experience meeting. Wednesday, March 20, Mrs. Hawkins will be here. Enquirers and friends heartily welcomed at all meetings.—*R. H.*

LONDON.—The Canning Town Association will in future be called the Metaphysical Society, and the meetings, commencing with the 7th of April, will be held every Sunday (for members only) at 3, Morrison Buildings, Hoy St., Tidal Basin, London, E. The first public meeting will be held on August 18th, and continued each month. All Sundays prior to that date will be wholly and solely devoted to developing circles. Persons wishing to join the society should apply for membership form and particulars at once, as only a limited number of members will be admitted. H. A. Copley, M.P.A., Sec.

LONDON. 23, Martindale Rd., Canning Town.—The weekly meetings held at 41, Trinity Street, Barking Road, will be discontinued until a suitable place can be found. —T. K.

LONDON.—Concert at Cavendish Rooms, Mortimer Street.—I wish to inform your readers that I shall give a concert at Cavendish Rooms, on Wednesday, March 20th, at which an operetta of mine, entitled "The Village Festival," composed under spirit influence, will be performed by full band and chorus, the proceeds to be devoted to the publication of the work. Tickets to the concert may be obtained from me.—A. F. Tindall, A. Mus. T. Ch., 30, Wyndham Street, London, W.

LONDON. Occult Society, 18, Baker Street.—In consequence of the great amount of work entailed upon our president, Mr. Tindall, by the concert which he is to give on March 20th, there will be no meeting till March 31st, when we shall probably have a lecture on "Sun Worship."

LONDON. 24, Harcourt Street, Marylebone.—A special meeting will be held on the 17th inst., at 7 p.m., for the purpose of forming a society to carry on the work here. Several friends have already given in their names, and it is hoped that a large number will be present on Sunday next, and be willing to assist. Mr. Hopcroft will be present.—J. Veitch, 44, Coleman Road, Peckham. [Mr. J. Smythe writes, "Dear friends, come forward, ready and willing to work; do not let the old Marylebone Association go to the wall."]

LONDON. Stratford Workmans' Hall, West Ham Lane.—A tea meeting on Sunday, April 14, when we shall be glad to see as many friends as can make it convenient to attend. Tickets, 9d. each, may be had at the Hall on Sunday. Tea at five o'clock prompt. Doors open at 4-30.

LONDON SPIRITUALIST FEDERATION.—The monthly meeting will be held on Thursday the 21st at Lockhart's, 109, Fleet Street, E.C., at 8-15 p.m. It is hoped all the council and delegates will be present, as the Rec. Sec. will during my absence present some important business for consideration.—J. Veitch, Sec., 44, Coleman Road, Peckham.

LONDON. Winchester Hall, Peckham.—On Tuesday, March 19, at 8 p.m., a social soiree. Friends welcome. Admission 6d. Refreshments supplied.—W. E. Long, Hon. Sec.

MANCHESTER. Downing Street.—Saturday, March 16th, an entertainment in the Temperance Hall, Tipping Street, for the benefit of the Lyceum. Admission, 4d each.

MANCHESTER. Psychological Hall.—Tea party and entertainment, Saturday, March 16th, on behalf of the society's funds. We shall be happy to see as many old and new friends present as possible. Tea at six o'clock prompt. Tickets—adults, 6d., children, 4d., after tea, 3d.

NEWCASTLE-ON-TYNE. 20, Nelson Street.—March 17, 11 and 6-30: Mrs. Hardinge Britten will lecture, and on Monday at 7-30.

PENDLETON. Co-operative Hall.—A tea party and ball will be held on March 30th, and we should like our Manchester friends to come. A hearty invitation given to all.

RAWENSTALL.—Saturday, March 16th, a variety entertainment. Magic-lantern views, songs, and recitations. Admission twopence, at seven. Proceeds to Lyceum fund for books. Friends, come and help.

WALSALL. Exchange Rooms, High Street.—Mr. Macdonald, of Manchester, will speak on Sunday, March 17th, at 11 a.m. and 6-30 p.m.; also a phrenological lecture on Monday night, March 18.—A. B. M.

PASSING EVENTS.

TO CORRESPONDENTS.

BEVAN HARRIS.—Mr. Greenbury's letter has been read by me frequently at intervals since it was written. But I was not allowed to mention his name, lest my so doing should injure his work for the Orphanage. It was challenged at Pendleton, by a gentleman, to whom I gave the name privately; he wrote to Mr. Greenbury and received a reply, confirming the truth of my claim that the letter was his. Mr. Greenbury was an ardent spiritualist several years before he passed on. At the outset (the first occasion when he sat with me) he was satisfied that mesmerism and clairvoyance would account for spiritualism. I recommended him to believe that, but *investigate*, and I was sure he would soon know better. The *Cleckheaton Guardian* "set up" the letter from Mr. Greenbury's own manuscript. Both Mrs. Britten and the writer enjoyed the personal friendship of Mr. Greenbury.—E. W. W. [See "Spiritualism not a farce and fraud," for previous use of the letter in question at Bradford.]

B. S., Toowoomba, Australia. Many thanks for your kind and interesting letter; we are at one with the sentiments expressed. Order received and papers sent. Your gift of one pound has been put to *The Two Worlds* fund to aid our work. We have succeeded in registering *The Two Worlds* for foreign transmission, and hope to be able to secure many subscribers.—W. HODGSON, Cleckheaton. Thanks for cutting, it is only another sign of the times. The subject was dealt with at length last week.

Mr. J. Wilkinson, of 15, Campbell Street, Keighley, writes: "Kindly permit me to testify to the great benefit I have received from the treatment of the guides of Mr. J. Greenwood, 15, College Street, Keighley. Having been in a sense given up by my earthly doctor (who said that only warm weather would bring me round), I am thankful to say that, after a month's treatment from my unseen friends, I am progressing nicely towards recovery. God bless our healing mediums. I could give many cases of most wonderful cures by the guides of Mr. Greenwood did space permit."

A PUBLIC-HOUSE LICENCE FOR A CHURCH CONVERSAZIONE.—The *Scarborough Evening News* says of a recent entertainment connected with St. Andrew's Church, Brechin: "A licence for the sale of intoxicating drinks was obtained for the occasion, which was the commemoration of the opening of the new church. It is worthy of note that, until lately, the most flourishing Church Temperance Society in the diocese was that of St. Andrew's Church, Brechin, the Rev. James Crabbe being the president." Beer and Bible often go together, but seldom so openly as in this instance.

The North-Eastern and London Federations have already got into harness. Isn't it time the Lancashire friends were at work?

The *Lancaster Observer* last Saturday contained a splendid editorial condemning the methods of Rev. Ashcroft, testifying to the rapid growth of spiritualism, and noticing the fact that it is a protest against the wide-spread materialism of the age. Temperate in tone, reasonable and fair in statement, it is one of the best articles we have seen in the secular press.

THEOLOGICAL NUTS TO CRACK.

23. If you had sufficient power, would you not save all mankind?
24. Are you more merciful than the God who made you?
25. Can a woman forget her sucking child?
26. Is the Creator of human sympathy less benevolent than the creature?
27. If God *would* save all men, but *cannot*, is he infinite in power?
28. If God *can* save all men, but *will not*, is he infinite in goodness?

PASSED AWAY.—At noon on Monday, the 4th instant, the spirit of Clifford, infant son of Mr. G. H. Stansfield, surgeon dentist, Oldham Road, Rochdale, passed from this nether to a brighter world. The parents, who have for four years been ardent believers in a direct inter-communion betwixt the two worlds, are greatly comforted and sustained in their bereavement by that knowledge which enables them to realize that the flower has simply been transplanted to a richer soil, where nobler conditions for spiritual unfoldment will be afforded. The remains were interred at the Rochdale Cemetery, on the 6th. Friends will please accept this intimation.

CHURCH MISSIONERS AND SPIRITUALISM.—Newcastle-on-Tyne has been favoured by a special effort of the Church party to spread its theology. The famous preacher, Rev. W. H. Aitken, has taken a conspicuous part in the Cathedral at midday, addressing large audiences of men. The writer heard him several times, and remembers hearing his father 50 years ago, and was glad to find a vast improvement in the utterances and teaching of the son as compared with Mr. Aitken, sen., who said, with awful gusto and uncton on one occasion, "People say their impenitent friends died like a lamb. Ah, if they only knew where they were going, they would roar like a lion." But the son is (secretly) a believer in *conditional immortality*. A letter was addressed to him asking if, instead of criticising and twisting words in the Bible to make this out, it would not be wiser (if possible) to interview the inhabitants themselves (who have passed the mortal shores) and inquire what they know about annihilation? or can give assurance of continuity of life. To this suggestion a courteous reply was received, in which the rev. gentleman said: "I have not been thrown personally in the way of spiritual phenomena, and have not been favourably impressed by the literature of the movement, I frankly admit, so far as it has come in my way. I am inclined to believe that much may be explained as imposture, but NOT ALL, and psychologic force will explain a good deal. If spirits are designed by God to play an important part in the conflict here on earth with the forces of evil, I should have expected our Lord to tell us that this would be so. When He is silent or only speaks of the one Great Spirit, it behoves us not to speak of others."—*Bevan Harris*.—[It really does not matter what the reverend gentleman *would expect*. The fact is, *the spirits are enlightening* the darkness and overcoming the evil. If Rev. Mr. Aitken refuses God's truth because it does not come in the guise he expects, he is the loser, that is all. He cannot set limits to God's ways.]

The *North-Eastern Daily Gazette* asks: "Do dead men dream?" and notices a lecture by Mr. F. W. H. Myers, M.A., on "Hallucinations and Apparitions." "The lecturer maintained that the subject was of vital importance to the scientific world. He believed, and endeavoured to prove, that the *brain of a dead man* not only dreams but has the power in some cases to communicate its thoughts to living beings. He recited many curious cases of apparitions, of which they had authentic evidence. If (said the lecturer) the fact were once proved that beyond the portals of death there was a continued existence, it would almost revolutionise society, and would have a great effect on religious beliefs of the present day." Surely the reporter has got mixed! The lecturer would never claim that the *brain* dreams, either dead or alive! He was evidently taken beyond his depth by the lecturer, who, by the way, is "leading up" to spiritualism, which *has* proved continued existence and is revolutionising society.

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Miss Blenman, c/o Mr. Stanley, 5, Binfield Road, Clapham
Mr. A. V. Brown, 33, South Grove, Peckham
Mr. J. A. Butcher, 157, Bird in Bush Road, Peckham
Mr. Clack, 26, Shirland Road, Bristol Gardens, W.
Mr. Darby, 31, Stavordale Road, Highbury, N.
Mr. W. O. Drake, 34, Cornwall Road, Bayswater, W.
Mr. Emma, 6, Stockmar Road, Hackney
Mr. W. Goddard, 295, Lavender Hill, Wandsworth
Mr. R. Harper, 62, Ivydale Road, Nunhead, S.E.
Mr. J. Hopcroft, 3, St. Luke's Terrace, Canterbury Road, Kilburn
Mr. J. Humphries, 298, Commercial Road, Peckham
Mr. McKenzie, 48, Richmond Road, Barnsbury, N.
Miss Keeses, 11, Antill Road, Grove Road, Bow, E.
Mr. R. J. Lees, 5, Goldsmith Road, Acton, W.
Mr. W. E. Long, 99, Hill Street, Peckham
Mr. Iver Macdonnell, 50, Quickett Street, Bow, E.
Mr. Towns, 143, Kentish Town Road, N.W.
Mr. J. Veitch, 44, Coleman Road, Peckham

Mr. A. D. Wilson, 3, Battinson Road, Halifax
Mr. Wollison, 153, Queen Street, Walsall
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Mrs. Craven, 5, Trafalgar Terrace, Albert Grove, Leeds
Mrs. Crossley, 29, Lombard Street, King's Cross, Halifax
Mrs. Dennings, 3, Back Lane, Idle
Mrs. Dickenson, 1, Sturton View, Wakefield Road, near Leeds
Mr. T. Dowsing, tailor, Framlingham
Mr. A. Duguid, 314, High Street, Kirkcaldy
Mr. T. Easpley, c/o Mr. Tomlinson, 5, Kaye St., Manchester Rd., Bradford
Mr. Geo. Featherstone, 73, Netherfield Lane, Parkgate, near Rotherham
Mr. S. Featherstone, Berwick Buildings, Holly Bush Road, Parkgate
Miss Gartside, 9, Lark Hill Court, Rochdale
Mr. W. Goddard, 14, Princes Mews, Princes Sq., Bayswater, London.
Mrs. Green, 86, Hill Street, Heywood
Mrs. Gregg, Oatland Terrace, Camp Road, Leeds (see advt.)
Mr. J. G. Grey, 6, Charlotte Street, Askew Road, Gateshead-on-Tyne
Mrs. Groom, 200, St. Vincent Street, Birmingham
Mrs. Hargreaves, 607, Leeds Road, Bradford
Miss Harris, 16, Heber Street, Keighley
Miss Harrison, 21, Drawton Street, Manchester Road, Bradford
Miss Hartley, 17, Oak Street, Highfield Lane, Keighley.
Mr. and Mrs. Hawkins, 195, Euston Road, London
Mr. Hepworth, 151, Camp Road, Leeds
Mr. Thos. Houldsworth, 21, Moss Street, Keighley
Miss Hollows, 720, Oldham Road, Failsworth
Mr. Wm. Hopwood, 33, Wilberforce Street, Swaine Green, Bradford
Mr. Hunt, 8, Chapel Road, Notting Hill, London
Mrs. and Miss Illingworth, Æolius Place, Bowling Back Lane, Bradford
Mr. Walter E. Inman, 9, Long Henry Street, Sheffield.
Mrs. Ingham, Ferncliffe Cottage, Utley Green Head, Keighley
Mrs. Jarvis, 3, Brayshaw Yard, Lumb Lane, Bradford
Mr. W. Johnson, 146, Mottram Road, Hyde
Miss Jones, 2, Benson Street, Liverpool (see advt.)
Mr. A. Kitson, 55, Taylor Street, Batley
Mr. James Lomax, 2, Green Street East, off Railway Road, Darwen
Mrs. Menmuir, 8, Sheepscar Place, Skinner Lane, Leeds
Mr. D. Milner, Whitehead Lane, Primrose Hill, Huddersfield
Mr. and Mrs. Murgatroyd, 10, High Dale Terrace, Idle, near Bradford
Mr. W. Murray, 17, Charlotte Street, Gateshead
Miss Musgrave, Ash Street, Keighley
Miss S. J. Myers, 15, Leyfikes, Idle
Mr. Z. Newall, 8, Whiteash Lane, Oswaldtwistle
Mr. H. Oliver, 62, St. James Street, Leeds
Mr. J. Paine, 21, Brougham Road, Dalston, London
Mr. W. Palmer, 17, Prospect Hill, Rawtenstall
Mr. Parker, 681, Little Horton Lane, Bradford
Miss Patefield, 311, Bolton Road, Bradford
Mr. Peel, 40, Town Street, Armley, Leeds
Mr. J. Pemberton, 4, Orford Lane, Warrington
Miss Pickles, 229, Westgate, Keighley
Mr. B. Plant, 52, John Street, Pendleton, Manchester
Mr. T. Postlethwaite, 37, Wells Street, Rochdale
Mr. J. G. Robson, 58, Bournemouth Road, Rye Lane, Peckham
Mr. Rowling, 35, Ripley Terrace, Bradford
Mrs. Russell, 191, Bowling Old Lane, Bradford
Mrs. Rogers, 45, Mill Street, Macclesfield
Mr. F. S. Sainsbury, 72½, Stanley Street, Humberstone Road, Leicester
Mr. Schutt, 51, Lawkholme Lane, Keighley
Mrs. Scott, 157, West Lane, Keighley
Mrs. J. M. Smith, 5, Colville Terrace, Beeston Hill, Leeds
Mr. G. Smith, Church Fold, Colne
Mrs. Spring, 76, Henry Street, Avenue Road, St. John's Wood, London
Mr. Standish, 20, Hornby Street, Oldham
Mrs. Stansfield, 7, Warwick Mount, Batley
Mrs. Stansfield, 3, Back Hugh Street, Bolderstone, Rochdale
Mr. Swindlehurst, 25, Hammond Street, Preston
Mr. A. E. Tatlow, Herbalist, Valley Road, Sheffield
Mr. J. H. Taylor, 3, Fleming Street, Batley
Mr. J. B. Tetlow, 46, Harrison Street, Pendleton
Mrs. Venables, 23, Bold Street, Bacup
Mrs. Wade, 29, Braithwaite Edge, near Keighley
Mr. and Mrs. Wainwright, Silver Street, Scholes, near Cleckhenton
Mr. W. Wakefield, 74, Cobourg Street, Leeds (see advt.)
Mrs. Walker, 275, Cornwall Road, Notting Hill, London, W.
Miss Walker, 97, Royds Street, Rochdale
Mr. W. E. Walker, 10, Woolmer Road, Angel Road, Edmonton
Mr. W. Walker, High Peak, near Derby
Mr. W. Wallace, 24, Archway Road, Highgate, London
Mr. and Mrs. Wallis, 61, George Street, Cheetham Hill, Manchester
Miss Walton, 16, Nelson Street, Keighley
Mrs. Wetherhill, 7, Alma Street, Wood End, Windhill, Idle
Mr. W. H. Wheeler, 69, Queen's Road, Oldham
Mrs. Whiteoak, 26, Dean Street, Brown Royd, Bradford
Miss Wilson, 3, Fleming Street, Batley (And see p. 216.)

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