

# THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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## PLATFORM GUIDE.

SUNDAY, MARCH 2, 1890.

**Accrington.**—26, China St., Lyceum, 10-30; 2-30, 6-30: Miss Walker.  
**Ashington.**—New Hall, at 5 p.m.  
**Bacup.**—Meeting Room, Princess St., 2-30 and 6-30: Miss Gartside.  
**Barrow-in-Furness.**—82, Cavendish St., at 6-30.  
**Batley Carr.**—Town St., Lyceum, 10 and 2; at 6-30, Mrs. Clough.  
**Batley.**—Wellington St., at 2-30 and 6: Mrs. Beanland.  
**Becton.**—Conservative Club, Town St., 2-30 and 6: Mrs. Craven.  
**Belper.**—Jubilee Hall, 10 and 2, Lyceum; 10-30 and 6-30: Mr. Wallis, and on Monday.  
**Bingley.**—Wellington Street, 2-30 and 6.  
**Birkenhead.**—144, Price St., at 6-30. Thursday, at 7-30.  
**Birmingham.**—Oozells Street Board School, at 6-30.  
     Smethwick.—43, Hume Street, at 6-30: Mrs. Barr. Wed., at 8.  
**Bishop Auckland.**—Temperance Hall, Gurney Villa, 2-30, 6: Mr. J. Scott.  
**Blackburn.**—Old Grammar School (opposite St. Peter's Church), at 9-30, Lyceum; 2-30 and 6-30: Mr. J. J. Morse, and on Monday.  
**Bolton.**—Bridgeman Street Baths, at 2-30 and 6-30: Mr. Allanson.  
**Bradford.**—Walton St., Hall Lane, Wakefield Rd., 2-30, 6: Mrs. Wallis.  
     Otley Road, at 2-30 and 6: Mr. A. Smith.  
     Little Horton Lane, 1, Spicer St., 2-30 and 6: Miss Walton.  
     Milton Rooms, Westgate, 10, Lyceum; 2-30 and 6: Mr. Wyldes, and on Monday.  
     St. James's Church, Lower Ernest St. (off Diamond St.), Lyceum, at 10; at 2-30 and 6-30, Mr. Boocock.  
     Ripley Street, Manchester Road, at 11, 2-30, and 6-30: Mrs. Denning. Tuesday, at 8.  
     Bankfoot.—Bentley's Yard, 10-30, Circle; 2-30, 6: Mr. Espley.  
     Birk Street, Leeds Road, at 2-30 and 6.  
     Bowling.—Harker St., 10-30, 2-30, 6: Mr. Whitehead. Wed., 7-30.  
     Norton Gate, Manchester Rd., 2-30 and 6: Mrs. Bennison.  
**Brighouse.**—Oddfellows' Hall, at 2-30 and 6: Mrs. Wade.  
**Burnley.**—Hammerton St., Lyceum, at 9-30; 2-30 and 6-30.  
     Trafalgar Street, 2-30 and 6-30: Mr. Lomax. Mon., Mr. G. Wright.  
     102, Padiham Rd., Developing Circles, Mondays, Thursdays, 7-30.  
**Burslem.**—Colman's Rooms, Market, 2-45, 6-30: Mr. Macdonald, and 3rd.  
**Byker.**—Back Wilfred Street, at 6-30: Mr. Wright.  
**Churwell.**—Low Fold, at 2-30 and 6.  
**Cleckheaton.**—Oddfellows' Hall, Lyceum, at 9-30; 2-30, 6: Mr. Milner.  
**Cole.**—Uloth Hall, Lyceum, at 10; 2-30 and 6-30: Mrs. Connell.  
**Cooms.**—Asquith Buildings, at 2-30 and 6: Mr. Champion.  
**Darwen.**—Church Bank St., Lyceum, at 9-30; at 11, Circle; 2-30, 6-30: Mr. Rowling.  
**Denholme.**—6, Blue Hill, at 2-30 and 6.  
**Densbury.**—Vulcan Rd., 2-30 and 6: Mrs. Crossley.  
**Eccleshill.**—Old Baptist Chapel, at 2-30 and 6-30: Mrs. Jarvis.  
**Exeter.**—Longbrook St. Chapel, 2-30 and 6-45: Mrs. Hellier.  
**Felling.**—Park Road, at 6-30: Mr. J. Clare.  
**Foleshill.**—Edgewick, at 10-30, Lyceum; at 6-30.  
**Gateshead.**—13, North Tyne St., Sunderland Rd., 6-30. Thursday, 7-30.  
**Glasgow.**—Bannockburn Hall, 36, Main St., 11-30, 6-30. Thursday, 8.  
**Halifax.**—Winding Rd., 2-30, 6: Mr. Holmes. Monday, 7-30, Mr. Veitch.  
**Harwell Lane.**—At Mr. Shields, at 6-30.  
**Heckmondwike.**—Assembly Room, Thomas Street at 10, 2-30, and 6. Social Meeting, Thursdays, at 7-30.  
     Engine Lane, at 2-30 and 6: Mr. Lund. (?) Monday, at 7-30.  
     Cemetery Rd., Lyceum, 10 and 2-30; at 6, Mr. Lund or Mrs. White-oak. Thursday, at 7-30, Circle, Members only.  
**Hetton.**—At Mr. J. Thompson's, Hetton, at 7: Local.  
**Heywood.**—Argyle Buildings, Market St., 2-30, 6-15: Mr. Ormrod.  
**Huddersfield.**—8, Brook Street, at 2-30 and 6-30: Mr. J. S. Schutt.  
     Institute, John St., off Buxton Rd., 2-30 and 6: Mr. Bradbury.  
**Idle.**—2, Back Lane, Lyceum, at 2-30 and 6: Mrs. Dickenson.  
**Jarrow.**—Mechanics' Hall, at 6-30.  
**Keighley.**—Lyceum, East Parade, at 2-30 and 6.  
     Assembly Room, Brunswick St., at 2-30 and 6: Mrs. H. Taylor.  
**Lancaster.**—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Annual Members' Meeting.  
**Leeds.**—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30, 6-30.  
     Institute, 23, Cookridge St., 2-30, 6-30: Mrs. Gregg, and on Monday.  
**Leicester.**—Silver St., 2-30, Lyceum; 10-45 and 6-30: Prof. Timson.  
**Leigh.**—Newton Street, at 2-30 and 6.  
**Liverpool.**—Daulby Hall, Daulby St., London Rd., Lyceum, at 2-30; at 11 and 6-30: Mrs. E. H. Britten.  
**London.**—Bethnal Green.—7, Cyprus St., Globe Rd., Wed., 8, Mr. Vango.  
     Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.  
**Canning Town.**—2, Bradley St., Becton Road, at 7: Mr. J. Burns, Phrenology. Thursday, Private Séance.  
**Olapham Junction.**—295, Lavender Hill, Wandsworth Road, at 11, Quiet chats for earnest people; at 6-30; Lyceum, at 8. Wednesday, at 8. Saturday, at 7.  
**Ruston Road, 195.**—Monday, at 8, Séance, Mrs. Hawkins.  
**Forest Hill.**—23, Devonshire Road, at 7.  
**Holborn.**—Mr. Coffin's, 13, Kingsgate St.: Wed., at 8, Mrs. Hawkins.  
**Islington.**—Wellington Hall, Upper St., at 7.  
**Kentish Town Rd.**—Mr. Warren's, 245. Dawn of Day, Social Gathering, 7-30. Thursdays, 8, Open Circle, Mrs. C. Spring.  
**King's Cross.**—253, Pentonville Hill (entrance King's Cross Road): at 10-45, Mr. Battell, "Religious Reformers," at 8-30, Bible Class; at 6-45, Mr. Emma, "The Demands of Spiritualism." Tuesday, at 9, Developing Circle. Wed., 8-30, Social Meeting.  
**King's Cross.**—249, Pentonville Road, (entrance King's Cross Road, third door). Tuesday, at 8, Dawn of Day Circle for development, members only, medium, Mrs. C. Spring; also Sat., at 8.  
**Marylebone.**—24, Harcourt St., at 11, "The Life of Mollie Fancher," at 8, Lyceum, at 7, Experience Meeting. Monday, Music, songs, and dancing, at 8. Tuesdays, 11 to 5, Busy Bees' Word and Work. Wednesday, at 8, Séance. Friday, 2-30 to

8, for conversation and sale of literature. Glad of visits from friends on Tuesday and Friday. No collection.  
**Mile End.**—Assembly Rooms, Beaumont St., at 7: Open Meeting.  
**Notting Hill.**—124, Portobello Road: Tuesdays, at 8, Mr. Towns.  
**Notting Hill Gate.**—9, Bedford Gardens, Silver St., at 11, Mr. Earl; at 3, Lyceum; at 7, Miss Marsh, Clairvoyant, Choir Practice at 68, Cornwall Rd., Bayswater, Thursdays, at 8.  
**Peckham.**—Chepstow Hall, 1, High St., Opening Services at 11-15 and 6-30, several Mediums and Speakers; Lyceum at 3.  
**Peckham.**—Winchester Hall, 33, High St., at 11 and 7. The New Society. Mrs. Stanley and other speakers.  
**Stepney.**—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.  
**Stratford.**—Workman's Hall, West Ham Lane, E., at 7: Mr. Butcher. Lyceum at 3.  
**Longton.**—Coffee Tavern, Stafford St., at 6-30: Mrs. Haughton.  
**Macclesfield.**—Cumberland Street, Lyceum, at 10-30; at 2-30 and 6-30.  
**Manchester.**—Temperance Hall, Tipping Street, Lyceum; at 2-45, 6-30: Mr. J. B. Tetlow.  
     Collyhurst Road, at 2-30 and 6-30: Mr. Rooke.  
**Marborough.**—Ridgills' Rooms, at 2-30 and 6.  
**Middlesbrough.**—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45 and 6-30.  
     Granville Rooms, Newport Road, at 10-30 and 6-30.  
**Morley.**—Mission Room, Church St., at 2-30 and 6.  
**Nelson.**—Spiritual Rooms, Leeds Rd., 2-30 and 6-30: Mr. G. Wright.  
**Newcastle-on-Tyne.**—20, Nelson St., 2-15, Lyceum; at 6-30, Alderman Barkas, "The Universe at present is Incomprehensible."  
**North Shields.**—6, Camden St., Lyceum, 2-30; at 6-15.  
     41, Borough Rd., at 6-30: Mrs. Davison.  
**Northampton.**—Lodge Room, Temperance Hall, 2-30, 6-30: Mr. Veitch.  
**Nottingham.**—Morley House, Shakespeare Street, Lyceum, at 2-30; at 10-45 and 6-30: Mrs. Barnes.  
**Oldham.**—Temple, off Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mr. J. Swindlehurst.  
**Openshaw.**—Mechanics', Pottery Lane, Lyceum, at 9-15 and 2; at 10-30 and 6: Mr. S. Featherstone.  
**Parkgate.**—Bear Tree Rd., 10-30, Lyceum; 2-30, 6: Mrs. Lazenby and Mr. Turner.  
**Pendleton.**—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mrs. Green.  
**Plymouth.**—Notte Street, at 11 and 6-30: Mr. Leeder, Clairvoyant.  
**Raustonsall.**—At 10-30, Lyceum; at 2-30 and 6: Mr. Johnson.  
**Rochdale.**—Regent Hall, at 2-30 and 6: Service of Song, "Rest at Last." Wednesday, at 7-30, Public Circles.  
     Michael St., Lyceum, 10, 1-30; 3, 6-30, Miss Jones. Tues., 7-45, Circle.  
**Salford.**—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10 and 2; 3 and 6-30, Mr. W. Clarke. Wednesday, at 7-45.  
**Saltash.**—Mr. Williscroft's, 24, Fore Street, at 6-30.  
**Scholes.**—Mr. J. Rhodes', 33, New Brighton St., at 2-30, 6: Mrs. Metcalf and Mr. Bloomfield.  
**Sheffield.**—Oocoa House, 175, Pond Street, at 7.  
     Central Board School, Orchard Lane, at 2-30 and 6-30.  
**Shipley.**—Liberal Club, at 2-30 and 6: Mrs. Russell.  
**Skelmanthorpe.**—Board School, 2-30 and 6.  
**Slaitwaite.**—Laith Lane, at 2-30 and 6: Miss Patefield.  
**South Shields.**—19, Cambridge St., Lyceum, at 2-30; 11 and 6: Mr. J. G. Grey. Wed., at 7-30. Developing on Fridays, at 7-30.  
**Sowerby Bridge.**—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mr. T. H. Hunt.  
**Station Town.**—14, Acclom Street, at 2 and 6.  
**Stockport.**—Hall, 26, Wellington Rd., South, 2-30 and 6-30: Mr. Brown. Members' Circle, Mon., 7-30.  
**Stockton.**—21, Dovecot Street, at 6-30.  
**Stonehouse.**—Corpus Christi Chapel, Union Place, at 11 and 6-30.  
**Sunderland.**—Centre House, High St., W., 10-30, Committee; at 2-30, Lyceum; at 6-30.  
     Monkwearmouth.—3, Ravensworth Terrace, at 6: Mr. Wilson.  
**Thornhill.**—Edge Top (late Church Mission Room), 2-30, 6: Mr. Bamforth.  
**Tunstall.**—18, Rathbone Street, at 6-30.  
**Tyldesley.**—Spiritual Institute, Elliot St., at 2-30 and 6.  
**Tyne Dock.**—Exchange Buildings, at 11, Mr. Wilkinson; at 2-30, Lyceum; at 6, Mr. Stevenson.  
**Walsall.**—Exchange Rooms, High St., Lyceum, at 10; at 2-30 and 6-30.  
**Westhoughton.**—Wingates, Lyceum, at 10-30; at 2-30 and 6-30.  
**West Pelton.**—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.  
**West Vale.**—Green Lane, at 2-30 and 6: Mr. Hepworth.  
**Whitworth.**—Reform Club, Spring Cottages, 2-30 and 6: Mrs. Stansfield.  
**Wibsey.**—Hardy St., at 2-30 and 6: Mrs. Hoyle.  
**Willington.**—Albert Hall, at 6-30.  
**Wisbech.**—Lecture Room, Public Hall, at 11 and 6-45.  
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No. 120.—Vol. III. [Registered as a Newspaper.] FRIDAY, FEBRUARY 28, 1890.

PRICE ONE PENNY.

## THE ROSTRUM.

DIVES AND LAZARUS; OR, THE SPIRITUAL SIGNIFICANCE OF THE PARABLE, "THE RICH MAN AND LAZARUS."

A TRANCE DISCOURSE BY E. W. WALLIS.

Delivered September 1st, 1889, to the Macclesfield Spiritualists, Cumberland Street, and reported by W. Pimblott.

It was customary in the East to illustrate ideas by symbols, to clothe thoughts in parables, generally speaking, with a view to hide rather than disclose the real meaning of the speaker. The Gnostics (or knowers) distrusted the "common people," and gave them stories which they believed literally, whereas "the knowers" understood the allegorical meaning. That Jesus spoke in this way is evident by the divergent meanings which may be extracted from the parables accredited to him, many of them, however, undoubtedly taken from pre-existent writings.

Let us review the parable under consideration, from the rational standpoint, and we do this the more readily because it is frequently quoted against spiritualism.

Suppose, for argument sake, that the parable *could* be legitimately employed in opposition to spiritualism—spiritualism is founded on facts, if the parable contradicts the facts, *which must go to the wall*, the facts or the parable? The facts are unalterable, therefore the opinions expressed in the parable must be erroneous.

It is well to bear in mind the general tenor of the teachings of the speaker. He pronounces "Woe unto you that are rich, for ye *have* received your consolation." (Luke vi., 24.) While he promises "Blessed be ye poor: for yours is the kingdom of God." (Luke vi., 20.) In these statements we have the keynote of the gospel. He saw the extremes of wealth and poverty; he saw the rich grow fat and idle, the poor ground under the heel of tyranny, deprived of their birth-right by the unscrupulous rich. He went about proclaiming the day of deliverance, "Blessed are ye that hunger *now* for ye *shall* be filled." . . . "Woe unto you that are full! for ye *shall* hunger."

We may not draw a fanciful sketch of a mild and placid individual, of calm demeanour and extreme sweetness, absolutely good and pure, incapable of error or wrong, and above scrutiny. We have to deal with the biography of the man as it is, examine the statements in the light of facts and reason, and, if the narratives are *true*, we are entitled to do this.

Take the famous sermon "On the Mount," and what do we find? There the gospel is presented, and the first beatitude is pronounced upon "the poor"—"the hungry shall be filled," and "the meek shall inherit the earth." He commands if any man "take away thy coat, let him have thy cloak also." "Give to him that asketh of thee, and from him that would borrow of thee, turn not thou away." How is it possible to do this? How would commercial and stock-broking Christians fare if they obeyed these instructions? "Take *no* thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on." Every life insurance policy is in direct opposition to this command! "Consider the lilies of the field how they grow; they toil not, neither do they spin. . . . If God so clothe the grass of the field . . . shall *He not much more clothe you, O ye of little faith?*" Try it!

Here we have the definite spirit of his teaching: Trust in me, "take *no* thought for the morrow," blessed should they be who suffered *for his sake*, and great should be their reward here and hereafter.

But a still more striking proof of his socialist and communistic doctrines is presented when the rich man asks what he must do to be saved. He did not say "Believe in the atoning efficacy of my blood"; but, after enumerating the commandments, concludes with the words "Go, sell that thou hast and *give to the poor*, and thou shalt have treasure in heaven: and come and follow me." No wonder those who heard it said "Who then *can* be saved?" and the rich man turned sorrowfully away. Tried by this test, how will the wealthy modern Christians, church dignitaries, bishops, &c., be saved? Yet they seem satisfied to run the risk!

You may ask what has all this to do with the parable? Everything. This is the essence of the whole teaching, and the parable is simply a repetition and illustration.

Dives enjoyed the good things of life while Lazarus was laid at his gate. This was the customary mode of asking alms, for which Dives was not to blame. Lazarus probably received as much as others under similar circumstances.

It was the current expectation that the "good time coming" was "*at hand*." (Mark i., 15.) It was coming—"in *this* generation." "There be *some standing here which shall not taste death* till they have seen the kingdom of God come with power." (Mark ix., 1.) The New Jerusalem was *not* a future state of spiritual existence, the "kingdom of heaven" was to be *on earth*. The end of the old order of things was expected by Jesus immediately. A new social state was to be established. He believed himself to be the Messiah. The Kingdom of God had come *in his person*. "The time is fulfilled, and the kingdom of God is *among you*" is the correct rendering (not "*within you*"). He tells his disciples "Ye shall not have gone over the cities of Israel till the son of man be come." (Matt. x., 23.) No wonder the *common people* hailed him gladly as their deliverer, the Messiah. They suffered under the yoke of the conqueror, were oppressed by the wealthy, tyrannised by the priests, misery and poverty reigned, but at last their day of salvation had come. No wonder they hailed him with glad acclaim, and cut down palm branches, and cried "Hosanna: Blessed is the *King of Israel* that cometh in the name of the Lord," as he rode into Jerusalem. The Pharisees said "the world is gone after him."

A very little more and a revolution might have been wrought and Jesus been proclaimed king, but the rulers were too powerful, and stopped the popular rising by arresting the leader, on the charge of being a disturber of the peace, and on his cross announced, in irony, "*This is the King of the Jews*." This, we hold, is the true interpretation of the claims and spirit of the preaching of the Nazarene. He "testified of himself." His gospel of "the kingdom" was of his own coming to power as Messiah and king. He was a social and political reformer. But since his death and the failure of his claims, his teachings have been spiritualised and new meanings read into them.

Now as to the bearing of the parable upon spiritualism. "The beggar died, and was carried by the angels into Abraham's bosom." Evidently the ministry of angels (spirits) was an acknowledged fact; they performed this office of sympathy and love, and must have been attending Lazarus and acquainted with his necessities. "Abraham's bosom" was a figure of speech to indicate extreme felicity.

"The rich man died and was buried," but, unlike Lazarus, he was "in torments, and seeth Abraham afar off and Lazarus in his bosom." He requests that Lazarus may be sent to cool his tongue, for he is tormented. Now comes the true purport of the story: Abraham reminds him, "*Thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted and thou art tormented!*"

Because Lazarus suffered and Dives enjoyed on earth, the tables were to be turned and the poor should be rewarded, the rich tortured. The first should be last and the last first!

Besides, an impassable gulf existed between the two—not, bear in mind, *between earth and the spirit world*, as some Christians erroneously strive to make it appear, *but between the two states of spirit-life*. It could not have been a geographical gulf the speaker had in mind, else how could the conversation have taken place? Clearly it represented the difference in the spiritual states of the two. But it is not wholly true. No such *impassable* gulf exists. The higher and wiser spirits can and do visit the lower spheres to aid the repentant and sorrowful sinners, who by unselfishness ascend, at last, out of their sufferings and are comforted. The illustration only holds good so far as *immediate* results are concerned. Lazarus, poor and undeveloped, would not have the knowledge or power to visit Dives, and Dives had not learnt the lesson that wealth does not constitute spiritual fitness. The consequences of past life separated their spiritual states, and neither could, for the time, reach the other.

Dives, evidently not wholly selfish, thinks of his brothers, and is anxious that they may be warned; is desirous to save them from the fate which has overtaken himself, and asks that *Lazarus may be sent to his five brethren* on the earth to testify to them. If the speaker of this parable did not *know* and *admit* the fact of spirit return he would never have put such a request into the mouth of Dives. It was just because spirit communion was well known as an established fact, that this question was introduced to emphasise the moral of the story. Abraham does *not* deny the possibility, does *not* declare that it is "forbidden by God," does *not* rebuke Dives for asking the question; but replies, "They have Moses and the prophets, let them hear them." That is just what a Jew *would* say: he pins his faith to Moses and the prophets. There spoke the intolerance of the Jew. But Dives persists, his sympathies are aroused on behalf of his brethren, and says, "If one went unto them from the dead, they will repent." Still Abraham does not deny the possibility of such return; nay, he, by inference, admits it, for he says, "If they hear not Moses and the prophets, neither will they be persuaded, *though one rose from the dead*." By implication such return is acknowledged and the scepticism of the people deplored. In his estimation Moses and the prophets were all sufficient.

The parable was personal, local in its purpose and application, as most, if not all of them were. They dealt with the issues of the hour and were not intended for extended application. Nay, it is impossible to rightly apprehend the teachings of the Nazarene without recognising that, in his mind, only a very short time would elapse ere the end of the old dispensation would come; he firmly believed it, and spoke and acted from that view of things. "Take no thought for the morrow," what does it all matter, believe what I tell you and in a few years, at most, all these things will be changed, and ye who believe, though poor and despised *now*, shall be first in my kingdom, the kingdom of heaven—or of God.

Anti-spiritualists seek to make capital out of this parable. We see, however, that it simply affirms the incredulity of the people, who, having Moses and the prophets and disbelieving them, would not be persuaded even though one rose from the dead. We will accept the issue, and apply it to the present age, and see how true it is. There are many thoughtful and intelligent persons who have read Moses and the prophets, the gospels and epistles into the bargain, who are not persuaded of the claims of the Nazarene. Not only one individual but millions cannot accept this book as the infallible word of God. They doubt the claims of Jesus, and see that his expectations were disappointed; his plan of founding a new kingdom on earth was a failure. Many of them doubt if man exists after death. These rationalistic thinkers puzzle the Christian church. How to deal with growing scepticism is, like the so-called mystery of Godliness, "past finding out" by the leaders in Christendom. The sceptic is breaking up the stronghold of creed and faith, and is the despair of the sectarian. In spite of Moses, the prophets, the gospels and epistles, he is not persuaded, and the church is powerless.

"Neither will they be persuaded *though one rose from the dead*." Is that true? During the past forty years millions of doubters, materialists, Atheists, Agnostics, Secularists, or Sceptics, call them what you will, who were not satisfied with the Bible, *have been persuaded*, convinced, of life after death. Have learnt to believe in a supreme

spiritual intelligence; *know* of spiritual existence and communion between the two worlds, because for them, "one rose from the dead," or rather the friends they *thought* dead proved, by persistent phenomenal manifestation, their continued existence and love. Professor Alfred Russell Wallace is but one of many, and his testimony is, "*I was a confirmed philosophical materialist*, with an ingrained prejudice against even such a word as 'spirit.'" But after investigating spiritual phenomena, he declares, "The facts beat me. They compelled me to accept them as facts long before I could accept the spiritual explanation of them," which he was ultimately compelled to do "by the continuous action of fact after fact which could not be got rid of in any other way."

But the parable is a two-edged sword, and cuts the hand of him who uses it against spiritualism instead of wounding the spiritualist. There *are some* who "will not be persuaded," even when their dear departed friends do rise again, or return to them. They have Moses and the prophets, &c., and *profess* to believe them. They *profess* to believe in inspirations from spirit life—to believe that Samuel heard the spirit voice; that Saul was "changed into another man;" that Ezekiel "*sat before the Lord*," in company with others, and received communications; that Balaam had visions; Daniel, Ezekiel, Peter, and Paul were entranced; that Elisha was clairvoyant, Samuel clairaudient, David a drawing medium, Jesus a healer, clairvoyant, and inspired speaker; that Paul was guided by spirit Jesus, Peter released from prison, John instructed by spirit teachers; that Jacob wrestled with a spirit; that Abraham waited "in a horror of great darkness" for a spirit manifestation; that Moses was instructed by spirit voices; that Joseph practised divination, and interpreted dreams. They *profess* to believe that "the thing God doeth he doeth for ever;" that He is unchanging; "no respecter of persons;" that "your sons and your daughters shall prophesy, your young men shall see visions, and your old men shall dream dreams;" that "these signs shall follow them that believe;" that the promise holds good—"seek and ye shall find, knock and it shall be opened unto you;" that it is necessary to cultivate spiritual gifts, and "covet earnestly the *best* gifts;" that ministering spirits—"a cloud of witnesses"—encompass us round about; that God is more ready to give than we are to desire. They *profess* to believe that "the providence of God is over all His works," and "that which hath been *shall be*," and yet they refuse to be persuaded that God still permits spirit guidance, ministry, and companionship, inspiration and blessing, even when testimony of truthful, reputable, and scientific witnesses is presented to them. Nay, they have eyes, but refuse to use them, ears, but close them, and deny the testimony, aye, even the possibility of such communion.

The so-called "Christian believers" are the *real sceptics*.

Having Moses and the prophets and the New Testament they *should be the first* to be persuaded to seek the evidence, to welcome the glad tidings of life after death; but, like the scribes and pharisees, who read only the letter of the law, and lost its spirit and rejected the later gospel—thinking Moses and the prophets all sufficient—they read only the letter of the book, and imagine that God withdrew, and the ministry of angels ceased 1,800 years ago, and will *not* be persuaded out of their mistaken and narrow-minded view, *even by the spirits* or "one risen from the dead."

Are they *true* believers? Are their professions sincere? Where are the signs? Do they heal the sick? Do they speak "as the spirit gives them utterance?" Are they "changed into another man" by spirit influence? Do they "prophecy" or "speak forth" the burning words of inspiration that flow through them? Do they see visions? Have they the gift of tongues? Where are the proofs of true belief? Echo answers, Where? They believe with their lips but deny in their hearts. They have grown too materialistic to admit spirit influence, and join hands with scepticism to overthrow the only evidences of real life after death.

"They will not be persuaded, even though one rose from the dead." The spirits *do* return. They *do* affirm the hell of consequences of selfishness and wrong doing! They *do* affirm compensation for sufferings patiently borne! They *do* affirm that happiness follows on goodness as surely as day follows night! They *do* declare, "nothing avails but the life lived," and that each one goes to his own place according to moral and spiritual fitness resulting from labour, love, and life on earth. But *orthodox* believers, *will not be persuaded*; they expect to evade consequences, gather where



they have not sown, grow fat and rich and indolent here, and reach Abraham's bosom at last, *through* the atoning merits of the substitutionary sacrifice. They, who should be the first to believe and rejoice in the evidence of human immortality and responsibility are the very ones who will *not* be persuaded!

"Spiritualists are all deceived." Are they? "Spiritualism is the work of evil spirits and the devil." Is it? We have heard something of that sort before. "He hath a devil and is mad!" "He worketh his miracles by Beelzebub, the prince of devils!" Spiritualists, you are in good company.

"Spiritualism is unnecessary." Oh! What said the scribes and pharisees? We have Moses and the prophets, they are all sufficient for us! "Moses we know, and David we know, but as for this fellow we know not whence he is," and they rejected him! He knew they would not believe, and there are just as prejudiced and intolerant bigots to-day who *will* not be persuaded, and their case is hopeless. *Living witnesses* are scorned and ridiculed, while *tradition* is received with open arms!

The attempt to employ this parable against spiritualism is a hopeless failure. Like Balaam, instead of cursing, it blesses; instead of breaking down it upbuilds; instead of forbidding it sanctions. It asserts that angels (spirits) are watchful over earth dwellers, and receive the departing spirit. It does *not* assert that a gulf is fixed between this world and the spirit land. It indicates that spirits *may* return, but affirms the uselessness of their doing so, *under certain conditions*, where prejudice hardens the heart and blinds the eyes. It does *not* teach immunity from consequences—but it proclaims the inexorable law that "as a man sows so shall he also reap," and thus destroys the so-called "plan of salvation" of the Christian creeds.

Spiritualism is a fact; the great fact of the ages. The evidence of man's spiritual nature and destiny, the proof of human accountability and brotherhood. The union of the two worlds. The communion with saints. The comforter to the bereaved, and sorrowful, and heavy laden. Its evidences cannot be gainsayed. Its irrefragable proofs survive the fiercest opposition. Its inspirations are continuous. Its phenomena are constantly occurring and *recurring*. It does not build on the past alone, the ministering angels are ever present, ever working *in the living now*. Its facts are permanent; it has the elixir of life—is self renewing—and will be vigorous with increasing life and power when temples fall and churches fail; when altars are overthrown, bibles no longer manacle the mind, creeds fetter conscience, dogmas stifle love, or sectarian strife embitters human existence! It will live and comfort the heart, prompt the daring mind and culture the spirit into self-reliance, reverence, and grace, when religion shall be manifest in the love of all that is true and good and beautiful; when man shall strive to be good and do good, in the love of God and towards his fellow man.

### SPIRIT LOVE.

ONE who stands beside me in the twilight,  
With her tender eyes  
Fixed on mine—clear as the heavens, star-bright,  
In the Northern skies.

Speechless, shadowy, beautiful, transparent,  
Lays her slender hand  
On my shoulder. There it lies apparent,  
Trembling as I stand.

Speak to me, for I am often saddened  
By the stings of time;  
Worse than all, my soul is growing deadened  
By earth's soil and grime.

Life's dull pupil, I would fain be learning  
Of a future sphere;  
Weary of the soul's eternal yearning—  
Wisdom costs so dear.

Welcome art thou, angel visitant!  
Glide down the moonlit stair;  
Teach of spheres perhaps not very distant  
Outside this earthly air.

—Rosamund McWilliam.

He who sits and looks on the palpitating world; and feels his heart swell in him large enough to hold all men within it, is near his great Creator's standard, though he dwell outside the pale of churches, and knows not a feast-day from a fast-day, or a line of Scripture, even.—*Ella Wheeler Wilcox.*

### THE MYSTERY OF THE POSTERN GATE.

#### CHAPTER IX.

LONG and sorrowfully did Constance Kalozy bend over the MS. of "The Lost Soul's Confession," and freely did her tears of sympathy fall on the ominous lines of the concluding page, as given in our last chapter. Unlike most of those who had ever come in contact with the so-called Baron Paul, Constance's only interview with her grim old uncle had filled her with sentiments of curiosity and pity rather than fear or dislike, and those feelings were greatly deepened by the perusal of the strange recluse's biography, the finding of which by his niece we have already described.

Laying the MS. down, and fixing her eyes reflectively on the cold stars, which gleamed down upon her through the uncurtained gothic window, Constance reasoned in her own clear analytical way, thus: "Why should my poor uncle have deemed his soul *lost*, or even in danger, because he exercised the faculty of reason that his Creator inspired him with? Are there any mysteries in God's universe which he designs to hide from his children, or rather, does he not give us the impulse to search, in order that we may, by wisdom and knowledge, turn them into means of progress? Father Manheim, because he was brought up as a priest, would tell me these thoughts are very wicked, and like those of Mother Eve, when she determined to eat of the forbidden fruit. Forbidden! How do we know that story is true? Fritz says it was only an old Jewish fable, invented thousands of years ago to account for the creation, and kept up by priests to make us *afraid* of God. I am not *afraid* of Him. Why should I be, if he made me? As He made me so I am; and as He inspired me with the desire to know and to search out all that He has made, it is right to do so; and I don't believe, and I *can't* believe, my uncle Paul is a *lost* soul. Oh, that I could know what has become of him! He says the spirit in man cannot die, for he has seen the dead all in life and glory. Oh, that I could see *him*, and know where he is, and what has become of him!"

Even as these thoughts passed through the young girl's mind, a low knocking, such as she had so often heard at the postern gate, sounded in her ears. That gate was too far off for her to hear any sounds produced upon it, and yet the conviction was irresistible that the knockings came from thence. Mentally she blamed herself that she had not counted them, and no sooner did this idea pass through her mind than the vibrations, now seemingly far more distant, were repeated. This time she did count them. They were nine in number; and without any intention to speak, the words involuntarily broke from her lips, "It is Uncle Paul knocking for admittance. I *must* go and let him in."

It was still the grey of a young spring dawn. The sun had not yet risen, and many a pale star shone in the misty sky. Within the tower chamber it was still only partially light, and the errand to which she was about to devote herself would carry her through many long and obscure passages. Pausing then for a moment to raise up the wick of her oil lamp, now nearly spent, Constance drew her shawl around her, for the morning was yet chill, and, lamp in hand, firmly descended the winding stairs, and threaded her way through the passages and devious turnings that led to the mystic postern gate. Arrived there she opened the gate, as usual, without difficulty. As she swung it back the sound of nine distinct detonations of the sweet-toned bell, she had so often before noticed, struck on her ear, but this time they were so loud and clear that she felt persuaded they proceeded from some source close to where she then stood. Lowering her lamp, so as to inspect the gate, the light was suddenly extinguished. There was no air stirring, no apparent cause for this. Determined, however, not to be baffled, Constance turned from the still open gate, and hastily passed into the old broad flagged kitchen, where the lamps were kept, with the intention of procuring another and fresher light. This done, she began to retrace her steps, when, arriving at the angle in the last passage leading to the gate, what was her amazement to discover, not the painting of the tall clock which she had always before observed in that angle, but an open space from which descended a flight of steps. For a few moments Constance stood spell-bound, but the next minute, with the indomitable will that pervaded her courageous nature, she turned her light on the steps, and though they were steep and dark enough to discourage any less resolute explorer, she unhesitatingly began to descend them, nor paused until, after many turnings and windings, she reached a short stone platform, succeeded by three broad circular steps, these again diverging to three several wide passages.

Taking the nearest to the point where she landed, on the right hand side, she proceeded to trace her way through a number of other passages, as she at first deemed them, but which she presently found to be entrances to cells, the doors of which were all unfastened, so that by holding her lamp on high she could perceive that they were quite empty, although the remains of a chain in each of the walls plainly enough told the sad tale of the cruel uses to which in old feudal times they had been devoted. Passing by those woeful and repulsive dungeon cells, the dauntless explorer found at the end of the passage a much narrower way, evidently leading to the left. For some time she followed this passage, though with little expectation of discovering anything more than the same gloomy succession of cells that she had already passed. But in this she was disappointed, for she presently arrived at a huge arched double-door on one side of the passage. Pushing slightly against this it at once yielded to her touch, and she found herself in a vast hall, with a smooth stone pavement, high vaulted roof, benches on the sides, as if to accommodate many people, and tables scattered here and there on each side.

By holding up her lamp she could perceive some machines of an unknown construction on the tables, numerous lamps pendant from the high roof ready for lighting, and several doors at regular intervals on either side of the vast hall. Whilst gazing around, in silent wonder and admiration at this singular chamber, she perceived that one of the doors in the wall, close to where she stood, was open. She at once entered it, and found a small square room piled up on every side with huge and apparently very full canvas bags. One of these was partly open. Drawing aside the loose cover, and at the same time holding her lamp in such a position as to enable her to view its contents, she beheld, to her astonishment, a mass of large gold coins. Pushing them aside, she reached her hand down to the bottom of the sack, only to discover that it was full of the same precious metal. Touching several of the other sacks piled up round the walls, she discovered, both by touch and the chink of the coin, that they contained the same treasures.

It was during this astounding examination of untold wealth that the daring explorer heard, far above her, a violent slam as of a door suddenly shut, at the same moment a clock on the inside of the wall within which she stood, struck in loud clear tones nine strokes of a sweet-toned bell, after which the door of the little chamber closed inwards, with a slow but powerful action, and the lamp she held became at once extinguished. It has often been said that, in the act of drowning, or any sudden and revulsive condition of the physical system, all the power of mind and memory is brought at once into full play. This was the case with Constance Kalozy in the emergency above described. She knew, without doubt or hesitancy, that she had left the postern gate wide open when she went to the kitchen to replenish her light. She remembered that she had seen and descended the stairs behind the clock in the passage before reaching the postern gate, and so had left it unshut. She also now, by a vast sweep of mental perception for which no external means of observation could account, knew that some one above had shut the postern gate; that the NINE strokes of the bell corresponded with the nine strokes which had opened the clock gate in the passage, and enabled her to descend into these hidden vaults.

She also knew, though she might never after disclose the fact, that with the second nine strokes of the bell, the clock door in the passage was closed, and might never more be opened; also that the clock which communicated with the postern gate was a curious piece of mechanism, the source and power of which was the clock she had seen for a moment inside the wall of the treasure vault. She knew now that the talisman which opened the doors both in the passage behind the painted clock, and in this treasure vault, was the sound of the nine strokes no doubt given by connected lines of clockwork. She was now sure that this number not only opened these entrances, but also closed them, and that the closure must have been occasioned by some one having shut the postern gate, the machinery of which governed all the other entrances. All these points now arrayed themselves in succinct order before the mental vision of the unfortunate prisoner, for such she was, and knew herself to be. Evidently she was immured,—and perhaps for ever,—in that dread place, with illimitable wealth piled up around her—wealth for which thousands would have sacrificed their very souls,—and yet what use was it to one who might never more see the light of day? for who on earth would know of

her whereabouts, or who be enabled to release her? For a few minutes the awful realization of being thus buried alive, and the pitiful fallacy of possessing countless treasures which could never be utilized, bore in upon the young girl's human nature with a sense of despair too awful to be described; but the next moment a wonderful change came over her. A sound as of very, very distant peals of bells rang in her ears, succeeded by the realization of an equally distant but delightfully sweet choir of voices singing an anthem, so peaceful, so soothing and sweet, that care, sorrow, and fear, all melted away at once, and, involuntarily murmuring, "*I know that my Redeemer liveth, and that in my flesh I shall see God,*" Constance Kalozy sank slowly and softly back upon the piled-up heaps of bags of gold. Strange hands, yet palpable to her half-conscious sense of touch, were busy in laying her down and pillowing her fair head against something that supported it. And then—earth and all its sorrows vanished—green fields, shining waters, lovely landscapes, and gorgeous blossoms then filled her perception of existence.

Many forms of those she had known, but who were long since dead, flitted before her, smiled tenderly on her, and passed away. Last of all came her Uncle Paul, no longer the grim old baron, but habited in a professor's robe of purest white, with a crown of bright stars around a college cap which he wore on his head. His arms were extended to her. Spontaneously she rushed towards him, and heard, in the sweetest and tenderest accents, his murmured words, "My brave girl! my soul's deliverer!" and then—yes—she was passed on into the arms of her kind, loving father—not the cold mute form of mystic death she had last remembered to have seen him, but a grand, noble form, habited in the same white robes and shining college cap as her uncle—and lying on that sheltering bosom, to the sweet and inspiring words, "My child! my own beloved one!" she slept—and knew no more.

(To be continued.)

## SPIRITUALISM IN MANY LANDS.

### THE HYPNOTIC CONGRESS IN FRANCE.

THE recent revelations made in the practice of hypnotism as a curative agent by Drs. Bernheim and Liebault, professors in the faculty of medicine at Nancy, France, receive an added interest from the international congress of hypnotism just finished at the Paris Exposition. At this congress the curious phenomena which have so long puzzled the medical world were thoroughly discussed by some of the most eminent scientific and medical authorities of France and other countries. Some of the reports made on that occasion of the results of the "cure by suggestion" as practised at the Hospital de la Pitié and at the Salpêtrière were of extreme interest. Dr. Voisin, of the latter, testified that until 1880 it was not believed possible to hypnotize insane persons, but in that year he succeeded in one case, and since that time had been successful in ten cases in every hundred, and remarkably so in overcoming hallucinations, ill-temper, and hysteria, the outgrowth of insanity. He had also used it to good purpose in combating vices, abuses of medicine, defects in intelligence, and neuralgia, and in restraining degenerate and vicious children. Drs. Liebault and Bernheim, of Nancy, told of 414 cases they had experimented upon. Of these one hundred were cured, in ninety-eight there was a noticeable improvement, in ninety-two a slight one, and in only seventy-one cases were there no results. These cases were organic maladies of the nervous system, mental diseases, and neuralgia. Dr. Fontan, of Toulon, and Dr. Jong, of the Hague, had used it successfully in curing the dread of lightning, and Dr. Fort, of Paris, had performed surgical operations upon patients under its influence.

In summing up the results of this congress it may be said that the savants who attended it have unquestionably got at the reality which underlies mesmerism and animal magnetism, hitherto considered as one of the black arts, and have succeeded in utilizing and controlling it for scientific purposes, with a remarkable degree of success. It is not without its dangers, however, for in the hands of unprincipled or unscientific persons it may be used to accomplish criminal purposes and may create mental and moral conditions leading directly to vicious habits and the commission of crime. Scores of well-established incidents of this tendency are on record in the criminal annals. The congress recognised this danger, and passed the following important resolutions: (1) That



all public exhibitions of magnetism and hypnotism ought to be prohibited by the authorities in the interest of public health and morals. (2) That the exercise of hypnotism as a curative agent ought to be regulated by the laws governing the practice of medicine. (3) That it is desirable that the study of hypnotism and its applications should be introduced into the teaching of medical science; and that, considering the disastrous influences exercised in prisons by criminals upon hysterical prisoners, the congress recommends that hysterical delinquents in prisons be placed under the control of the physician.

The character of the eminent practitioners engaged in experimenting with this new application of an old theory, well known to students of psychology, and the remarkable results thus far attained will call general attention to the new science of cure by suggestion, and its future development will be watched with great interest. There are more things in heaven and earth than are dreamt of in our philosophy, and this appears to be one of them.

REUBEN FIELDS is a mathematical wonder at Higgonville, Mo., who does not know a letter of the alphabet or one printed figure from another, but who is wonderfully strong on mental calculations, making them off hand. He is thirty-six years of age. He claims that his gift was given from Heaven, and says it came to him suddenly when eight years old. He guards this instinct with the utmost care, and will not answer questions unless he is paid, fearing that it will be taken from him should he use it to satisfy idle curiosity.—*Chicago News*.

#### THE METHOD OF DIVINING CARDS OF THE ANCIENT EGYPTIANS AND PERSIANS.

"The thing that hath been, it is that which shall be; and that which is done, is that which shall be done; and there is no new thing under the sun. Is there anything whereof it may be said, See this is new. It hath been already of old time, which was before us."—*Ecclesiastes*, c. 1, v. ix and x.

It is now well known that those very cards, that are supposed to be invented in comparatively modern times for the entertainment of young or old, have had their design and existence in a period far anterior to the time we are capable of thinking of. The designs of such cards which we now possess have been traced back to Egypt—indeed, from thence they have been transported to the West, and like other things gone to the four quarters. The cards *mostly known* are those that are now common to all, that is, hearts, diamonds, clubs, and spades, they have apparently been first given to the public; *next*, those still much used at the present day in Saxony. Besides these two, there is still a system of cards such as Italy, Spain, and other Southern countries possess; this latter system is for divining purposes, and is more complete. Besides these three systems mentioned, nearly every country has cards of similar designs; but all have one origin. An ordinary *book* of symbols (cards), was in the hands of every neophyte; but a *more complete* book was bestowed on every adept. These were consulted by the former; but in turn even the adept had to consult Brothers of their own but of still higher orders; but to these very rarely, and only in most exceptional cases was reference made.

The civilisation business is still progressing fairly well in Africa. Germans, Portuguese, French, Belgians, and last, though not least, British explorers, traders, and developers are all doing wonders for civilisation. The tools used in this class of cultivation are mainly Gatling guns, bad rum, and general bombardments. The natives must be having a pleasant time on the whole, except when they think how many centuries they have had to waste while waiting in simple happy savagery for the great civilising boom that is now ravaging their Arcadian jungles.—*Manchester Sunday Chronicle*.

In answer to the address presented by American students in Paris during their reception by President Carnot, the President said: "When you go home you will best aid the American Republic by exalting the policy of peace above that of war and discord, for the latter paralyzes the strength and dissipates the resources of nations."

Education and instruction are the means, the one by use, the other by precept, to make our natural faculty of reason both the better, and the sooner to judge rightly between truth and error, good and evil.—*Hooker*.

#### TRUE HEROISM.

IN its own humorous way, the *Manchester Sunday Chronicle* records one of those glorious cases of heroism and unselfish devotion to others which no classes of men exhibit more frequently or in grander colours than sailors—God bless them! Although we select the *Chronicle's* narrative in preference to the dryer methods of telling the story put forth by other journals, the incident narrated needs no other word-painting than the splendid deeds recorded tell for themselves.

I really must tell one story of the patience and courage of sailors in difficulty and danger, just as a set-off to the many hard things I generally find to fill these columns with. It is quite a pleasure to have something or somebody to praise in these hard times, when acts of devotion—except of devotion to number one or the "main chance"—are rather scarce. This one is of the rescue of eighteen mariners in the North Atlantic by Captain Munro, of the British steamer *Stag*, on a voyage from Shields to New York. The sinking vessel was an old American one; she was a foundering wreck, and the crew had abandoned all hope, when they were seen by the *Stag*. The wind was blowing a perfect hurricane when the lights of the wreck were sighted through the rain and hail. Captain Munro kept the lights in sight and headed for them. He says:—

"When daylight dawned I was close enough to discern a dismasted ship, her crew waving their hands and shouting in a frenzy of despair. About seven o'clock I was close enough to signal the vessel. I told them to keep up their courage, and I would pick them up as soon as I could. At that time it was blowing a frightful hurricane, and a boat could not have lived a moment. Shortly after, a heavy snow-squall shut out the fast-sinking ship, and all that day and night the vessel was obscured; but now and then we could see their rockets telling us where they were. All that night we sailed about the ship, and when morning dawned she was almost level with the water. The sea was frightfully high, but I knew that the crew's rescue depended upon my promptness; so I ordered away the port-quarter-boat, and called for volunteers to man it. Every one of my crew to a man instantly responded to the call of duty and humanity."

That's the style of men there were on the *Stag* you see. Very likely they are not very highly-educated men, and possibly wouldn't create a very favourable impression either in a ball room or on a town council. But they were one and all ready to risk their lives to save their fellow creatures, and in circumstances of such danger as might have appalled an alderman even. The captain proceeds:—

"Second officer Noell and four of my crew manned the first boat, and rowed to the rescue. On account of the heavy sea, they could not get within fifty feet of the sinking ship. Then those on the ship threw my men a line, and I shouted to every one to put a life-belt on and jump into the sea."

The boat succeeded in saving five men the first time, and made four more trips, with a fresh crew every time to take the place of those who were exhausted by their efforts and the intense cold; and ultimately they succeeded in saving the whole of the crew, who were almost dead of fatigue and exposure, having worked at the pumps through four days and nights of cruel storm in an almost hopeless endeavour to keep their ship afloat.

Bravo, Captain Munro and his crew! When I think of them, and such as them, who are ready to risk their very lives in the attempt to rescue from certain death a lot of half-starved common sailors—who can't by any possibility pay them for their heroism, and to whom they have never even been introduced—I slap myself upon that portion of my manly person which is concealed by my patent reversible shirt front, and rejoice that I, too, am an Englishman. Bravo all of us.

"Defeat this bill," said a Yankee orator, "and a standing army, like a bird of prey, will swoop down and gnaw at the vitals of the republic. Pass it, and a million of men from the north, south, east, and west; from hill and dale; from your crowded cities and mountain fastnesses, at the first bugle-blast of war, will rally to your flag; and, like the heroic sons of the Spartan mother, will return it blazoned all over with victory, or be encircled in its folds as their winding-sheets." We have heard of "the waters of the Mississippi being emptied into the Vatican," as the grandest figure of American speech; but this million of men encircled in the winding-sheet of stars and stripes is certainly grander.

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E. W. WALLIS.

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FRIDAY, FEBRUARY 28, 1890.

### MATERIALIZATIONS EXTRAORDINARY.

WE most earnestly commend the following letter, taken from the *Newcastle Chronicle* of February 22nd, to the attention of our readers, because, in the first place, we know and can vouch for the writer as a lady of shrewd and keenly observant nature, educated, literary, and wholly reliable in all that relates to integrity and judgment. In the next place, we know the medium, and (though as her name is not given in the article we do not feel at liberty to print it) we know from personal investigation and the testimony of hosts of friends—high and honourable ladies and gentlemen who have sat with her—that she is incapable of fraud, even if her splendid medial powers did not render the work of the spirits far more effective than that of any human counterfeit. We venture then to stake our reputation for honesty and powers of judgment on the truth of the following narrative.—[ED. T. W.]

#### A THEOSOPHICAL SPOOK.

To the Editor of the "*Weekly Chronicle*."

Sir,—The controversy at present being waged in open council over the merits and demerits of Theosophy has induced me to send you the following description of a recent experience:—

To begin with, I was a woman, and this was the first injustice of which I had to complain, for nature, when giving me the constitution of a woman, was indiscreet enough to invest me with certain mental endowments which enabled me to gauge very accurately the weight of disadvantage and opposition which would nullify most of my struggles for advancement.

Yes, advancement was to be my watchword. But which of the multitudinous roads spread before my mental vision really led up to the desired goal? There was the rub. But my difficulties were not utterly devoid of consolation, since I knew, from a study of contemporary literature and argument, that thousands were travelling the same path as myself, and that, if I stumbled at all, I was still envied by those who had met with worse disasters, and been crippled by the way.

It seemed to me for a time that the church offered the greatest comfort to an enquiring soul. But the more I tried to conform to her teachings, the more dissatisfied in spirit did I become. Justice, love, and infinite mercy were my ideals of Christianity and godliness. In their stead, I was confronted with a God of incredible cruelty and vengeance, who is supposed to consign myriads of immortal souls to an

eternity of damnation, for no other faults, in the majority of cases, than ignorance and want of opportunity. My soul revolted at such a picture, and in spite of innumerable denunciatory sermons to which I listened attentively, I still clung to my ideal of a wise and just creator, who would not create souls simply that they might go to perdition.

At this time the materialists got hold of me, and with infinitude of patience displayed the wonderful processes of evolution to me. It almost seemed that my faith in a universal creator was shaken. But my native stubbornness interposed to save me from the loss of man's greatest comfort, and when some of the most wonderful atomic theories were expounded for my benefit, I still maintained that something must have created the atom whence evolved an intelligent organism. It was repugnant also to every thought which I brought to bear upon the subject to believe that that beautiful thing, called a spirit, could be doomed to contemporaneous extinction with the body, and that its very existence depended upon the power possessed by animal tissues to resist dissolution. "If," thought I, "the spirit can think, act, and transport itself from place to place during sleep, why should we deny it the possibilities of such powers after death? If a certain degree of freedom is gained by the spirit during a temporary quiescence of the physical part of our being, why should we refuse to believe that the spirit rejoices in fuller freedom and life after it has been relieved in perpetuity of its mortal envelope?"

Certain peculiar manifestations of which I have at times been the subject, that could hardly be catalogued as mere dreams, have convinced me that there is much more in heaven and in earth than has hitherto been dreamt of in our philosophy, and that the Psychical Research Society is not altogether pursuing vain chimeras. Still, my spirit was by no means satisfied. I wanted something to demonstrate the actuality of my beliefs.

"Why not ask the spiritualists to help you? Why not attend a séance?" said some one to me.

"The very thing," I responded, and forthwith began to seek my opportunity. Several years ago I attended a séance in Sheffield, but I am fain to confess that I went as a sceptic, and saw nothing but food for ridicule in the whole of the manifestations, which were declared to have been deprived of their usual success by the presence of myself and a like-minded auctioneer. A question which I addressed to the materialized spirit, which was said to be in the room, produced a murmur of indignation among the spiritualists, and a violent demonstration of indignant silence from the spirit. I wanted to know if the spirits did not catch cold in such thin raiment, seeing how immense was the difference of climate between our northern locality and the presumable abiding place of the spirits. No wonder that the conditions were unfavourable in that instance, and that the controlling spirit of the medium refused to pander to such levity.

Now, however, things were different with me. I was actuated by a true desire for enlightenment, and my readers shall judge as to the degree of conviction attained by me after they have read the following description of the séance which I was very recently privileged to attend in Newcastle.

In conformity with the wish I had expressed on the subject, the friend who introduced me and myself were the first arrivals at the house of the medium—a very pleasant-looking young lady, whose appearance prepossessed us in her favour. She was very anxious to show me that the coming manifestations could not be the result of trickery, or of co-operation by hidden accomplices. The room was an ordinary large square sitting-room, such as is found in all our houses which have some pretension to style. There was a brass picture rod running round the room, and a corner of the room was partitioned off by a crimson curtain, behind which was placed one chair, for the use of the medium by and bye. This "cabinet" arrangement was of the most primitive nature, the cords of the curtain being simply fastened to the curtain rods, at little more than a yard from the corner when they met. There was no door opening into the room other than the one by which we entered, and this was opposite, not behind, the curtain.

Having satisfied ourselves that it was impossible for any one to be in hiding in the room, we waited events with tolerable patience, the time being passed in conversation with the dozen or more other arrivals who were privileged to be present at the séance.

When all was ready, all lights were extinguished, except one lamp, which had a yellow shade on it to temper its glare, and shed a pleasant lustre on us all as we sat, ranged



in a double semi-circle, facing the curtain. Then the medium went into the corner and sat down; the curtains were closely drawn; and a musical box, supplied by a spiritualistic sea captain, commenced to chime the very sweetest music; while some of us waited in faith, others in scepticism, for coming events. If the latter ever cast their shadow before, they must have done it in this case, for my amused nonchalance gave place to a conviction that something startling was about to happen after all, and I even confess to feeling just a *leette*, a very leette, sensation of tremour.

Still, I was more surprised than startled when a tall man suddenly came from behind the curtain, and looked scrutinisingly at us, as if seeking an old acquaintance among us. He had on a white garment, not unlike a surplice, and, after nodding pleasantly all round, disappeared again.

We then heard the medium rise from her chair, and move about a little, as if to relieve herself from the constraint of the sitting attitude for a moment. But she soon sat down again; all was once more quiet; and the next demonstration was of a decidedly interesting character.

Amid breathless silence, we watched a little old woman walk from behind the curtain in just the same timid, hesitating fashion in which she must have sometimes walked when in life. For not even I, seeing the recognition and amazement depicted on many of the faces around me, could refuse to believe that this was in very truth a materialized denizen of the spirit world. She wore a black dress, a small black fancy apron, such as used to be worn some years ago, a woollen shoulder shawl, and a white cap, bristling in all the glory of Italian-ironed frills. We do not see these wonderful frills now-a-days; but there are few among us who have reached or passed middle age who do not remember them. There was one old gentleman in the room who seemed especially moved on the appearance of this quaint apparition, and, seeing his emotion, it was not difficult for me to guess at the relationship existing between these two. But no one broke the awesome silence just yet, and our strange guest walked past us all, peering eagerly into our faces. Then she walked back again, and finally stopped, with a face transfigured with delight, opposite the old gentleman before mentioned, and held out her hands in affectionate greeting. "My canny wife!" sobbed the man thus singled out for recognition, and I really cannot tell how this spirit disappeared, for my eyes were suffused with tears of sympathy, as were also those of many others here present. I learnt afterwards that several of the people here had known this little old woman in life; that she had for many years, in conjunction with her husband, kept a shop in Percy Street; and that no one entertained the slightest doubt of her identity.

We were next favoured with the appearance of a lady of medium height, dressed in white, who advanced, bowed, beaming with pleasure, and then disappeared. Next appeared a tall African, the reputed familiar of a gentleman present, whom his presence threw into a trance-like condition, which lasted for some time. Next a little woman, who surveyed us all, and then retired with an appearance of deep disappointment at being unable to find an acquaintance amongst us. After her, we had a stout gentleman, with a clerical wide-awake on, who beamed on us all with delight, evidently hugely pleased at being back on earth once more.

Then we were edified by the spectacle of a little negro girl, the familiar, I was told of the medium. If her appearance amongst us was something extraordinary, her disappearance was considerably more so, for she did not walk behind the screen, as the others had done, but remained in front of us for a time, and gradually dematerialized before our eyes.

A black woman, carrying a baby, looked in at us for a few seconds, and then we were treated to the most extraordinary apparition of all.

This was a tall young man, whose nature seemed to be remarkably volatile and jolly, and who, unlike all his interesting predecessors, had the gift of speech. He shook hands with every one of us, laughing and chatting with us for half-an-hour. He ordered the gentleman who manipulated the musical box to change the music, requested the light might be turned up a little, offered to dance for us, and waltzed in the small space at his disposal in a very creditable manner. After this surprising performance, he talked at length with us, informed us that he preferred to be known as "George," that he was the familiar spirit of the medium, and that it was owing to the fact that the lady had a slight cold that his voice was hoarse. After this had gone on for some time,

he was asked to tell us more about himself, whereat he smiled in evident amusement, remarked, "Well, I might consider myself a theosophical spook," and disappeared, only to return a moment later, to blow kisses to some of the ladies present, and then to leave us with the conviction that the séance was virtually at an end. And so it proved, for no other spirits appeared for our edification.

It was, however, some time before the party broke up, for George and the little old woman had given us something to talk about. We had no difficulty in understanding what George meant by his funny speech. We had been talking before the séance began of Colonel Olcott's lecture, and an expression which appeared in a letter from a theosophist in the *Daily Chronicle* had evoked a little resentment. It was considered to savour too much of levity, and was freely criticised. The expression in question referred to the appearances to be seen at séances as "spiritual spooks," hence George's allusion.

By way of finale, I have only to remark that it was impossible for any one but the medium to be concealed behind the screen, and that it was equally impossible for her to personate some of the figures we saw. I leave my readers to draw their own inferences from all this.—I am, &c.,

YPSILON.

## LIVERPOOL SPIRITUAL LYCEUM SALE OF WORK.

AN INTERESTING AND NOTEWORTHY ACCOUNT. BY J. J. MORSE.

THAT the Lyceum movement has taken firm root in Liverpool was abundantly demonstrated on Tuesday, the 18th instant, by the largely attended and most successful sale of work, held on its behalf, in Daulby Hall, by the permission of the committee of the Liverpool Psychological Society, who, in so good a cause, generously donated the entire use of the building and its appurtenances free of charge.

The Lyceum was re-instituted under its present management on the 6th of October last, Mr. T. Chiswell being elected as conductor, and Miss Florence Morse as guardian, with a full staff of leaders and other officers. As they were destitute of books and paraphernalia, a good friend advanced the necessary funds to procure a supply, while other friends generously donated money and materials for the badges worn by officers and scholars, and the handsome satin Lyceum banner, but owing to the preliminary expenses incurred in commencing the work, a considerable indebtedness resulted. As no fees are exacted from the children, and no contributions are taken from visitors, it was imperative that some steps be taken to liberate the Lyceum from its liabilities, so the suggestion of the guardian for a sale of work was accepted as a happy inspiration, which was duly acted upon, that young lady being appointed as secretary.

As a result of the appeal made in the city and throughout the country, an amount of material was contributed that completely upset the calculations of the promoters, and instead of one small stall they were able to fill two large double stalls with a varied assortment of useful and fancy articles. A handsome timepiece from Messrs. Mole and Lane, of Lord Street, three splendidly modelled plaques, in gilt basso relievo, from Mr. Cooper, a large case of the celebrated "*Embrocation*" from Mrs. Goldsbrough, of Bradford, a very handsome set of jewellery, Russian malachite set in Siberian gold, from Mrs. E. Hardinge Britten, a supply of books by Messrs. Wallis and Morse, being, with various other notable items, rare and exceptional contributions, while Mrs. Mellon, of Newcastle, and Mrs. Everitt, of London, each responded with acceptable contributions, as did Mrs. Hammarbom, Miss Kersey, and Miss Bacon, of the Newcastle Lyceum, also from Mrs. W. H. Robinson, of Newcastle Lyceum, and Mr. Alfred Kitson, of the Batley Lyceum. Indeed, so numerous and widespread were the contributions and contributors that a detailed enumeration is impossible. The refreshment stall was loaded with a lavish supply of excellent comestibles, donated with characteristic generosity by Mr. J. Lamont, the president of the Society, while the two large double-stalls were erected and decorated with flags, hangings, lamps, &c., by Mr. Parkinson, whose thoughtful kindness thus produced highly-pleasing and artistic results.

Shortly after the advertised hour the sale was opened, in a brief speech, by Mr. J. J. Morse, who adverted to the previous effort to start a Lyceum in Liverpool, congratulating the former workers on their work in the good cause. In a few genial sentences he sketched the rise and development of the present Lyceum, and after duly eulogising all who

had contributed to the sale—or were about to do so—he formally declared the Sale of Work open, his remarks being frequently applauded.

The various assistants at the stalls then commenced a brisk business, which continued with but little remission until 10-30 p.m. At 7 o'clock, a concert by the Lyceum scholars was commenced, songs, recitations, and violin solos being contributed by little "tots" of from three to fourteen years, among whom were the Misses Love, Chiswell, Charlton, Jennings, Morris, and Masters Chiswell, Cooper, Stretton, and Mr. Redhead. An exhibition of calisthenics by the children, under the direction of Mr. Leckie, was also a very interesting feature. Mrs. Chiswell, as musical directress, presided at the piano, and deserves every credit for her successful training of the participants of the concert—indeed, this lady has been indefatigable in promoting the success of the Sale of Work, labouring almost night and day to ensure its success. Such is also true of all the officers besides. On the day in question, all worked *con amore*, and with an aim and will that was simply delightful to behold.

As far as could be ascertained, when this report was written, the sum of a little over £28 had been taken; but there are several outstanding items yet to settle, so that the proceeds are likely to exceed the sum of thirty pounds, and when accounts are finally adjusted, there will be a very satisfactory surplus to go over to the Lyceum funds. A definite statement will duly be made public by the secretary of the Sale Committee as soon as the accounts are finally audited and passed.

The courteous and fraternal action of *The Two Worlds* in giving continuous and gratuitous advertisement to the sale was much appreciated, and public thanks are hereby recorded for the same. As the limits of space are rigorous, this must be read by all as a necessarily brief abstract of the proceedings, which, if it omits to mention any particular individual, only does so because of the brief dimensions of the report, but nevertheless it unreservedly acknowledges, with most sincere gratitude from the Liverpool Lyceum, the unexpectedly large, generous, and truly fraternal response to its appeal that has been given literally from east, west, north, and south. A truly enjoyable season was spent, unmarred by one single disagreeable incident.

#### THE POPULATION OF HELL.

In round numbers the earth has a population of 1,300,000,000, of whom 300,000,000 are professed Christians, the other 1,000,000,000 being Mohammedans, Buddhists, Jews, pagans, and heathen. The whole race was condemned to eternal punishment for the sin of Adam. This was the fall of man, from which there was and is no redemption save through the death of Christ.

Biblical chronology gives the earth a period of about 6,000 years. From Adam's time to Christ was 4,000 years, during which period no human souls were saved. The population may then have averaged 1,000,000,000. Three generations, or 3,000,000,000, pass away in each century. Forty centuries, therefore, consigned 120,000,000,000 of men to eternal fire, and, for all we know, they are there now. In the 1,900 years that have elapsed since the birth of Christ 57,000,000,000 more of human beings have lived and died. If all the Christians nominal and real, who have ever lived on the face of the earth have been saved, they would not number more than eighteen thousand millions. Now, if we deduct this latter number from the grand total of one hundred and seventy-seven thousand millions, we find one hundred and fifty-nine thousand millions of souls who are suffering the torments of hell fire, as against the eighteen thousand millions who have escaped. But this is not the whole truth. Nobody believes that more than ten per cent of the professed Christians are saved. Calvinists themselves say that the elect are few. If this is a fact heaven contains but eighteen hundred millions, against a population in hell of one hundred and seventy-five thousand millions.—*N. Y. Sun.*

We reprint the above calculation in the interest of those who speak of their departed lovers and kindred as of those who *have gone to join the majority*. We do not for one moment doubt that the majority is in what the Christian theologians are pleased to call *Hell*, and considering that it includes all the best astronomers, electricians, geologists, discoverers, reformers—in a word all who have ever marshalled the human family from barbarism to the heights of civilization, we cannot but say for us and for our posterity, may we have the privilege of joining the great majority, though we may be obliged to go to the theologians' *Hell* to do so.

## LYCEUM JOTTINGS

### THE MAIDEN AND THE ROSE.

If I were a rose  
On the garden wall,  
I'd look so fair,  
And grow so tall;  
I'd scatter perfume far and wide,  
Of all the flowers I'd be the pride.  
That's what I'd do  
If I were you—  
O little Rose!

Fair little maid,  
If I were you,  
I should always try  
To be good and true.  
I'd be the merriest, sweetest child,  
On whom the sunshine ever smiled,  
That's what I'd do  
If I were you,  
Dear little maid!

### A FOOL'S PRAYER.

THE royal feast was done; the king  
Sought some new sport to banish care,  
And to his jester cried, "Sir Fool,  
Kneel down and make for us a prayer."

The jester doffed his cap and bells,  
And stood the mocking court before.  
They could not see the bitter smile  
Behind the painted grin he wore.

He bowed his head and bent his knee  
Upon the monarch's silken stool.  
His pleading voice arose: "O, Lord,  
Be merciful to me, a fool!"

"No pity, Lord, can change the heart  
From red with wrong to white as wool.  
The rod must heat the skin; but, Lord,  
Be merciful to me, a fool!"

"'Tis not that by the onward sweep  
Of truth and right, O Lord, we stay;  
'Tis by our follies that so long  
We hold the earth from heaven away.

"These clumsy feet, still in the mire,  
Go crushing blossoms without end;  
These hard, well-meaning hands we thrust  
Among the heart-strings of a friend.

"The ill-timed truth we might have kept;  
Who knows how sharp it pierced and stung?  
The word we had not sense to say,  
Who knows how grandly it had rung?"

"Our faults no tenderness should ask,  
The chastening stripes must cleanse them all;  
But for our blunders—oh! in shame  
Before the eyes of heaven we fall.

"Earth bears no balsam for mistakes;  
Men crown the knave, and scourge the tool  
That did his will; but thou, O Lord,  
Be merciful to me, a fool."

The room was hushed. In silence rose  
The king, and sought his gardens cool,  
Then walked apart, and murmured low,  
"Be merciful to me, a fool."

—E. R.

### ONLY ONE MOTHER.

You have only one mother, my boy,  
Whose heart you can gladden with joy,  
Or cause it to ache  
Till ready to break—  
So cherish that mother, my boy.

You have only one mother who will  
Stick to you through good and through ill,  
And love you although  
The world is your foe—  
So care for that love ever still.

You have only one mother to pray  
That in the good path you may stay;  
Who for you won't spare  
Self sacrifice rare—  
So worship that mother away.

You have only one mother to make  
A home ever sweet for your sake,  
Who toils day and night  
For you with delight—  
To help her all pains ever take.

You have only one mother to miss  
When she has departed from this.  
So love and revere  
That mother while here.  
Sometime you won't know her dear kiss.

You have only one mother—just one.  
Remember that always, my son;  
None can or will do  
What she has for you.  
What have you for her ever done?

—B. C. Dodge



## PLATFORM RECORD.

ACCRINGTON.—Feb. 17th: Mrs. Green's guides gave a grand discourse on "The Teachings of a Spirit," and successful clairvoyance, to a large audience. Feb. 23rd: Mr. Walsh's afternoon subject was "Devotional Spiritualism." Evening: Three subjects from the audience were treated in a masterly manner. Good clairvoyance.

BIRMINGHAM. Smethwick.—Mr. J. W. Mahony gave a dramatic recital, on Wednesday, February 19th, assisted by Mesdames Findlay, Houghton, and Clara Reece, vocalists; accompanist, Mr. S. A. Wright. A fair attendance appeared to be very interested with the clever and talented elocutionist and the singing of the ladies, evidenced by frequent applause. Mr. Mahony, and the other friends, kindly gave their services for the benefit of the Harmonium Fund.—Smethwick Spiritualist Association.

BLACKBURN.—February 23rd, Mrs. Craven being too ill to fulfil her appointment, the controls of Mr. Edwards (one of our young local mediums) gave eloquent and thrilling addresses, afternoon on "Love one another," and evening on "Spiritual gifts," which were listened to by large, attentive, and thoroughly appreciative audiences. We heartily wish him God speed in his labour of love. Clairvoyance after each address by a little girl of twelve years, nearly all recognized. This little medium gets the surroundings and peculiarities with great precision, and gives promise of becoming a very successful clairvoyant.—C. H.

BOLTON.—Mr. Brown's subjects were: Afternoon, "Life, and how to live it;" evening, "Death, and how to meet it." Showing that it was not by belief in creed or dogmas that man could be made fit to meet death, but by a good moral life.—J. P.

BRIGHTON.—February 17th, a very enjoyable meeting with Mrs. J. M. Smith, for members only; questions were answered and the surroundings of nearly all described. Shrove Tuesday, tea and entertainment, Mrs. Wood in the chair. Mrs. J. M. Smith made a few earnest remarks showing how we might make the spiritual work prosper by each trying to move the wheels of loving, sympathetic, charitable endeavours. A duet was sung by Mrs. Roebush and Miss Robinson; songs by many of the members; readings by Mesdames Holstead, Aspinall, and Shillitoe; recitations by Mesdames J. Shaw and J. Woodhead, and Misses M. Wood and Green; phrenological delineations by Mrs. J. M. Smith. A very pleasant evening closed with dancing. Sunday: In the absence of Mrs. Riley, who is indisposed, in the afternoon the guide of our local medium, Mrs. Southworth, gave his passage from earth life to spirit life, and in the evening spoke on "Man, know thyself," both addresses gave fair satisfaction, and we think in time we shall be proud of our local.

BURNLEY. Hammerton Street.—Mrs. Wallis's afternoon subject was "The Great Beyond." Evening, nine written questions were well dealt with, giving us much to think upon. It would be a service to help us learn the lesson of life and prepare our homes in the great beyond.—W. M.

BURNLEY. Trafalgar Street.—Feb. 17th: Mr. G. Smith's guides gave a good address on "Phrenology," and some striking phrenological readings, also a little psychometry. Feb. 23rd: Mr. R. Bailey gave excellent practical discourses, which were received with deep interest. Afternoon, "Where are the dead?" Evening, "Christianity, Atheism, and Spiritualism compared."—W. R. C.

BYKER.—Mr. Coxon's guides gave a good address on "Man and his development" to an attentive audience.

CLECKHEATON.—A good day with Mr. Thresh's guides. Afternoon, "What is the coming religion?" was well handled. Evening, ten subjects from the audience were eloquently treated.—W. H. M.

COLNE.—Mrs. Stair—unable to keep her engagement, on account of sickness—sent a good substitute, Mrs. Summersgill, who gave good discourses. Afternoon, "There's a Light in the Valley." Two poems given and much appreciated. Evening, "Religion." Three poems given. Fair audiences.—J. W. G.

DARWEN.—Mr. Campion dealt with subjects from the audience in the afternoon. Evening, "Confusion, its Cause and Cure," which was very attentively listened to. We have two open dates (March 30 and April 20) which we should be glad to fill up.—Wm. Almond, Cor. Sec.

DENHOLME.—The guides of Mrs. Woolley gave brief discourses afternoon and evening, followed by good clairvoyant tests, which were well appreciated by a good audience.—C. P.

EXETER.—A good day with Mrs. Hellier's guides. Afternoon subject: "Love." In the coming civilization we must love as we are loved, dwelling in the sunshine of supernal love in the society of those nearest the realm of the Divine, we shall grow purer and more loving. Evening: "Of what use is Spiritualism in cultivating Spirituality?" We retain the highest aspirations, which stimulate the soul to a higher life of refinement, genius, and eminence. Judging from the number of strange faces, I think the truth is fast spreading.—R. N.

FELLING.—On Tuesday evening last, the earnest courageous defenders of "truth against the world," having taken the large Royal Lecture Hall, and arranged with Mr. H. A. Kersey, of Newcastle (assisted by Mr. Watson with the lantern), enjoyed the great pleasure of seeing the marvellous exhibitions of spirit art in drawing, painting, writing, photography, &c., and of hearing the excellent descriptions and history of the exhibits by Mr. Kersey. It was an "object lesson" on immortality of boundless importance, a beautiful pictorial representation of proofs of the reality and nearness of the "unseen world." The worthy lecturer gave us three hours of his valuable time, with perhaps a five-minutes' description of each picture, which interested and enlightened his audience as they had never been before, and will remember as long as life lasts. Strangers were fairly bewildered with astonishment, expressed in such words as "This is something new at any rate." I regret that every society in the land cannot ensure a visit from Mr. Kersey with his lantern, but it is not the slightest use making the request, with the exception of a few societies close at hand. I know, however willing, he could not possibly respond to any invitations. Mr. Hall occupied the chair, and a vote of thanks to Mr. Kersey closed the meeting.—B. H.

FELLING.—Feb. 23, Mrs. White (who has been suffering from illness of late) gave some very striking delineations of friends who have passed to the higher life, and gave general satisfaction to a very large audience. March 2nd Mr. Clare will lecture. We hope friends in the district will favour us with their presence.—J. D.

GLASGOW.—Morning: Mr. Robertson (president) "thought aloud" upon how much or little we accurately know about the life after death. A useful discussion ensued, and some doubts and difficulties were cleared up. Evening: Mr. Thomas Wilson performed on "Our Critics," giving prominence to a laceration of Mr. Samuel Laing (the Agnostic), and to the Seybert Commission. The criticism was vigorous, healthy, and well-timed, giving full satisfaction to a moderate audience.—R. H.

HALIFAX.—Feb. 17: Mrs. Crossley. Shrove Tuesday: 111 sat down to a splendid tea. The entertainment, considering the short period for rehearsal, was really excellent. The following took part: Mr. Cordingley (chairman); Mesdames Drake, Bott, Hall; Misses Greenwood and Mr. Kendrew. About 30 lyceum scholars did excellently in the nursery rhymes. Mrs. Blackburn, pianist. A crowded hall. Feb. 23: Mrs. Ingham's guides gave excellent discourses, also about five clairvoyant descriptions. The room was crowded at night; all seemed highly pleased. Afternoon: Our old friend Mr. John Culpan was the control, and in the evening Mr. Weatherhead, of Keighley.—B. D.

HECKMONDWIKE. Thomas St.—Mrs. Russell gave good discourses. Afternoon, "Blessed are the poor in spirit, for they shall see God." A few descriptions. The evening discourse was also very good. Thursday, February 20th: Mr. Milner's guide gave his experience in earth life, by request of a stranger, who was highly satisfied.—J. C.

HECKMONDWIKE. Cemetery Road.—We were sadly disappointed, Mrs. Bentley being unable to come, but found an excellent substitute in Mr. Wainwright, who ably treated subjects from the audience. Evening subject, "True Apparition of Spirit Ignored by Theology." Six clairvoyant descriptions given, five recognized.—B. K.

HEYWOOD.—We were disappointed at the non-appearance of Mrs. Stansfield. People came in large numbers to hear her. We had circles. Afternoon: Mr. John Morris, a member, gave the spirit surroundings of those present. Evening: Mr. Mills gave thirty-four psychometric delineations and spirit surroundings, all being acknowledged correct. Several visitors intimated their intention to become members.

HUDDERSFIELD. Brook Street.—Our friend Mr. W. H. Wheeler has done excellent service, speaking upon "Spirits and Mediums," and "Jesus Christ." The former was eminently interesting to investigators and those young in the cause, inasmuch as mediumship was lucidly explained. Questions were answered after each address. Mr. Wheeler is especially happy in this phase, and hits the nail straight.—J. B.

KEIGHLEY. Assembly Rooms.—Annual festival and tea on Shrove Tuesday. Over 300 partook of tea, and there was a large company at the miscellaneous entertainment afterwards. Chairman, Mr. R. Stubbs. Mr. E. Carter's glee party gave three glees in good style. Mr. T. Waddington's four comic songs produced roars of laughter. Miss England gave a pleasing recitation; and the Misses Godfrey gave a duet very nicely, and Mr. W. Hargreaves, of Ilkley, sang in good style. Misses J. and E. Brook, Turner, Roacock, and Pickles recited, all the pieces being well given. A dialogue, "The Factory Girl," by seven persons, was much appreciated. Closed with dancing.

LANCASTER.—Feb. 22: Under the auspices of our society, a popular entertainment was given in the Palatine Hall, which holds about 1,500 people, the hall being crowded. Chairman, Mr. Councillor Molyneux, supported by Mr. Councillor Turney, Mr. F. Hepworth being the leading feature of the excellent programme; his amusing impersonation secured for him most enthusiastic encores; also the Bleasdale brothers, in their side-splitting negro burlesque, "That boy Pete." All the performers were encored.—J. B.

LEEDS.—Mrs. Menmuir's guides lectured afternoon and evening. Subject in the evening: "Where are the dead?" The main point was that there are no dead; both body and soul live on, but apart; the one in a spiritual state, and the other in an earthly state. Very fair audience.—H. A. A.

LEICESTER.—Mr. T. Hutchinson, of Northampton, gave a very interesting lecture on "What is the cause of Atheism?"

LIVERPOOL.—The inspirers of our esteemed friend, Mrs. Green, gave good discourses, which were much appreciated. We also had the pleasure of her attendance on Monday evening, when she spoke to a fair audience, who seemed highly pleased with all she said.

LONDON. Canning Town.—As our speaker disappointed us, we had an experience meeting after a long reading from the chair on "Our spiritual state after death." An enjoyable evening.—F. W.

LONDON. Clapham Junction.—Mr. U. W. Goddard read an excellent paper on "The moral teachings of spiritualism as a means of elevating mankind." Next Sunday some of "Rev." M. Baxter's so-called prophecies will probably be reviewed. It is hoped a good number will be present; discussion.—D. M.

LONDON. King's Cross.—Mr. Battell's address had to be postponed, owing to his enforced absence. Mr. McKenzie kindly gave an explicit statement of the points of agreement and difference between spiritualism and theosophy. Usual discussion. Evening: Mr. R. Wortley read a communication given through his own mediumship, purporting to come from a clergyman who had died from the effects of excessive drinking, which formed the basis of an interesting talk upon temperance and other reforms, enriched with many illustrations from the speaker's long experience. We wish to draw the attention of our members to the Bible class which meets every Sunday at 3-30 p.m.—S. T. R.

LONDON. Marylebone, 24, Harcourt-street.—Mr. Towns gave psychometrical readings of a deeply interesting and successful nature. A beautiful influence pervaded the meeting.

LONDON. Mile End. Assembly Rooms, Beaumont St.—Another very pleasant evening with Miss Marsh. The announcement of this lady's name was sufficient to ensure a crowded meeting. The audience (chiefly of sceptics) exhibited much surprise at their surroundings being described with such ease and accuracy, and being successful in every case. Some interesting questions followed.

LONDON. Notting-hill Gate. Zephyr Hall.—Morning: Mr. Pursey read a paper on "Spiritual Gifts and Material Phenomena," written by the guides of his wife. He solicited questions to be put to the guides. A profitable morning. Evening: Hall filled with an intellectual audience eager to listen to Mr. William Whitley, a true defender of the spiritual cause. After giving an interesting account of "Buddha" and his doings, the lecturer tackled "Theosophy and Occult Buddhism" in a masterly manner, reading from publications by Madame Blavatsky, Mrs. Annie Besant, Col. Olcott, Mr. Sinnett, Koot Hoomi, &c., &c. Mr.



Whitley pointed out what he thought were the inconsistencies of Theosophy and Buddhism. That every one should study to hold their own opinions was particularly put forward. Questions and remarks followed. We hope Mr. Whitley will again favour us before long.

**LONDON.** Peckham.—On and after March 2nd the Services of the South London Society will be held in Chepstow Hall, 1, High Street, and the opening services, on Sunday next, will, we trust, be well attended by members and friends. Several well-known mediums and speakers have promised assistance. On Thursday last our members met, and the rumours (very rife of late) were gone into. It was unanimously agreed that there had been no misappropriation of funds, and ultimately it was resolved, "That we continue the trust reposed in our secretary, and that we have every confidence in him." To this there were only six dissentients out of 37 members present. While it is to regretted personalities have been introduced, yet it is far better they should be publicly discussed than be privately circulated. The cause will undoubtedly benefit; already a second meeting place for Peckham is announced. On Sunday last a circle with Mr. Hopcroft was held, in the morning and in the evening. There was a good audience, but an adverse influence affected the sensitive, and prevented his guides from using his organism. Mr. Hopcroft was able to address us normally later in the evening.—W. E. L.

**MANCHESTER.** Co-operative Hall.—Mrs. Hardinge Britten took for her subject, in the afternoon, "Spiritual Gifts," and we had such a lecture that the most sceptical could not find fault with. In the evening seven questions from the audience were answered in a most satisfactory manner. Mr. Tomlinson presided. Sunday next, a committee meeting at Tipping Street, at 10-30 a.m.—W. H.

**MANCHESTER.** Psychological Hall.—Feb. 22nd: Entertainment, a dramatic sketch, "The Boots at the Swan," was well represented by Messrs. A. Walker, T. Taylor, A. Stanistreet, C. Banham, Mrs. T. Taylor, and the Misses G. F. Knott, E. A. Taylor, and E. Roston, followed by pianoforte solos by Miss Rotheram and E. A. Taylor, also songs, &c., by Mrs. Boyden, and Messrs. T. Taylor, E. Hinchley, W. Taylor, J. H. Horrocks, and T. Knott. Feb. 24th: Entertainment, dramatic sketch, "The Spitalfields Weaver," by Messrs. H. Tift, J. H. Horrocks, A. Walker, H. Taylor, A. Stanistreet, and Mrs. Hulmes, followed by pianoforte solos by Mr. E. Howard and Miss Rotheram, also songs, &c., by Miss Bletcher, Messrs. Hayes, T. Taylor, W. Taylor, Horrocks, and Miss F. Dean. The programmes had to be altered through unforeseen circumstances, but the vacancies were promptly filled. All who assisted have our best thanks for the admirable manner in which their parts were rendered, Mr. Hayes being twice encored. Feb. 23rd: Afternoon, Mr. Clarke explained the use and abuse of spiritualism. Questions were answered satisfactorily. Evening, "Does evolution teach the existence of God?" Tracing backwards when this planet was composed of fire mist, and therefore man could not exist, he demonstrated that spirit or intelligence must have previously existed, and that intelligence we call God.—J. H. H.

**MONKWEARMOUTH.**—Mr. Burnett, of Shields, gave a grand address on, "Secularism, Christianity, and Spiritualism," which was very appropriate, to a large audience.—G. E.

**NELSON.**—Afternoon, Mr. Rowling, although suffering from a severe cold, spoke well on "Duty." Evening, Mr. Rowling gave his life experiences, and how he became a spiritualist, having been over twenty years an orthodox preacher, and town missionary for five years, but now a firm spiritualist, having had abundance of proof. It was really a treat. Audience rather poor, more strangers present than members. Members, do try to attend better.—J. W.

**NEWCASTLE.**—Eloquent orations were delivered by Mr. J. J. Morse. Freshness, vivacity and eminent ability continue to be the distinguishing characteristics of this servant of the spirits. There is no fear of an intellectual appreciation of spiritualism, so long as speakers like this gentleman can fill the rostrum. The spiritual public and all rational Christian thinkers are more than ever demanding a cultivated presentation of our philosophy.—W. H. R.

**NORTHAMPTON.**—Feb. 16: evening, the guides of our local medium, Mrs. Brown, gave a very interesting address to a fair audience. Feb. 23, Mrs. Brown's guides delivered short addresses to a good audience, which gave great satisfaction.—W. F. Warren, secretary, 28, Cowper Street, to whom all communications should be addressed.

**NORTH SHIELDS.** 41, Borough Road.—Our appointed speaker did not come. Our esteemed friend Mr. J. McKellar gave a soul-stirring address on "Spiritualism—What is it?" which gave great satisfaction. Mr. Hare (a young medium), who said he had been strongly impressed to come to our meeting, gave a few good clairvoyant descriptions.

**NORTH SHIELDS.** Camden Street.—The Sale of Work on February 17th and 18th was opened by Captain J. Ranton. In a very pleasing manner he referred to the beautiful truths of spiritualism. The stalls were presided over by Mesdames Jas. Eskdale, J. Shelton, R. Shelton, D. McPherson. Music was rendered at intervals by Miss Murray, which promoted good harmony. February 18th: A coffee supper and social was carried out most successfully under the presidency of Mrs. James Eskdale, whose labours will long be gratefully remembered by the members. Our funds were at low ebb, when our good friend suggested the above, and it was placed in her hands. The result is an addition to the funds of our society of £16.—T. Patterson, cor. sec.

**NOTTINGHAM.**—Mr. Macdonald's morning subject was "Is there a God?" A discursive view of the popular but fallacious ideas of the Hebrew God was given. The probable explanation to Genesis was presented. The answer was that God was only known as manifested in his works. The evening audience nearly filled the room. "True Redemption and Justification by Work" was well and pointedly treated, the language and manner forcible and impressive. At the after circle several were influenced by spirit friends, and some clairvoyant descriptions of spirits were all recognized.—J. W. B.

**OLDHAM.**—February 19th, Wednesday evening séance. Owing to the indisposition of three mediums, Mr. W. H. Taylor conducted very successfully, giving 37 descriptions, 34 recognized. We have engaged him for a series of séances, as he is very good. He minutely described a spirit to a lady, and said that her name was Barrett. The lady said: "I don't know her." Mr. Taylor continued: "She owned a horse and cart," and described the colour of the horse and the cause of its death. The lady admitted the accuracy of these statements and said: "I know

her now." To a stranger he gave a general outline of a spirit form. The person said: "I don't recognize him." Mr. Taylor said: "He swallowed his teeth." The person said: "I know who he is now."—C. S.

**OLDHAM.**—A tea party was held on Saturday, organized by the ladies' sewing class. Owing to the wretched weather only about 50 were present. After tea a circle was held, when several local mediums, including Mr. Wm. Taylor, very kindly gave their services. The ladies desire to thank all who have contributed towards the party, especially those that are comparative strangers to our cause.—J. S. G.

**OPENSRAW.**—Mr. Armitage discoursed on questions sent up from the audience. In the evening, a very good audience manifested great interest, owing to the clever and practical manner in which they were dealt with. I believe such lectures will cause the people to think, and study themselves, when their religion will become practical.—J. D., Jr.

**PARKGATE.**—Mr. T. H. Hunt's afternoon subject was, "Death does not end all." In the evening a large audience, including several Christian friends, listened to answers to questions from the audience, viz., "Is the State Church a Hindrance to Religious and Social Progress?" "What is Spirit?" "Is Re-incarnation true?" and "If Life be natural in the Spirit Land, why call it Spirit Life?" which were dealt with in a practical and scientific manner. An Italian lady controlled and gave a grand poem, before giving a child its emblematic name, "Snow-drop," and concluded with another poem, on "High Aspiration."—J. C.

**PENDLETON.**—Mr. J. B. Tetlow's guides gave excellent discourses. Afternoon: "Dreams and their Interpretation." Evening: "Spiritism and Spiritualism," concluding each with very good tests in psychometry. Through sickness several friends were absent, so that our attendance was not so large.—T. C.

**RAWTENSTALL.**—Grand addresses through Mr. Postlethwaite. Afternoon: Three subjects chosen from the audience—"Does the Soul leave the Body?" "Who is this Christ Jesus?" (he contrasted with Buddha); and "Influenza: Its Cause and Cure." Evening subject: "The Cause of the Dense Fog now Prevailing, and its Effect on Human Beings." Psychometry was given, which gave great satisfaction.

**SALFORD.**—Afternoon: Mrs. Horrocks spoke briefly, explaining "True Charity." Evening subject: "The Devil: Where is He?" &c. The guides explained that we all possessed the devil in some form or other, such as pride, self-conceit, envy, hatred for a fancied wrong, jealousy, &c. A valuable lesson. Fair audience.—D. J. C.

**SCHOLES.**—Feb. 18: Mr. Wainwright spoke excellently on "Not lost but gone before," and gave psychometry to a good audience. Feb. 23: Disappointed by Miss Parker through illness. Mrs. Wainwright spoke of "The Guides' Experience when on Earth." Very interesting. Mr. T. Schofield and Mrs. Wainwright gave satisfactory clairvoyance.

**SHIPLEY.**—Afternoon: Mr. Lund's guides spoke ably on "All Things are Possible with God." Evening: "Doctrines" were well dealt with to good audiences. Clairvoyant descriptions after each address.—C. G.

**SOUTH SHIELDS.**—Feb. 19: Mr. J. Forster gave very striking psychometrical readings. Feb. 21: Developing circle. These circles are becoming very interesting. We hope to see more strangers. Sunday evening: Mr. Kempster performed the interesting ceremony of naming a child, and dealt with the subject from the audience, "Life is Onward," showing that life must be onward in the physical and spiritual. A large and appreciative audience.—D. P.

**SOWERBY BRIDGE.**—6-30, Mr. Holmes' guides spoke on "Spiritualism, to the World's Advantage," in a masterly manner, showing the imperative necessity for us to understand our own being and spiritual capacities, and the benefits derived from their use while on earth, otherwise, on entering spirit life, we should be like strangers in a foreign land. Thousands need convincing that there is a future life before they will attempt to prepare for it. Thus spiritualism is to the world's advantage in proving life after death. A large and appreciative audience.—L. D.

**STOCKPORT.**—Mr. Price made his first appearance here. Afternoon subject, "Spiritualism, what has it done for humanity?" Evening subject, "Man in Relation to Scripture and Science." Both discourses being full of elevating thought, were attentively listened to.

**THORNHILL.** Edge Top.—A pleasant day with Miss Hartley's guides. Afternoon subject, "The Second Coming of Christ;" evening, "Who are the Saviours of the World?" A fair audience. Clairvoyant descriptions after each address. At a cottage tea on Feb. 22nd, forty-six sat down, and a pleasant evening was spent, Miss Hartley being present.—J. H.

**WHITWORTH.**—Mr. Wright being unable to keep his engagement, we had addresses through Mrs. Venables, which appeared to give general satisfaction, also a few psychometric tests after each.—J. H.

**WIBSEY.**—A good day with Mr. Bloomfield's guides, who spoke on "Though your sins be as scarlet," &c.; and at night took subjects from the audience, "Charity" and "The Philosophy of Death." Sixteen clairvoyant descriptions given—thirteen recognized—and a few psychometric tests.

**WISBECH.**—Feb. 17: Our tea and concert was a great success, ninety sitting down to tea. The following ladies kindly gave trays: Mesdames Yeeles, Smythe, Wm. Hill, and Wm. Upcroft Hill, jun., Weaver and Whitehead (half each), and Jex and Whitehead (half each). The concert was given to a large audience by the following ladies and gentlemen: Speeches by Messrs. Weaver, Oswin, Whitehead, and Mrs. Yeeles; piano duet, Misses Laws and F. Weaver; march, Miss Ada Weaver; recitation, Miss Rosa Addison; duet, Mr. Miller and Mrs. Collinson; songs, Misses P. Yeeles, B. Yeeles, F. Weaver, and Mr. Miller. Mrs. Upcroft Hill and Miss E. Addison presided at the piano. A hearty vote of thanks to the ladies for the nice tea, and to the ladies and gentlemen who had taken part in the concert, concluded. Feb. 23: Mrs. Yeeles' guides took subjects from the audience, "Shall we know each other there?" and "Is life worth living?" A powerful discourse. Successful clairvoyance, all recognized.

**RECEIVED LATE.**—Bradford (Milton Rooms): Mr. Swindlehurst gave great satisfaction. Report next week.—Macclesfield: Mr. E. W. Wallis lectured on "What Fate awaits us when we Die?" and took subjects from the audience at night. All were treated in clear and masterly style.—Dewsbury: Mr. Fillingham dealt with subjects from the audience ably and well.—Bishop Auckland: A good day with Mr. Henry's guides. Satisfactory discourse and clairvoyance.



## THE CHILDREN'S PROGRESSIVE LYCEUM.

**BATLEY CARR.**—Morning: Excellent chain recitations bearing on angel ministry. One reading and two solos, all bearing on flowers of the preceding. This was quite singular, and called forth remarks. Marching and calisthenics all that could be desired. The groups had good, instructive lessons; Liberty group exceptionally so, being conversational on "God." His love, wisdom, power, and infinite nature afforded scope and veneration for all our minds. Afternoon not quite so free and expansive of the soul-powers as the morning, yet all good, both recitations and lessons.—A. K.

**BRIGHOUSE.**—Attendance: Girls, 24; boys, 16. Marching and exercises done excellently. Classes followed. The seniors had a good lesson on "Phrenology," taught by Mr. Widdop. We should like to see more senior scholars attend regularly and take an interest in the work.

**BLACKBURN.**—Conductor, G. H. Edwards; present 7 officers, 52 scholars. The children gave an entertainment, consisting of songs by Misses Lord and Holt, and Mr. Hastings; recitations by Misses Stott, Haworth, and Hargraves, and Master Kenyon. Mr. Campion, of Leeds, spoke to the children for a short time on "Never do wrong."—C. H.

**BURNLEY.** Hammerton Street.—Attendance 62, officers 16, visitors 7; marching and calisthenics led by Messrs. Mason and W. Dean. Mr. Whillow, of Accrington, taught the young men and women on "Astrology," which was very interesting. The little ones had "Spiritualism for the Young." The guide of Mr. Grimshaw closed.—A. J. W.

**CLACKHURTON.**—Present 38 scholars, 4 officers; invocation by Mr. Blackburn. Readings from the "Manual." Mr. Blackburn gave a good address to the scholars.—A. S.

**HECKMONDWICK.** Thomas Street.—Usual programme; recits. by Misses Benson and Gomersall, and Mr. A. Gomersall; a most harmonious session. Much interest is being manifested. Let us improve the present, be more united, and work in harmony, no matter what position we hold, we shall have better results. Election of officers: conductors, Messrs. G. H. Clegg and F. Hanson; guardian, Mr. F. C. Ewart; secretary, Miss H. Hoyle; treasurer, Mr. J. Collins; musical director, Mr. A. Benson; leaders, Messrs. G. A. Woolley and F. Hanson, and Misses E. Halmshaw and R. Pinder.—J. C.

**HECKMONDWICK.** Cemetery Road.—Attendance, 19 children, 4 officers, 3 visitors. Prayer by Mr. Ogram. Chain recitations very well done. Calisthenics conducted by Mr. Crowther. Recitations by W. Crowther, Norman Fox, and others. We think we shall have a good time here, as we are progressing very well.—B. K.

**HUDDERSFIELD.** Brook Street.—Excellent attendance. The usual programme well performed. We had Mr. Wheeler during the latter part of session, he taking part in the senior group, and afterwards giving a lesson in a new feature in marching, which was much appreciated. Mr. Wheeler expressed delight at our evident progress. We are looking forward to our first anniversary, which we anticipate to have in a few weeks.—J. B.

**HUDDERSFIELD.** John Street.—Feb. 16th: Numerous attendance, lesson on "Socrates, the man, and the thinker." Feb. 23rd: A pleasant scholars' session; musical, physical, and intellectual exercises.—S. A.

**LONDON.** Marylebone, 24, Harcourt Street, W.—Singing, invocation, musical reading, s. c. r., marching and calisthenics. Reading by Mr. Collings; Recitations by Arthur G. White, and Lizzie and Hetty Mason. 20 present.—C. W.

**LONDON.** Notting Hill Gate.—By some misunderstanding no Lyceum was held. The secretary expresses his sincere regret for the non-attendance of a conductor. We have been improving greatly, and are sorry that more interest is not shown by the association's members.

**LONDON.** Peckham.—Our Lyceum goes on steadily, if it does not increase in numbers very rapidly, yet the children give their conductor the right to say that their interest increases as time rolls on. There is a spirit of emulation apparent in their work now, and we trust it will continue. Last Sunday's session was a happy one, and when in our new hall, with the music to aid us, we shall, methinks, find the Lyceum more enjoyable still.

**MANCHESTER.**—Attendance: 19 scholars and 6 officers. Invocation by Mr. H. Hart, M.R. S. and g. c. recitations, as usual. Recitations by M. Paddock, G. Maslin, and Emily Maslin. Marching and calisthenics were successfully gone through. Classes. Benediction by Mr. J. Jones.—W. W. H.

**MANCHESTER.** Psychological Hall.—Attendance good, about 70. The session was very creditable, including recit. by Master W. Ashworth, and a few remarks in reference to the lyceum by our esteemed friend Mr. Clarke. Pleasant and sympathetic meeting.—J. H. H.

**NEWCASTLE-ON-TYNE.**—A good attendance. Programme as usual. Marching and calisthenics; readings by Dick Graham, John Steel, Harriet Ross, Tom Bonner, James Godfrey, Lottie Davidson, and Willie Robinson; recitations by Alfred Robson; and a pianoforte solo by Hannah White; lessons from "Spiritualism for the Young."—M. J. G.

**NOTTINGHAM (Lyceum).**—Present: thirty-eight and a few visitors. Readings by Eveline Constantine, Claude West, and Fred. Stevington; and a recitation by Agnes Burrell. Mr. McDonald spoke a few words to us after the marching; he then gave Liberty Group an address on phrenology. The rest of the school practised singing.—E. J. O.

**OLDHAM.**—The second anniversary was conducted by Mr. W. Meekin, assisted by Mr. N. Spencer; musical director, Mr. Barker. Morning: Chain recitations were well done; musical dialogue by twelve lyceumists; recitations by Mr. Shaw, Ada Ward, J. Shaw, M. H. Gould, L. Calvary, and H. Gould; reading by Mr. Spencer; marching and calisthenics well done. Afternoon: Owing to Mrs. Groom's accident (of falling down the stairs at Mrs. Platt's) we filled the programme from the Manual. Recitations by Mr. Shaw, M. H. Gould, S. Ashworth, Miss Shaw, H. Diggle, A. Entwistle, and H. Gould; dialogue, Misses Broughton and Shaw; song, Misses A. Ashworth and A. Denport. Mr. Savage and Mr. Taylor shared the playing. Evening: Mrs. Groom was able to speak on "The New Dispensation," and was warmly welcomed; songs by Mr. Barker and Miss A. Denport; an anthem by lyceumists and friends. Thirty clairvoyant descriptions by Mrs. Groom, twenty-six recognised.—C. T.

**PENDLETON.**—Morning, present: 9 officers, 23 scholars, 1 visitor. Invocation by Mr. Pellowe. Usual programme. Recitations by Ben Clarke, George Ellis, Catherine, James, and George Boys, junr.; duets

by Jane Fogg and Elizabeth Tipton, Jane Fogg and E. Armstrong, Miriam Pearson and Margaret Daniels, Geo. Ellis and Ben Clarke; marching, classes. Benediction by Miss Walker. Afternoon, present: 7 officers, 40 scholars, 1 visitor. Invocation by Miss Alice Barrow, who led the marching and calisthenics. Prayer by Miss Walker. Conductor, Mr. J. Evans. We were pleased to have the support of Miss Walker.—H. J. D.

**RAWTENSTALL.**—We had Mr. Cawpe, of Haslingden, who is always willing to assist us. Many officers were absent through sickness, which is very prevalent here. The usual programme was creditably gone through and classes formed. A Bible class once a month is taught by Mr. Barnes from a spiritualistic standpoint. Acts, chapter x., was very interesting to the class. Next Sunday, drawing class, &c.

**SOUTH SHIELDS.**—Attendance good, chain recita., &c., as usual. Recitations were rendered by many scholars in a pleasing way. Misses Griffiths, Berkshire, Thompson, Moody, and Tulip; also Masters Griffiths, Forster, O'Connor, and F. Pinkney. Marching concluded a very interesting session.—F. P.

**SOWERBY BRIDGE.**—Both sessions led by Miss Sutcliffe, who gave excellent musical readings. Calisthenics in the morning led by Mr. A. Sutcliffe; afternoon, Mr. C. Rawson, leader of the improvement class contributed a reading on "Cremation," which opened up a warm discussion. Attendance fairly good. Open session, March 2nd. We hope to have a day full of pleasure and profit.—M. S. L.

## COMING EVENTS.

### PLAN OF SPEAKERS FOR MARCH, 1890.

#### YORKSHIRE FEDERATION OF SPIRITUALISTS.

**BATLEY CARR (Town Street):** 9, Mr. Armitage; 13, Mr. Veitch; 16, Mrs. Ingham; 23, Mrs. Jarvis; 27, Mr. Macdonald; 30, Mrs. Hoyle.  
**BATLEY (Wellington Street):** 9, Mr. Dawson; 12, Mr. Veitch; 16, Mr. Miller; 23, Mrs. Crossley; 26, Mr. Macdonald; 30, Mrs. Mercer.  
**BREASTON (Town Street):** 16, Mrs. Dickenson; 23, Mr. Veitch; 30, Open.  
**BINGLEY (Wellington Street):** 9, Mrs. Butler; 11, Mr. Veitch; 16, Mr. Campion; 23, Mrs. Hoyle; 30, Mr. Macdonald.  
**BRADFORD (Little Horton Lane):** 9, Mrs. Connell; 16, Mr. Parker; 18, Mr. Veitch; 23, Miss Pickles; 30, Mrs. Whitley and Mrs. Jackson.  
**BRADFORD (Milton Rooms):** 9, Mrs. Stair; 10, Mr. Veitch; 16 and 17, Mr. Wallis; 23 and 24, Mr. T. H. Hunt; 30 and 31, Mr. Schutt.  
**BRADFORD (Otley Road):** 6, Mr. Veitch; 9, Mrs. Jarvis; 16, Mrs. Riley; 19, Mr. Veitch; 23, Mr. Boocock; 25, Mr. Macdonald; 30, Mr. Campion; April 3, Mr. Macdonald.  
**BRADFORD (St. James's):** 9, Mr. Wyldes; 16, Mr. Rowling; 17, Mr. Veitch; 30, Mr. Bloomfield and Mrs. Metcalf; 31, Mr. Macdonald.  
**CLACKHURTON (Oddfellows' Hall):** 9, Mr. and Mrs. Marshall; 16, Mr. Veitch; 23, Mr. H. Crossley; 24, Mr. Macdonald; 30, Mr. Parker.  
**DEWSBURY (Vulcan Road):** 4, Mr. Veitch; 9, Mrs. Mercer; 16, Mrs. Midgley; 23, Mr. Macdonald; 30, Mr. Milner; April 1, Mr. Macdonald.  
**HALIFAX (1, Winding Road):** 9 and 10, Mrs. Wallis; 16 and 17, Mr. Bush; 23 and 24, Mr. Hepworth; 30, Mr. Armitage.  
**LEEDS (23, Cookridge Street):** 9 and 10, Mr. Newton; 16, Mr. Hepworth; 23, Mr. J. Clayton; 24, Mr. Lawson; 29, 30, and 31, Mr. Wyldes; April 2, Mr. Macdonald.  
**MORLEY (Church Street):** 5 and 9, Mr. Veitch; 16, Mr. Armitage; 23, Mrs. Berry; 30, A. Friend.  
**PARKGATE (Bear Tree Road):** 9, Mr. C. E. Fillingham.  
**WEST VALE (Green Lane):** 9, Mr. Parker; 16, Mr. Newton; 23, Mr. Armitage; 30, Mr. Boocock.

**ACCRINGTON (26, China Street):** 9, Mrs. Summersgill; 16, Mr. Baird; 23, Mr. A. D. Wilson; 30, Mrs. Yarwood.  
**BIRMINGHAM (Smethwick):** 9, Mrs. Houghton; 16, Mr. Woollison; 23 and 30, Mrs. Houghton.  
**BRADFORD (Bowling):** 2, Local; 3, Mr. Hopwood; 4, Mrs. Mercer; 6, Mrs. Bennison. The yearly tea Saturday, March 15th. Tea at 4-30, 6d. After tea, public meeting at 7-30, Mr. Allan Moulson.  
**BRADFORD (Walter Street):** 9, Mr. Rowling; 16, Mr. T. H. Hunt; 23 and 30, Open.  
**BRIGHOUSE:** 9, Mr. W. Johnson; 16, Mrs. Beanland; 23, Mr. G. Wright; 30, Mr. F. Hepworth.  
**COWMS:** 9, Mrs. Bentley; 16 and 23, Open; 30, Mr. Newton.  
**ECCLSHILL:** 9, Open; 16, Mrs. Beardshall; 23, Mrs. Bennison; 30, Miss Patefield.  
**HUDDERSFIELD (Brook Street):** 9, Mrs. Gregg; 16, Mr. Postlethwaite; 23, Miss Patefield; 30, Mr. G. A. Wright.  
**LANCASTER:** 9, Mr. Swindlehurst; 16 and 30, Locals; 23, Mr. Campion.  
**LEICESTER:** 9, Mrs. Barnes; 16, Professor Seymour; 23 and 30, Mrs. Yeeles.  
**LIVERPOOL:** 9, Mrs. Groom; 16, Mr. J. J. Morse; 23, Mr. J. S. Schutt; 30, Mrs. Wallis.  
**LONDON (Notting Hill Gate):** Evening services—9, Professor G. Chainey; 16, Mr. Butcher; 23, Mr. F. D. Summers; 30, Mr. W. E. Walker; Committee Meeting, Thursday, March 6th, at 8-30 at 68, Cornwall Road.  
**LONDON (Stratford):** 9, Miss Keeves; 16, Mr. Walker; 23, Mrs. W. Stanley; 30, Open Meeting. Lyceum at 3 each Sunday.  
**NORTH SHIELDS (Borough Road):** 9, Mr. Henry; 16, Mrs. White; 23, Mr. Fenwick; 30, Mr. Clare.  
**RAWTENSTALL:** 9, Mr. Palmer and Mrs. Warwick; 16, Mrs. Stansfield; 23, Mr. Swindlehurst; 30, Mr. Newell. Good Friday, a public tea party. Tea at 4-30 p.m. Tickets 6d.  
**SLAITHWAITE:** 9, Miss Thorp; 16, Mrs. Jarvis; 17, Mrs. Wallis; 23, Mr. Johnson; 30, Mrs. Craven.  
**WIBSEY:** 9, Mr. Woodcock; 16, Mrs. Bennison; 23, Mr. Bloomfield; 30, Mr. Lund.

**BELPER.**—March 2nd and 3rd, Mr. E. W. Wallis, 10-30, "Barrier Builders and Breakers;" 6-30, "Spiritualism a Rational Faith." Monday, 8 p.m., "Education: Fettered or Free?"

**BRADFORD.** St. James' Spiritual Church, Lower Ernest St. (off Diamond St.)—Saturday, March 8th, at 5 p.m., a coffee party and entertainment. Phrenological examinations by Mr. W. V. Wyldes. Admission—adults 3d., children 2d. March 9th, at 2-30 and 6-30 p.m., and 10th, at 7-30 p.m., Mr. W. V. Wyldes will lecture. 16th, Mr. Rowling.

**BURNLEY.** Trafalgar Street.—March 3rd, Mr. G. Wright, "Why I am a Spiritualist." Psychometry.

**DEWSBURY.** Vulcan Road.—Saturday, March 1st, tea meeting. We expect Mrs. Crossley, of Halifax, and hope for a good gathering. Prices—adults 6d., children 3d.—D. R.

**HUDDERSFIELD.** John Street.—Ham tea and entertainment, Saturday, March 1st. Tea at 4-30. Entertainment by the Lyceum teachers and scholars at 6-30. Songs, readings, recitations, humorous dialogue, dramatic sketch, "The Loan of a Lover." Tickets 9d. Children under 14, 4d. Entertainment only, by programme, 3d.

**LANCASTER.**—Sunday, March 2nd, 6-30, open session of the Lyceum. In addition to the songs, recitations, &c., a paper will be read by Mr. A. Hudson, on "The Education of the Young." A collection in aid of a benevolent fund for the children.—A. B.

**LEEDS.** Institute.—Sunday, March 2nd, at 2-30 and 6-30 p.m., speaker, Mrs. Gregg; also on Monday, March 3rd, at 7-45 p.m. All are cordially invited.

**LEEDS.** Psychological Hall.—A social evening and coffee supper on March 4th. There will be songs, solos, recitations, dialogues, and dancing. Tickets 7d. Our next service of song, entitled "Rest at Last," will be on March 30th.—H. A. A.

**LEICESTER.**—March 3: Concert in the Co-operative Hall, High-street, at 8 p.m. Tickets 1s., 6d., and 3d. A splendid programme. Proceeds to the funds.

**LONDON.** Marylebone. 24, Harcourt Street.—March 2nd: Subscribers and friends are urgently requested to attend the after meeting, at 8 p.m., to reconstitute the Marylebone Association. They may aid much by their counsel. Mr. T. Everitt on March 16th.

**LONDON.** Notting Hill Gate.—March 2nd, at 7, Miss Marsh, clairvoyant. March 9th, at 7, Professor G. Chainey. Early attendance will be necessary.

**LONDON SPIRITUALISTS' FEDERATION.**—The representatives of the Federation will, with other speakers, occupy the platform at the new meeting place of the Peckham society, on March 2nd, at 6-30, Chepstow Hall, High Street, Peckham. It is hoped there will be a large attendance.—Utber W. Goddard, Hon. Sec., 295, Lavender Hill, S.W.

**LONDON.** Peckham.—A new society. Messrs. Copley, Waters, Parker, and Audy, late trustees of the South London Spiritualists Society, have after careful consideration, resigned and withdrawn from the above society. It is intended to continue the Sunday meetings at Winchester Hall as a separate and distinct society, instituted for the purpose of public worship on spiritualistic principles on as broad a basis as possible. The first meeting of the new society will be held on Sunday, March 2nd (see platform guide). Spiritualists in sympathy with such a movement, are invited to give their support.—J. T. Audy.

**NEWCASTLE-ON-TYNE.**—Sale of work, March 3rd and 4th. Opened on the 3rd by Alderman Barkas, at three p.m., admission 3d. The proceedings will conclude with music and dancing. Refreshments will be provided. A kind invitation to all friends.

**NOTTINGHAM.**—The Masonic Hall, Goldsmith Street, has been obtained for Mr. Morse's visit on March 9th. To meet the extra expenses, a silver collection will be taken, and the committee hope that the friends will see they are not losers by trusting to their generosity.

**RUNCORN.**—A correspondent desires to know and meet with spiritualists in Runcorn. Can any of our readers oblige us with information for him?

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#### TESTIMONIALS.

##### A RESPECTED TRADESMAN'S TESTIMONY.

65, Kirkgate, Bradford, Feb. 11, 1890.

Dear Sir,—Some time ago I was attacked most severely with rheumatism in my knee, and after trying other remedies without success, I was induced to purchase a bottle of your Embrocation. I am glad to say that after using a second bottle I rejoiced in the freedom from pain, and can now walk as well as ever. I have great pleasure in recommending this powerful application to all those who suffer from this painful and torturing affliction.—Yours faithfully,

To Mr. A. Goldsbrough, Bradford.

B. JOHNSON.

##### A TESTIMONIAL FROM EGYPT.

December.

Dear Sir,—My parcel came duly to hand, and I at once forwarded the Premier Embrocation up to the camp. My friend, who is an officer in the army, had suffered fearfully from rheumatism for a long time, and had not been able to go out for three months, but after applying your valuable remedy freely for three or four days he was able to go out without assistance. He says he will never be without a bottle, so please send a few bottles by next mail, as it is very effective after malarial fever, which leaves a stiffness in the joints, upon which your Embrocation acts like magic.—I am yours truly, E. CHAPWICK,  
c/o Consul General to the Netherlands, Cairo, Egypt.

#### SEVERE SPRAIN WHILST PLAYING IN A FOOTBALL MATCH

1, Queensgate Chambers, Bradford, July 4, 1889.

Dear Sir,—Having received a severe sprain whilst playing football at Brighouse, I was recommended to try your Embrocation. The result was marvellous. I need only say that in a few days the pain had quite gone. I can heartily recommend it to all athletes and football players.—Yours truly,

H. MOXON,

To Mr. A. Goldsbrough, Bradford.

Manningham F.C.

#### FROM A POPULAR BRADFORD FOOTBALL PLAYER, Y.C.F.C., AND ENGLISH INTERNATIONAL.

29, Darley Street, Bradford, Jan. 20, 1888.

Dear Sir,—Having used your Embrocation for a severe sprain, I wish to bear testimony of its wonderful effectiveness. I can recommend it to all athletes for any kind of sprain or contusion.—Truly yours,

J. J. HAWCRIDGE.

To Mr. Goldsbrough, Bradford.

#### INVALUABLE TO CYCLISTS.

South Terrace, Harrogate, Nov. 23, 1889.

Dear Sir,—I wish to thank you for the relief I have procured through your Premier Embrocation. I have been suffering with a bad ankle for over three years, caused by an accident whilst on a tour through Kent on my bicycle. I wish to tell you that your Embrocation is the only one that has done me any good; I used it for ten days, and now my ankle feels quite strong again. I shall take a pleasure in recommending it to my cycling friends.—Truly yours,

Mr. Goldsbrough, Bradford.

FRED PRESTON.

#### FOUND INSTANT RELIEF.

Bingley, Dec. 5, 1889.

Sir,—I have great pleasure in testifying to the excellency of your Embrocation. Having recently dislocated my ankle, I purchased a bottle from your Bingley agent, Messrs. Ferguson Bros, which I applied and found instant relief therefrom. I can, therefore, strongly recommend its use in cases of dislocation.—Yours thankfully,

Mr. Goldsbrough, Bradford.

J. J. NELSON.

#### IT HAD A WONDERFUL EFFECT.

5, East Street, Sunderland, Oct. 24, 1889.

Dear Sir,—My wife and her friend having used your Premier Embrocation as directed for rheumatism, I wish to bear testimony to its wonderful effectiveness. They are now, thanks to your Embrocation, quite able to go about as well as ever, which neither of them were able to do before I sent for your valuable remedy. A friend of mine, who has seen the wonderful effect produced in my wife's case, has at once ordered a bottle for his mother. I shall continue to recommend it to all I come in contact with who require such treatment. Thanking you kindly for past favours, I remain, yours sincerely,

HARRIS BAKER.

#### SAVED FROM THE GRAVE—HER HOURS WERE NUMBERED.

17, Russell Street, Carr Lane, Windhill, Shipley,

July 10th, 1889.

Dear Madam,—I cannot express my thanks too good to you, for I had been a great sufferer for a long time, and had been in bed for several weeks, and had two doctors attending, and they were completely fast with my case; they said nothing would cure, in fact they told me that my hours were numbered, and that it was no use giving me any more medicine; so I thought there was no time to be lost in trying another source, when a friend brought us some of your testimonials, and told us of the wonderful cures you had made; my sister came about my case, and you gave her every satisfaction, for you thoroughly understood my case; you sent me some of your valuable medicine (not like that which the doctors gave me, which made me sick at the sight of it), you said that when I had taken your medicine two or three times, that I should ask for it, and that is true enough; you wished me to keep the doctors on, as I was nearly at the last ebb, that if anything did happen to me, a certificate would be wanted, but, thanks to you, dear Mrs. Goldsbrough, it has not been wanted, and if we had not consulted you I should have been laid in the grave long, long before this, but, in a few weeks' time I was able to go and see my doctor, who had, as I must say, brought me to life again without seeing me.—Yours truly,

(MRS.) SARAH MARWOOD.

#### GLAD TIDINGS FROM GIBRALTAR.

Jan. 29th, 1890.

Dear Sir,—We tried your most wonderful Premier Embrocation in my family and found it most valuable in headache and neuralgia. I am also very pleased to tell you that a large number of my neighbours have received great benefit from your Embrocation. The servant girl was very bad with a severe pain in her face, my wife gave her two good rubbings and the pain all disappeared, and she has had no return of the pains since. I gave another friend some of your Embrocation who had suffered long with rheumatic pains, he has found great comfort from it already, but I will report fully when next I write. I wish to say a few words in praise of Mrs. Goldsbrough's wonderful remedies. We congratulate you, dear madam, for the wonderful cure your pile ointment effected in one night; another dear friend of ours, who had suffered most dreadfully for a length of time from the piles, applied the ointment as directed, and in the morning found great comfort, when the pains had all gone. I must say that your purifying powders have surprised all who have tried them, their one cry is wonderful, wonderful, wonderful. I am trying, dear madam, to spread your valuable medicines in Gibraltar and the Spanish vicinity. May God bless you, and give you and your family good health to live many years to relieve poor suffering humanity of their pains. If this letter will be of any use to other sufferers, you are at liberty to use it for their benefit. Please excuse all mistakes as I am not very good in the English language. I am your most obedient brother and servant

MANUEL ROCCA.

P.S.—Please send six bottles of your Premier Embrocation with other order.



## A QUICK RECOVERY.

Jan. 28, 1889.

Dear Sir,—Having used your Embrocation for a severe sprain in the knee, and was successfully cured in three days, I can strongly recommend it to all athletes as a sure cure.—Truly yours,

J. TETLEY, Batley F.C.

## AT HIS POST AGAIN.

Jan. 14, 1889.

To Mr. Goldsbrough.

Dear Sir,—I can with confidence recommend your Premier Embrocation, having tried it under very severe and painful circumstances. I am quite sure that if I had not adopted your treatment I should not have been able to take my post in the Manningham F. C. First Fifteen.

I. NEWTON, M.F.C.

## RHEUMATIC GOUT COMPLETELY CURED.

Charlesworth Street, Thornhill Lees, near Dewsbury, Sept. 26, 1889.

Dear Sir,—I had a very bad attack of rheumatic gout in my foot last week, and being recommended to try a bottle of your Premier Embrocation I did so, and it completely cured me in two days. I am recommending it to other sufferers.—Yours very gratefully,

To Mr. Goldsbrough.

JOHN INMAN.

## THE CRIPPLE RESTORED.

April 2, 1889.

Dear Sir,—I cannot describe to you the amount of good that your Embrocation has done my foot with only *three days' rubbing*. I had to walk on my heels, fearing any weight going on my toes. Thanks to you for your wonderful Embrocation. If we had only had a bottle when the accident happened I believe I should have been at my work in three days, instead of which I was off three weeks. You are at liberty to make what use you think proper of this.—Yours truly,

Garmondsay, near Coxhoe, co. Durham. WILLIAM KEY.

## ALL OTHERS ECLIPSED.

6, Bedford Street, Pemberton, near Wigan, July 29, 1889.

Dear Sir,—Please to send me another bottle of your Premier Embrocation, as I have received more benefit with one bottle of yours than I have from all others I have used; 1/3 enclosed for same.

GEORGE WHATTON.

## IT ACTED LIKE MAGIC.

12, Booth Street, Bradford, Oct. 1, 1889.

Dear Sir,—I now take the opportunity of giving you this testimonial for the treatment and cure I received at your hands. Though somewhat late I feel it a duty and a pleasure. Last April I was a dreadful sufferer from rheumatism, and other complaints. Your Embrocation and medicine acted like magic. I only visited your place twice before I was completely cured, and I am thankful to say that ever since April last, I have been as well as ever I was in all my life. Wishing you every success. You are at liberty to make any use of this you think proper for the good of other sufferers.—I am, yours very sincerely,

JAMES BOOTH.

To Mr. Goldsbrough.

## ALL SPEAK FAVOURABLY.

26, Southfield Square, Manningham, Jan. 19, 1889.

Dear Sir,—I can recommend your Embrocation as being an excellent remedy for injuries such as sprains, bruises, &c., which are always sure to happen on a football field. The players of my club have used a good quantity of it, and they all speak favourably of its healing powers.—Yours very truly, for Eldon Rangers Football Club,

To Mr. Goldsbrough.

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29, Darley Street, Bradford, January 20th, 1888.

Dear Sir,—Having used your EMBROCATION for a severe Sprain, I wish to bear testimony of its wonderful effectiveness. I can recommend it to all athletes for any kind of sprain or contusion.—Truly yours,

To Mr. Goldsbrough.

J. J. HAWORIDGE.

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